BIBLIOTHECA CLASSICA

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THE ILIAD OF HOMER.

BOOKS XIII.—XXIV.

F. A. PALEY.

PINAX IN B. MUSEUM (TABLE-CASE B 19)

See Il. XVII 100

THE

ILIAD OF HOMER,

WITH

ENGLISH NOTES

BY

F. A. PALEY, M.A., LL.D.,

EDITOR OF HESIOD, AESCHYLUS, &c. &c.

ἀταλαίπωρος τοῖς πολλοῖς ἡ ζήτησις τῆς ἀληθείας, καὶ ἐπὶ τὰ ἕτοιμα μᾶλλον τρέπονται.—THUCYD.

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PREFACE.

SECTION I.

ON THE "HOMER" OF B.C. 450.

THE "Tale of Troy," as it was treated by Pindar and the Tragic poets,—that is, during the fifth century before the Christian era,—was widely different from, and much more comprehensive than, the two great epic poems which have survived to our time. The narratives contained in the Iliad and the Odyssey are, in fact, but fragmentary portions of the story; and that the whole story was current at the time of their composition, is sufficiently manifest from the numerous allusions to it which they incidentally contain[1]. That an Iliad and an Odyssey existed in some form, if not the present form[2], in the time of Herodotus, we know by his explicit mention of and quotation from them. Still, by far the greater part of the dramatized *Troica* is, unquestionably, taken from other sources than the Iliad and the Odyssey[3]. The Agamemnon of Aeschylus, for instance, which was written earlier than the history of Herodotus, clearly does not follow our "Homer," but other epics on the *Troica* quite distinct from it. And, to my mind, the same is as clearly the case with the

[1] Examples are given in p. x of the Preface to vol. i. of the School Edition.

[2] It is highly probable that the name *Iliad* at first comprised all the epics about Troy, in distinction from the epics about Thebes, equally attributed to "Homer."

[3] I have shown in a short treatise, "Quintus Smyrnaeus and the 'Homer' of the Tragic Poets" (F. Norgate, 1879), that the matter of the tragedies, and of much in the Roman poets, is contained in the late compilation from the Cyclus, entitled "Posthomerica," while it is almost entirely absent from the Iliad and the Odyssey.

Choephoroe, though the story of Agamemnon, Clytaemnestra, and Orestes, is pretty fully given in different parts of the Odyssey. The fact, that the Iliad and the Odyssey (as we have them) were hardly, if at all, used by the Tragics, is well known, and is remarked by Aristotle in the *Poetics*, chap. xxiii. But we must consider the supposed reasons of this, and not fear to face the conclusions to which the argument leads us.

It is generally held that the Tragics *preferred* to take their themes from certain later, inferior, and merely supplementary poems, rather than from the Iliad and the Odyssey, either because they found the incidents of the former more fit for their purpose, or because they hesitated to trench on ground which they regarded as almost consecrated by the unique genius of the Divine Homer.

I do not believe that reasons so weak as the above ever prevailed so long or so widely on any other literary question; though that, perhaps, is saying a good deal. If such touching and exquisite scenes as the parting of Hector and Andromache, or the lament of Andromache over the body of her husband, or the converse of Ulysses with Calypso, had been known to the Tragics, they would hardly have passed them over in silence, and confined themselves to a mere repetition of other hackneyed details. My position is, that what Pindar and the Tragics so largely and unreservedly borrowed, must have been found in *their* Homer,—the only Homer they knew. And further, I contend that they had it from the ῥαψῳδοὶ of their day, not from any written copies. It was simply a ballad literature, doubtless of very various dates and authorship, though these were literary questions which they knew and cared nothing about;—all epics about Troy (and, apparently, about Thebes too) were by them attributed to the convenient name of Homer, including the Hymns which are called "Homeric" unsuspectingly by Thucydides, as they are, traditionally, to this day[4].

[4] Even Aristotle speaks of Homer, without any apparent suspicion, as the author of the Margites, Eth. N. vi. cap. vii. Thus Prof. Mahaffy says, Hist.

Those who believe in the comparatively late story, that Peisistratus, or his son Hipparchus, introduced into Attica the poems of Homer, and assume, without a particle of evidence, that it was the same "Homer" which we have now, are called upon seriously to consider if it is conceivable that the Attic Tragic writers of the very next century should so studiously have *avoided* the Homer so introduced to them[5]. Rather, we should argue, that if Peisistratus really did promote at Athens the study of any Homer at all, it must have been the same Homer whose poems were so soon afterwards largely used on the Attic stage. Are we to suppose that an Iliad and an Odyssey—*our* poems in the main at least, and no others—were set aside, rejected, held inferior or less suited for the drama, if they had so recently obtained the high authority of a state-recognition? Surely, if Peisistratus introduced any Homer at all, it would be what in his time had the greatest reputation as the most genuine work of the poet! I think this an argument of very great weight, and I hope the reader will pause to consider it well before he proceeds with the evidence.

Those who disparage what they consider the minor and later poems (commonly known as the Cyclics), and assert that they "never attained to an equal or competing fame, and have long ago perished[6]," are also called upon to show what literary fame means, if forming the theme and the stock of both Lyric and Dramatic writers for more than a century of the best period of

Gr. Lit. i. p. 28, "So little difficulty indeed does there appear to have been in preserving the poems, that a quantity of epic songs came down to historical times along with the Iliad and Odyssey, and were even generally referred to Homer, until a more critical taste separated the wheat from the chaff, and acknowledged the two great poems only." If this means anything, it must refer to the period of the Alexandrine critics.

[5] It is rather curious that in the latest play that has come down to us (the Iphigenia in Aulis), we find, in the long opening chorus (164—300), some allusions to the Second Book of the Iliad, mixed up with other *Homerica* from totally different sources. This is about the only passage in all the tragedies where we can *identify* our Homer.

[6] "Juventus Mundi," p. 11. This seems the opinion of Mure, Müller, Grote and indeed of all the critics and historians.

Grecian genius and art be not fame; while the Iliad and the Odyssey are barely alluded to at all, or, at least, very slightly and very obscurely, till the comparatively late age of Plato.

Mr. Gladstone says[7]:—"At the dawn of trustworthy tradition we find these poems (he should have said, 'certain poems about Troy') holding a position of honour and authority among the Greeks, for which, with respect to works professedly secular, history affords no parallel." This remark begs the question in dispute, whether "Homer" with the ancients meant only, or indeed at all, the Iliad and the Odyssey as we have them.

I think it certain, and I contend that it can be shown conclusively, that the pictures on the *early* Greek vases we possess, and the subjects of the numerous Tragedies on Trojan persons and events, represented by the titles of the lost plays[8], followed quite different legends of the *Troica* from those given in our Homeric texts.

The opinion I formerly expressed, that a *written literature* (I do not, of course, say *writing*) was unknown to the Greeks till the time of Herodotus, I still retain, and I maintain[9] that there is no evidence whatever of Greek book-writers before that time; the λογοποιοὶ being, in all probability, composers of anecdotes for *oral* recitation, and quite distinct from the λογογράφοι of Plato's time.[1]

[7] "Juventus Mundi," p. 12.

[8] See my Paper "On the Late Date of the Iliad and Odyssey," in Camb. Phil. Soc. Trans. vol. xi. pt. ii., and also "Remarks on Prof. Mahaffy's account of the Rise and Progress of Epic Poetry" (Bell and Sons, 1881).

[9] I have discussed this question at some length in "Bibliographia Graeca" (Bell and Sons, 1881).

[1] I am compelled still to differ from Dr. Hayman, who (Preface to the Odyssey, p. xiv) has no difficulty in believing that a written text of Homer existed in the time of Solon, and that "the habit from which a written text was first formed," grew up at Athens in the seventh and eighth century B.C. Why, it was with difficulty they could write one or two names at all legibly (they are frequently positively *illegible*) on vases very much later than that! Even Mr. Grote says (vol. ii. p. 137, ed. 12mo.):—"Readers there were none, at least until the century *preceding Solon and Peisistratus:* from that time forward they gradually increased both in number and influence." Again (p. 144):—"The first *positive* ground which authorizes us to presume the

Now, if there really were no written works before the time of Herodotus, then I shall still think that the preservation of such long poems as the Iliad and the Odyssey for 400 years in their original integrity,—or, indeed, in any shape approaching to it,—was virtually and practically *impossible*[2]. And, if the subject-matter of very old poems was first reduced to writing, and put into a form and dialect intelligible to the Greeks of the period (about B.C. 450, or even somewhat later), they probably would represent, in the main,—a certain archaic, or pseudo-archaic, character being retained or imparted,—the Ionic dialect of the day, viz. that of Herodotus. And this is, *precisely*, what is found, on careful analysis, to be the case. Archaic forms are retained (in some instances, as I hope to show, singularly misapplied, because misunderstood), but the bulk of the Homeric language is *the ordinary Ionic of* B.C. 450[3]. The coincidences in the use of forms and of words and phrases in Homer and Herodotus, are numerous and most remarkable.

The story of the *Troica*, then, which was current among the Attic and Doric, i.e. the European Greeks of B.C. 450,

existence of a MS. of Homer, is the famous ordinance of Solon with regard to the rhapsodies at the Panathenaea." Dr. Smith also says (Class. Dict. art. *Pisistratus*):—"It is to Pisistratus that we owe the first written text of the whole of the poems of Homer, which without his care would most likely now exist only in a few disjointed fragments." Again (art. *Homerus*):—"From the time of Pisistratus the Greeks had a written Homer, a regular text, which was the source and foundation of all subsequent editions." One asks in vain, Where are the proofs of these assertions? Certainly Wolf, though he held the opinion, has utterly failed to prove it.

[2] See Preface to vol. i. p. ix. This statement has been objected to by the Reviewers; but I still hold it with confidence, on a full consideration of all the conditions of the case. It is not a question of human memory retaining a certain number of verses, but of the utter impossibility of their being handed down for centuries *unaltered*, amid the infinitely varying legends of the *Troica*, which we know positively to have existed, and even to have been much more popular.

[3] I have shown this at considerable length in the paper read before the Cambridge Philosophical Society, and published in the Transactions (vol. xi. part ii.). I have also enlarged upon it in a separate treatise "On Post-epic or Imitative words in Homer," and in the Journal of Philology, "On pseudo-archaic words and inflexions in the Homeric vocabulary," vol. v. no. 9, and vol. vi. no. 11.

and regarded as the composition of Homer, was nearly as follows[4] :—

The city of Troy was built for Laomedon, the father of Priam, by Apollo and Poseidon, who were doomed to mortal servitude on earth[5]. In this work they invited the aid of Aeacus, as it was destined to be taken in a part built by mortal hands[6]. The newly built city was invaded and captured by Hercules, Telamon, and Peleus[7], on the plea that Hercules had been defrauded by Laomedon of the promised reward of a stud of immortal horses, for rescuing from imminent destruction that king's daughter, Hesione[8]. Laomedon was killed by the hand of Telamon, who slew also the nation of the Meropes[9].

King Priam had a son born to him from Hecuba, or, as some said, from a daughter of Cisses or Cisseus. The mother, when pregnant, dreamed that she gave birth to a torch or firebrand; whereat Cassandra, the inspired daughter of Priam, advised that the infant (Paris), when born, should be exposed and left to die[1].

Helen was the daughter of Tyndareus and Leda, though tradition said that Leda, courted by Zeus in the shape of a swan, had produced an egg from which Helen was hatched[2]. Hence

[4] I have compiled the tale in its chief bearings from Pindar and the Tragics. For the sake of brevity some minor details are knowingly omitted. Occasional references are given to later writers, by way of showing how long the traditions remained of the legends vulgarly comprised in the term *Post-Homerica*, but which, according to my view, were at least as often *Præ-Homerica* in respect of our existing texts.

[5] Pind. Ol. viii. 31. Eur. Andr. 1010. Troad. 5. Alluded to in Il. vii. 452; xxi. 443.

[6] Pind. Ol. viii. 33.

[7] Eur. Andr. 796.

[8] Pind. Nem. iv. 25. Eur. Troad. 796. Alluded to in Il. xiv. 250, and xv. 18 seqq.

[9] Pind. Nem. iii. 36. Isth. v. 31. This is possibly the origin of the difficult combination in Homer, *μερόπων ἀνθρώπων*.

[1] Eur. Iph. Aul. 1285—1290. Andr. 298. Troad. 922. Compare Virg. Aen. vii. 320. Cic. de Div. i. 21, § 42, and § 67. This, like so large a part of the Homeric stories, is unquestionably solar lore. The Christmas "yule log" and Althaea's brand (Aesch. Cho. 605) are other forms of the same idea.

[2] Eur. Hel. 258. This story had some variations, which it is not necessary

she was of divine beauty; and though wooed by many suitors, her father, Tyndareus, refused to give her to any of them, unless they all entered into a solemn compact to join in avenging the bride if any outrage should be offered[3]. She ultimately married Menelaus, king of Sparta, and brother of Agamemnon[4]. He, a good easy man, and having confidence in woman's virtue, went off to Crete, leaving his house and wife unguarded[5]. In due time a handsome guest arrives, even the Prince Paris from Troy. His graceful person, and the splendour of his barbaric dress, captivate the fickle Helen[6]; and he, violating the solemn rights of hospitality, carried her back with him to Troy, with a large portion of her wealth[7].

Previously to this event, the young Paris, called also, by a Greek name, Alexandros[8], had been forewarned of the distinguished marriage that awaited him. Three goddesses, Hera, Cypris, and Pallas, disputing among themselves which should carry off the palm for personal beauty, agreed to refer the matter to the arbitration of a herdsman on Mount Ida[9]. The person selected was Paris, then keeper of the royal herds. By the promise of procuring him the most beautiful of wives, Cypris

here to give in detail. It may have arisen, like the legend of the ivory shoulder of Pelops, from the advent of a white-skinned princess among a swarthy or olive-complexioned people. See a curious painting from Pompeii, in "Real Museo Borbonico," vol. i. pl. xxiv., where Leda holds in her hand a *nest*, containing diminutive figures of Helen, Castor, and Pollux. In Eur. Hel. 200 Leda is said to have hanged herself. Helen's sister Clytaemnestra married Tantalus, who was killed by Agamemnon, when he made her his wife (Iph. Aul. 1150).

[3] Eur. Iph. Aul. 58. Thucyd. i. 9. Soph. Aj. 1113.

[4] After the death of Paris she married Deiphobus (Troad. 960), and from this and her many suitors (Apollodor. iii. 9) she is called πολυάνωρ and ἀμφινεικής (Aesch. Ag. 62. 686).

[5] Eur. Andr. 593. Troad. 944.

[6] Eur. Iph. Aul. 73. Troad. 992.

[7] Aesch. Ag. 400. 742. Eur. Orest. 1662. Alluded to in Il. iii. 70; xiii. 626, and elsewhere.

[8] So Neoptolemus was also named Pyrrhus.

[9] Eur. Iph. Aul. 1300. Andr. 275. Hec. 644. Troad. 924. Hel. 23. The famous "Judgment of Paris" was, like the marriage of Thetis with Peleus, one of the most frequent subjects of ancient art. It is most unreasonable to suppose that this celebrity could have arisen from a slight and merely casual mention of the circumstance in the Iliad, xxiv. 29.

prevailed over her competitors, and obtained the verdict in her favour[1]. This was brought about by Ἔρις, the demon of strife, who by the counsels of Zeus, desiring to relieve Earth of its too numerous inhabitants, caused a fatal war to arise between Trojans and Greeks[2].

The young Prince at once resolves to go in quest of his promised bride, and prepares a fleet, with which he sails to Hellas, the country of fair women[3]. In this adventure he touches first, on his return, at the island of Cranäe, off Attica, and afterwards at Sidon, and other places[4]. Search for them was long made in vain[5], and when at last her arrival at Troy amidst the joy and admiration of a thoughtless and light-hearted people[6] became known, an embassy was sent from Hellas to make a formal demand for her surrender, the envoys being Ulysses and Menelaus, who were entertained in the house of the Trojan Antenor[7]. This failing, the Suitors, agreeably to their oaths, make preparations to invade Troy.

The fleet of a thousand ships is assembled at Aulis, under the command of Agamemnon, the son of Atreus, and his brother Menelaus, who seem at that time to have been joint-kings of Argos and Sparta united[8]. At Aulis the army is long detained by contrary winds[9]. To appease the goddess Artemis, whom Agamemnon had offended[1], Agamemnon consecrates to her a statue or temple[2], and is ultimately induced, by the orders of

[1] Eur. Hel. 885.

[2] Eur. Hel. 40. El. 1282. Orest. 1641.

[3] Καλλιγύναικα. These ships are the νῆες ἀρχέκακοι of Il. v. 63. See Eur. Hel. 230. Hec. 630. Plat. Phaedr. p. 243, A.

[4] Il. vi. 290; iii. 445. Herod. ii. 116.

[5] Aesch. Ag. 695. Herod. ix. 73.

[6] Aesch. Ag. 737.

[7] Herod. ii. 118. This was the subject of a play of Sophocles, the Ἑλένης ἀπαίτησις. See Hor. Epist. i. 2. 9. The event is *alluded to* in Il. iii. 205; vii. 350.

[8] Aesch. Ag. 43. 109. 602. Thucyd. i. 10. Eur. Iph. Aul. 81. Hel. 392—395. Agamemnon was specially king of Mycenae, Diomede of Argos (Eur. Orest. 898), Menelaus of Sparta, Orest. 1661.

[9] Aesch. Ag. 188. Soph. Phil. 531. Eur. Iph. Aul. 88. Iph. Taur. 370.

[1] Soph. El. 566.

[2] Theognis 11, 12. Pausanias (i. 43. 1) says this was at Megara.

Calchas the seer, and by the impatience of a mutinous crew, to sacrifice his own daughter Iphigenia. An omen had occurred partly favourable, partly the reverse[3], which was interpreted to portend the ultimate capture of Troy. To carry out his dreadful purpose, which he believes to be the will of heaven, Agamemnon sends for his daughter, who is accordingly escorted to Aulis by her mother Clytaemnestra, under the plea of betrothing her to Achilles[4], the handsome young chief of the neighbouring country of Phthiotis.

Achilles was the only son[5] of Peleus and the sea-goddess Thetis. Zeus and Poseidon had been rivals in claiming her hand; but warned by Themis that a son born of her by either of them would prove more powerful than the sire[6], they consented to allow her to wed with a mortal man, and even honoured the marriage with their presence, together with Apollo and the Muses[7]; and the event was famed in song over every land and in every language[8]. The condition, however, of the marriage was, that the son though brave, handsome, and glorious before all other mortals, should die in war, and cause his mother a great grief. The bridegroom selected was Peleus, the son of Aeacus, who, though he had slain his brother Phocus[9], had led an irreproachable life[1], and was the most chaste and virtuous among mortals. The gods made Peleus a present of a suit of armour

[3] Aesch. Ag. 116. Alluded to in Il. ii. 305 seqq.

[4] Eur. El. 1020. Iph. Aul. 117, &c.

[5] Pind. Pyth. iii. 100. Compare Il. xxiv. 540.

[6] Aesch. Prom. 921. Pind. Isth. vii. 30 seqq. Some may interpret this story of a rival claim between Hellenes and Phoenicians for the command of the sea. Hence also the legend of the tribute paid to Minos, put a stop to by Theseus, might plausibly be explained. It is clear, however, that the sun rising out of the sea and throned in glory in the mid-sky, is represented by Achilles, born of Thetis and raised by Dyaus at her prayer to a high place of honour. Some day, I venture to predict, *Achilles* will be found to be some Akkadian word for the sun. See "Juventus Mundi," p. 222.

[7] Pind. Nem. v. 23. Eur. Iph. Aul. 1041. Alluded to in Il. xxiv. 62.

[8] Pind. Pyth. v. 24.

[9] Eur. Andr. 687.

[1] Pind. Isth. vii. 38. Arist. Nub. 1067. The scene of the marriage was Mount Pelion (Eur. Andr. 1278. Iph. Aul. 705).

manufactured by Hephaestus[2]; but the winning of the bride was left to his own devices. She had the power of transforming herself into any shape, and so it was with the greatest difficulty[3] that he at last secured her for the embraces which she as a goddess shunned[4]. At Phthia in Thessaly they lived in retirement[5]; their young son Achilles was given into the hands of Chiron to educate. This hero, whom some represent as a Centaur, others as a just and benevolent kind of hermit, was a friend and neighbour of Peleus[6]. By him Achilles was trained in the chase, the manly exercises, the precepts of duty and piety, as well as in the arts of music and healing[7]. While under Chiron's instructions, the Nereids brought to him arms made by Hephaestus[8],—apparently the same which his father Peleus had possessed. When old enough to go to war, Achilles was sent by his anxious sire to the court of Lycomedes, in the island of Scyros[9]. There he became the father of Pyrrhus, or Neoptolemus[1], and there he was found, disguised as a woman, by Odysseus, who was himself averse from joining the expedition[2], and by him conducted to the war, Menoetius permitting his son Patroclus to accompany him. This was the origin of the famous "friendship" between the heroes; albeit Aeschylus represents it

[2] Eur. El. 442. Poseidon gave him horses of divine breed (Rhes. 188). Compare Il. xv. 381; xvii. 195.

[3] ἐγκονητὶ, Pind. Nem. iii. 36.

[4] Eur. Iph. Aul. 1036 seqq. Pind. *ut sup.* This too was a very frequent subject of ancient art. It is that on the famous Barberini or Portland Vase in the British Museum, and also on a very fine vase rather recently discovered at Camirus, in Rhodes, and engraved in the "Journal of Fine Art." See also Millingen, "Ancient Unedited Monuments," pl. x. The transformations of Proteus in Od. iv. seem another version of the legend.

[5] Eur. Andr. 19.

[6] Pind. Nem. iv. 60. Isth. vii. 41.

[7] Pind. Nem. iii. 113. Pyth. vi. 23. Eur. Iph. Aul. 709.

[8] Eur. El. 442. Iph. Aul. 1071, where they are spoken of as a present from Thetis; but the context shows they could not be those in Il. xviii.

[9] Eur. Andr. 210. Alluded to in Il. xix. 332. This also was a favourite subject in Greek art, as was also the education of Achilles by Chiron.

[1] Soph. Phil. 243. Eur. Andr. 14.

[2] οὐχ ἑκὼν ἔπλει (Aesch. Ag. 841. Soph. Phil. 1025).

as of a somewhat more tender description[3]. At Troy, Patroclus displayed signal valour in supporting Achilles against an attack of Telephus on the Grecian ships; and from that time forth he was appointed to the staff of Achilles[4].

The incidents during the siege of Troy are numerous, and some few of them are alluded to in our Iliad, e.g. the capture of the horses of Rhesus by Ulysses and Diomede[5]; Hector accepts a challenge from Ajax[6]; Thersites gives trouble to the generals by his freedom in speech[7]; Nestor becomes famous for his eloquence[8]; Hector attempts to burn the Grecian fleet, but is repelled by Ajax[9], and leaps over the trench into the Grecian camp[1]. Achilles slays the Aethiopian Memnon[2], Telephus, and Hector[3], and drags the *living* body of Priam's son tied to his car[4]. Nestor, when attacked by Memnon, one of his horses having been wounded by Paris, is with difficulty saved by his own son Antilochus, who perishes in the attempt[5]. The body of Hector is redeemed by Priam from Achilles by a ransom[6]. Achilles

[3] Aesch. Frag. Myrmid. 141, Herm. See Plat. Symp. p. 180, A. The phrase in Soph. Phil. 434, Πάτροκλος, ὅς σου πατρὸς ἦν τὰ φίλτατα, is ambiguous, and may fairly be taken on the good side, though τὰ φίλταθ' Ἁρμοδίου has the amorous sense in Ar. Ach. 1093.

[4] Pind. Ol. ix. 70—80. The gratitude of Patroclus seems to have been shown in some special manner (Ol. xi. 19).

[5] Eur. Rhes. 797.

[6] Pind. Nem. ii. 14, Soph. Aj. 1283, compared with Il. vii. 183, and xiv. 402.

[7] Soph. Phil. 442, compared with Il. ii. 212 seqq.

[8] Ar. Nub. 1057.

[9] Soph. Aj. 1277, compared with Il. xv. 419, and xvi. 123.

[1] Soph. Aj. 1279, compared with Il. xii. 463. These few coincidences—even though in details they differ—have induced a too hasty conclusion that the Tragics knew of and took them from our Iliad, into which (in my view of the matter) they are only worked up from the older epics.

[2] Pind. Nem. vi. 54. The fight of Achilles and Telephus is seen on a vase (Millingen, pl. xxii.).

[3] Pind. Isth. iv. 40; vii. 50—56.

[4] Soph. Ajac. 1031. Eur. Andr. 108, 399.

[5] Pind. Pyth. vi. 32. Soph. Phil. 425. Compare Il. viii. 90 with Od. iv. 187, where the incident is barely mentioned.

[6] Aeschylus, Φρύγες or Ἕκτορος λύτρα. We know that this differed in some material points from the scene in Il. xxiv.

himself, who was not destined to capture Troy[7], was shot with an arrow by Paris[8], to the great grief of the Danai. The Muses themselves attended to do honour to his tomb[9]. After his death he was worshipped as a *δαίμων* in an island on the Euxine, where his ghost was believed still to take pleasure in the chase[1]. Ajax had performed prodigies of valour in rescuing his corpse[2]. Polyxena, the daughter of Hecuba, was sacrificed at his tomb[3]. The death of Achilles was attributed to Phoebus[4]; and his son Neoptolemus made a journey to Delphi to demand satisfaction of the god, though he afterwards repented of, and apologized for, his impious petition[5]. Paris was himself slain by the son of Achilles[6].

The capture of the city of Troy was effected after a ten years' siege[7] by a stratagem. A wooden horse was constructed, and the interior was filled with armed men. The Trojans were deluded into the notion that it was an offering to Athene, and received it in their capital with shouts of festive joy[8]. Ulysses had previously entered the town as a spy, dressed in the garb of a refugee who had been ill-treated in the Grecian camp[9]. He was recognised by Helen, but was safely sent out by Hecuba, to whom she had communicated the discovery[1]. It was not des-

[7] Pind. Ol. viii. 45.

[8] Eur. Hec. 387. Andr. 655.

[9] Pind. Isth. vii. 58. Compare Od. xxiv. 60.

[1] It was called *Leuce* (Eur. Andr. 1262, Iph. Taur. 436), otherwise Ἀχίλλειος δρόμος. See Pind. Nem. iv. 49. It was by request of his mother Thetis that Zeus conferred on him this honour, ἐπεὶ Ζηνὸς ἦτορ λιταῖς ἔπεισε (Ol. ii. 80). Compare Il. i. 524. Plat. Symp. p. 179, E.

[2] Pind. Nem. viii. 30.

[3] Eur. Hec. 521 seqq. Troad. 40. Soph. Phil. 335.

[4] Like that of Patroclus in Il. xvi. 788.

[5] Eur. Andr. 53.

[6] Soph. Phil. 1426.

[7] Aesch. Ag. 40. 504. Eur. Hel. 114.

[8] Eur. Troad. 520. Ar. Av. 1128. Aesch. Ag. 825. Alluded to in Od. viii. 493. Compare Virg. Aen. ii. 15 seqq.

[9] Eur. Rhes. 504. 710. Hec. 240. Ar. Vesp. 351. This is perhaps the origin of the story of Sinon in Virg. Aen. ii. 57, unless that also was taken directly from the ancient *Troica*.

[1] Hec. 243—249. Compare Od. iv. 245—255, 277 seqq.

tined however—so Helenus, the seer, had predicted[2]—that Troy should be taken without the aid of the divine arrows of Hercules, which were in the possession of Philoctetes, who had sailed in command of his own fleet[3], but had been put ashore by the Greeks at Lemnos, suffering from a gangrene caused by the bite of a snake at Chrysa. Neoptolemus and Ulysses are accordingly despatched to the lonely island to fetch him, and succeed in securing the bow and arrows by a stratagem[4]. The Pergamos or citadel of Troy was razed, and the whole city burned[5]. The Grecian ships returned laden with spoils from the temples, with many captives, among whom were Helen[6], Hecuba, the queen-mother, Cassandra her daughter, and Andromache the spouse of Hector[7], their infant son Astyanax having been killed at Troy by being thrown from the ramparts[8]. Priam himself was slain at the altar of his own palace by the hand of Neoptolemus[9]. Hecuba, whose griefs in the loss of all her children appear to have been proverbial[1], and whose son Polydorus was treacherously slain by his guardian Polymestor, lived to a great age, and was said to have been turned into a dog, and buried under the tumulus known as *Κυνὸς Σῆμα*[2].

But a Nemesis awaited the impious victors, who among other misdeeds had allowed Ajax to drag Cassandra from the asylum of Pallas in the Trojan acropolis[3], and had even carried off the

[2] Soph. Phil. 606.
[3] Thuc. i. 10. See Il. ii. 718.
[4] Soph. Phil. 925. Pind. Pyth. i. 52.
[5] Pind. Pyth. v. 84. Aesch. Ag. 820. Eur. Troad. 60. 1262. Hec. 910. Compare Il. xx. 316.
[6] Eur. Tro. 35.
[7] Eur. Hec. 937. Andr. 12. Troad. 18. 37. Aesch. Ag. 955. Alluded to in Il. xxiv. 732.
[8] Eur. Andr. 10. Troad. 1135. Compare Il. xxii. 63; xxiv. 735.
[9] Troad. 17. Compare Virg. Aen. ii. 550. See the vase-painting in Wordsworth's "Greece," p. 59, and another in "Museo Borbonico," vol. xiv. pl. xxi.
[1] At least they were probably included in the ἡρωικὰ περὶ Πρίαμον, mentioned by Aristotle in Eth. N. i. The play of the Troades turns largely on her woes.
[2] Eur. Hec. 1265. 1273.
[3] Eur. Troad. 70. See a beautiful vase-painting of this scene in Wordsworth's "Greece," p. 58, and another in Millingen, pl. xxviii.

Palladium itself[4]. A storm arose near Euboea, which caused the loss of many of the heavily-laden ships[5]. The capture of Troy had been effected in autumn[6], at a season when a voyage across the Aegean was known to be dangerous. A violent storm[7] arose; and when the fleet was off the headland of Caphareus, in Euboea, a false beacon-light had purposely been held up by Nauplius[8], whose son Palamedes had been killed at Troy through the treachery of Ulysses[9]. Many of the ships were lost, but Menelaus escaped, and after being tossed about for seven years off Malea, at length returned safely to Nauplia[1]. Previously to this he had been cast ashore in Egypt with the pseudo-Helen, where he discovered his real wife, and eventually escaped with her from the court of Proteus[2]. This story makes the real Helen never to have been at Troy at all, but only her *εἴδωλον*, her wraith or double, the real wife of Menelaus having been carried off by Hermes[3]; and this tale, attributed to Stesichorus, is the subject of the Helena of Euripides. A further variation was, that Helen was given to Menelaus as a captive, to kill or bring away as he pleased; and that his resolve to kill her was softened and averted by an uxorious weakness[4].

Agamemnon had returned in triumph before the arrival of his brother, and his return had been watched by scouts, and beacon-lights arranged by Clytaemnestra and Aegisthus[5] to announce the

[4] Rhes. 502.

[5] "Et natat exuviis Graecia pressa suis" (Propert. v. 1. 116).

[6] *ἀμφὶ Πλειάδων δύσιν* (Aesch. Ag. 826).

[7] Aesch. Ag. 650. Eur. Troad. 88. Hel. 130. Thuc. iv. 120.

[8] "Nauplius ultores sub noctem porrigit ignes" (Propert. ut sup.). "Ultor Caphareus" (Virg. Aen. xi. 260). See Eur. Troad. 90. Hel. 767, *τὰ Ναυπλίου τ' Εὐβοικὰ πυρπολήματα* (*ibid.* 1130).

[9] He had been once imprisoned, but escaped by a device alluded to in Ar. Thesm. 781. See Plat. Resp. vii. p. 522, D. Eur. Orest. 433.

[1] Eur. Orest. 242. Hel. 405. 776. Aesch. Ag. 674.

[2] Eur. Hel. 412. 1526 seqq., and El. 1280.

[3] Eur. Hel. 44. 1670.

[4] Eur. Tro. 873. Andr. 630. Ar. Lysist. 155. See Millingen, Plate xxxii. On a vase engraved in Millin (vol. ii. pl. xxvii.), Menelaus is seen seizing Helen as she flies to the protection of a statue.

[5] Aesch. Ag. Prol. Cf. Od. i. 36; xi. 410. From this perhaps the later story

capture of Troy. Greeted with pretended joy by his wife, who during the king's absence had become the paramour of Aegisthus, he is slain while bathing by a blow from an axe, and with him, the captive and concubine Cassandra[6]. Aegisthus, who had participated in the deed, thereupon assumed the sovereignty of Mycenae (Aesch. Ag. 1639; Soph. El. 267). Between Aegisthus and Agamemnon there had long been a feud, for Atreus had entertained Thyestes, the father of Aegisthus, at a cannibal feast on the flesh of his own children[7]. The young Orestes was rescued from the slaughter by his nurse Arsinoe[8], and sent to be educated by Strophius in Phocis. He afterwards returns to his house, accompanied by his friend Pylades, the son of Strophius, and obtaining entrance to the palace by the pretence of bringing the tidings of his own death, he slays his mother at the urgent command of Apollo to avenge the death of his father[9]. This was the fulfilment of a dream sent to Clytaemnestra, that she had given birth to a serpent[1]. The deed is no sooner done than he is seized with madness, and wanders forth, pursued by furies, first to Delphi, then to Tauri (in the Crimea[2]), where he discovers his long-lost sister Iphigenia, who had been miraculously rescued from the sacrifice at Aulis, and made a priestess of

was derived, that of the suitors watching the return of Telemachus (Od. xvi. 365).

[6] Aesch. Ag. *passim*. Soph. El. 97. Eur. El. 157. Hec. 1277. Pind. Pyth. xi. 36. Compare Od. xi. 422, and iii. 303, &c.

[7] Aesch. Ag. 1590. At this feast, and portents relating to it, the very elements are said to have stood aghast (Eur. El. 720. Iph. A. 196. 813. Orest. 1002). The story of Aerope, mother of Agamemnon, and her misdoings, is touched upon *ibid.* 1009, Soph. Ajac. 1295. The family curse, and the family murders successively caused by it, were traced to Pelops, the son of Tantalus, and his treacherous murder of the charioteer Myrtilus; see Pind. Ol. i. 70 seqq. Eur. Orest. 990. 1548. Soph. El. 509.

[8] Pind. Pyth. xi. 17. According to Eur. El. 16, by a γεραιὸς τροφεὺς πατρός.

[9] Aesch. Cho., Soph., and Eur. El. *passim*. The event had been predicted by Cassandra (Ag. 1282).

[1] Aesch. Cho. 527. Stesichorus, Frag. 42, ed. Bergk. In Soph. El. 410, the account of the dream is varied.

[2] Aesch. Cho. 1036. Eum. 40. Iph. Taur. 942. Orest. 38. A very fine painting of this subject is given, from an early vase, in Millin's "Monumens Antiques Inédits," vol. i. p. 263, pl. xxix.

Diana. Aided by her, he escapes to Greece with the image of the goddess, which was duly consecrated at Brauron in Attica, where Iphigenia was to continue her priestess[3]. At Argos Orestes is tried for the murder of his mother by the people, at the instigation of Tyndareus, her father, and is condemned with his sister Electra to die by stoning[4]. He escapes however by a daring device, by which he gets Helen into his power, and holds her as a hostage for his own life. Before this he had been tried and acquitted before the Areopagus at Athens, or, as others called it, a court of Ares, instituted for his trial for the murder of Halirrhothius[5]. There by the testimony of Apollo in person, and the casting-vote of Pallas, he is acquitted, and reinstated in his full rights as an Argive citizen, after formal expiation from the guilt of blood[6].

After the capture of Troy, the sons of Antenor, who had entertained the Greek envoys, as before mentioned, returned with Helen, according to Pindar's account[7], and died at Cyrene. This remarkable legend seems connected with that which made Helen take refuge in the court of the Egyptian king Proteus, and Menelaus to have been buried at Canopus[8]. The return of Amphilochus is mentioned Thuc. iv. 120; Herod. vii. 90.

After the death of Achilles, a contest had arisen between the Greek chiefs for the divine arms of Achilles. Ajax, the son of Telamon, being worsted in the adjudication by his rival Ulysses, turns mad, makes havoc among the herds, under the idea that he was wreaking his vengeance on the Atridae[9], and finally commits suicide. After leaving Troy, Ulysses long wandered over unknown seas, and met with many strange adventures with the Cyclops, the sorceress Circe, and the perils of Charybdis. He even descended into Hades, and on at last returning to his home,

[3] Eur. Iph. Taur. 1463.
[4] Eur. Orest. 945.
[5] Aesch. Eum. *passim*. Eur. Iph. Taur. 945. Orest. 1651. Electr. 1260.
[6] Eum. 451. 757. Iph. Taur. 966.
[7] Pyth. v. 84.
[8] Eur. Hel. *passim*. Herod. ii. 118.
[9] Sophocles, Ajax, *passim*. Eur. Hel. 96. Alluded to in Od. xi. 545.

found his faithful wife solicited by suitors who were consuming his property[1].

The adventures of Orestes[2], and the constant affection of his sister Electra and his friend Pylades, and their heroic and disinterested co-operation in avenging the death of Agamemnon, formed a very important part of the ancient Tale of Troy. Not less than four of the extant tragedies (we might indeed say six) —the Choephoroe, the Electra both of Sophocles and Euripides, and the Orestes, themselves closely associated with the Eumenides and the Iphigenia in Tauris—are devoted specially to that theme, and it was a favourite subject with the contemporary vase-painters. In fact, the events subsequent to the capture of Troy seem to have been more celebrated than those antecedent to it. Orestes, on returning to Argos to offer a lock of his hair at the tomb of his father, recognizes and makes himself known to Electra, who is living ill-treated and unmarried in the house of her mother. In the Electra of Euripides she is represented as married to a countryman of Mycenae, that no hope may remain of a royal progeny from her[3].

Hermione[4], the only daughter of Helen and Menelaus, had married Neoptolemus, the son of Achilles. Having no children by her, he took to wife the captive Andromache, whose former husband had been slain by Achilles. By her he had issue; and the jealousy arising between these two women forms the subject of the Andromache of Euripides. Ultimately, by the intrigues of Orestes, who had wished to marry his cousin Hermione[5],

[1] *κάκ' ἐν δόμοισι μυρία* (Tro. 443). This single episode is the subject of the Odyssey, which appears to be a poem more completely and uniformly *re-written* (so to say) than the Iliad, into which long passages from other poems seem to have been fitted. Very many verses of the Odyssey are found also in the Iliad. The virtue of Penelope, but not the insolence of the suitors, is alluded to in Orest. 590. Ar. Thesm. 550.

[2] Eur. Orest. 32, 33.

[3] Eur. El. 35. 267.

[4] Eur. Andr. 898.

[5] Andr. 1001. In Orest. 1654, Apollo foretells that Orestes, and not Neoptolemus, shall marry her.

Neoptolemus was slain by the people of Delphi[6]. Menelaus basely endeavours to kill Molossus, the son of Neoptolemus, and Andromache, but they are rescued by the aged, though still vigorous Peleus[7]. Andromache afterwards marries Helenus, and her son by Neoptolemus perpetuated the race of Aeacus in the kingdom of Epirus[8]. Pylades marries Electra[9], the sister of his friend. Menelaus is transferred as a hero to the Isles of the Blest[1]. Orestes founds the city of Oresteum in Arcadia[2].

Such, and so widely different from the Iliad and the Odyssey was the "Homer" to which all the literary and artistic genius, and all the skill of the rhapsodists were devoted in the age of Pericles!

If the above sketch of the Tale of Troy, which has been taken strictly from positive authorities of B.C. 500 to 400, were increased by all the adjuncts supplied by late writers, such as Pausanias, Apollodorus, Q. Smyrnaeus, Tzetzes, and the Roman poets, not to mention the very large number of lost tragedies on the *Troica*[3], it is manifest that the narrative, already long enough, would assume almost formidable proportions. There is great probability that even the later accounts (being traditional) are not really less genuine; but I was unwilling to weaken my proofs of what the ancient "Homer" was, by introducing what *may* have been interpolations and additions subsequent to the Tragic age. What I have shown is, I think, undeniable,—that the Iliad and the Odyssey, though they do occasionally touch *slightly* on some of the above incidents as events well known at the time, could not possibly have been the origin or basis of them; nor could they, as definite and primary parts of the story,

[6] Andr. 1150. Orest. 1656. Pind. Nem. vii. 42. Compare Virg. Aen. iii. 330.
[7] Andr. 555.
[8] Andr. 1245.
[9] Orest. 1658. Electr. 1284.
[1] Eur. Hel. 1677. Od. iv. 563.
[2] Eur. El. 1275.
[3] These, together with the titles of the lost comedies and satyric dramas on the subject of the *Troica*, are enumerated in "Remarks on Prof. Mahaffy" &c.

have been expansions, so to say, of mere Homeric hints. In fine, I contend that our two epic poems were of necessity put together *after*, because in great measure *from*, the large mass of ballad literature which Pindar and the Tragics know of in their entirety.

The explanation then of a difficulty which has puzzled and misled literary men in all ages appears to be simply this. The Iliad and the Odyssey, the first that emerged from the mass in a *written* form, had gained (and justly) in Plato's time such deserved popularity, that the name of Homer—even Homer the Divine—was retained specially for them. No one doubts (for it is easy of proof) that Plato's Homer was (at least for the most part) the same as ours. It was the same fact, in the main, which Zenodotus and Aristarchus adopted as the basis of their literary recensions. Though completely eclipsed, however, the really older, but now disparaged "non-Homeric" epics were not easily to be extinguished. They also gradually assumed the forms of coherent written poems; and names were readily found both as distinctive titles and for the authors of them,—rhapsodists of note being probably still remembered by those who had made the different parts of the Troica their special study. Thus we explain the existence of such traditional poems,—falsely supposed to be merely supplements of our Homer,—as the *Aethiopis* and Ἰλίου πέρσις of Arctinus, the little Iliad of Lesches, the *Cypria* of Stasinus, the Νόστοι of Agias, &c. All these, I am confident, were written epitomes of different parts of a story, which, in the times of oral recitation, formed *one general and undistinguished whole*, and as such was used quite indiscriminately by Pindar and the Tragics.

We now see how futile is the objection, so often raised and so tenaciously adhered to,—that if our Iliad and Odyssey are mere epitomes, or late compilations, it is incredible that all mention should have perished of the *genuine Homer*,—the supposed "Homer" of Solon, Peisistratus, and Lycurgus!

Eventually the principal poems on Troy were so edited, and

perhaps re-arranged as to form a continuous narrative from beginning to end. Thus arose the literary edition of the "Cyclus[4]," which included, and doubtless gave a merited precedence to the Iliad and the Odyssey.

Besides the very wide difference in the general narrative between our Homer and the "Homer" followed by the Tragics, the representation of particular characters differs as widely as possible. In our Homer the characters are nearly always humanized, and placed in a pleasing, if not an amiable light. It is not so in the Tragedies. Menelaus is cruel, treacherous, base, uxorious, often cowardly[5]. Helen is a Fury, a she-devil, a good-for-nothing and unprincipled adulteress. Patroclus, to say the least, is no better than he should be. Ulysses is always cunningly fraudulent, unscrupulous, and cruel. He is the "objectionable character" of Tragedy. And here, with respect to Helen at least, a curious reflection presents itself. *Why* is she represented everywhere in the Iliad and the Odyssey in so charming, and penitent, and amiable a light? We know from Plato[6] the story about Homer and Stesichorus being both struck blind for *abusing* Helen,—*διὰ τὴν Ἑλένης κακηγορίαν.* Stesichorus, it was said, regained his sight by singing his famous Palinodia (*οὐκ ἔβης ἐν νηυσὶ,* &c.[7]), while the former, the "great bard" himself, remained blind. Assuredly, nothing said about Helen in our Homer deserved such an infliction. She is treated, so to say, in the most marked manner, *euphemistically.* Is not this a fair

[4] "The Alexandrine literati, about the second century before the Christian era, arranged the multitude of old epic poets into a series founded on the supposed order of time in the events narrated—beginning with the intermarriage of Uranus and Gaea, and the Theogony—and concluding with the death of Odysseus by the hands of his son Telegonus. This collection passed by the name of the Epic Cycle, and the poets, whose compositions were embodied in it, were termed Cyclic poets" (Grote, vol. ii. p. 123). He thinks Zenodotus of Ephesus may have been the compiler. Students interested in these inquiries should procure the convenient edition of Proclus, included in R. Westphal's "Scriptores metrici Graeci," (Teubner, 1866). In this work he will find an epitome of the old epics severally assigned by Proclus to post-Homeric writers.

[5] See e.g. Eur. Andr. 616.

[6] Phaedr. p. 243, A.

[7] Plato, ut sup.

ground of presumption, that our Iliad is a *post-Stesichorean* compilation[8], in which the earlier, i.e. the Tragic conception of Helen was *intentionally* modified and re-written in conformity with the superstition then prevalent? The Stesichorean invention of the *εἴδωλον* of Helen might have suggested the *εἴδωλον* of Aeneas (Il. v. 449).

Professor Sayce, in maintaining the lateness of our Homeric texts, points out (Journal of Philology, No. 23) that both the theology and the ethnology of the Iliad and the Odyssey seem to represent the age of Herodotus and the Sophists.

The Iliad, then, is the modernized form possibly of one, more probably of several earlier epics, which underwent in pre-historic ages a great many successive changes, interpolations, and remodellings. There is no difficulty in accepting the statement of Herodotus, that an Iliad existed in his time, i.e. about B.C. 440, while it may, and indeed certainly did, differ widely from ours, even if in a written form at all. In fact, he speaks of it in such a way as to intimate that it contained what our text does not, the wanderings of Paris in carrying off Helen. Many subsequent recensions and additions brought the original poem to the state in which we have it now, viz. nearly as it left the hands of the Alexandrine critics. For it is quite certain that differences from our text existed even in the time of Plato and Aristotle. How far the Alexandrines themselves acted ignorantly, and even *fraudulently*, is a grave and extremely interesting question. I shall show that a considerable number of words do exist in our Homer which were familiar to writers of their time, and have but scant pretensions to be genuine archaic terms.

[8] Stesichorus, it is well known, is said to have made his peace, by representing the Helen who went to Troy a mere wraith, or unreal being (Eur. Hel. 33. El. 1281). We can only explain the legend of the blindness by supposing that, in some mythology, Helen was a goddess, probably a representative of Aphrodite. The older feeling, so to say, now and then *breaks out* in the Iliad, in such expressions as ῥιγεδανῆς Ἑλένης (xix. 325), δᾶερ ἐμεῖο κυνὸς κακομηχάνου, ὀκρυοέσσης (vi. 344). In Eur. Orest. 1635, the deification of Helen is announced by Apollo; cf. ibid. 1684. She was united with her brothers Castor and Pollux as a saving goddess of the sea.

The Iliad, in its present state, seems to me to be aptly compared to a stained glass window composed from a quantity of old materials, more or less detached, and of different dates, but re-arranged and filled in with modern glazier's work, so as to form a harmonious whole, by some cunning artist who had an eye for unity of design, harmony of colour, and a general antique effect. When first put into a written shape, the Iliad was of necessity collected from the mouths of rhapsodists. Like the traditional composition of the Septuagint, it came from many, and was supplemented from many sources,—theogonies, *ἱεροὶ λόγοι*, solar-myths, of many forms and variations, tales about the loves and quarrels of gods, about Hercules and Dionysus, the exploits of old Achaean chiefs, or of legendary heroes such as Ajax and Diomede, ballads about Thebes, the loves and adventures of Paris and Helen, the fleet and sacrifice at Aulis, the supernatural building of Troy[9], &c. All these, I maintain, were worked into a dramatic and harmonious narrative by one hand, who used, in the main, the dialect and vocabulary that was flourishing in Asia in the time of Herodotus.

Our text abounds too in Atticisms, e.g. such forms as *ἀφέστατε* and *ἀφέστασαν*, besides many others which are clearly "new Ionic," with a substratum of really archaic Aeolisms.

In fine, the Iliad bears a close analogy, in its finally perfect form, to the plays of Shakespeare and the tales of Chaucer, both of whom worked up old materials with a master hand, and in both cases, as with Homer, the old materials have been long forgotten, eclipsed, and superseded by the new.

The demand for a written "Homer"[1] was obviously a demand for something that would not exceed the limits of a transcriber's time and skill, or a reader's attention and interest. An epitome of epics so very long as the *Troica* must necessarily have been,

[9] See Curtius, Hist. Gr. i. p. 133—135.

[1] Professor Sayce avows himself convinced of the lateness of our texts. He says (Journal of Philology, No. 23, p. 37), "Mr. Paley appears to me to have made out a good case for his contention that there was no *written* Homer—at all events, as known to Plato and the Alexandrines, before the age of Perikles."

and comprising so vast a field of adventure, was an imperative want in the "reading age." We must remember, too, that only in a *written* form could such a poem as the Iliad have a continuous dramatic interest. The rhapsodes, who had but human lungs, could merely recite parts, and must have trusted to exciting the interest of their hearers by the adventures of individual chiefs.

But we are sure that national vanity would incline to the side of a great antiquity. We may be sure that the rhapsodes, who first gave in their contributions to the literary compiler, strenuously asserted their genuineness! Herodotus, whose dates seem generally shot from a rather long bow, could hardly venture to put "Homer" less than four centuries before himself. Traditions of other poets than Homer seem to have lingered on even in ages when "Homer" had come to mean the Iliad and the Odyssey. Thus Thucydides (i. 12) speaks of *οἱ παλαιοὶ τῶν ποιητῶν, διὰ τοὺς ποιητάς*,—Plato[2] of *μυρία τῶν παλαιῶν ἔργα*,—Aristotle[3] of *τὰ ἡρωικὰ περὶ Πρίαμον*,—without any mention of an Iliad, or even a Homer, as their source.

In spite then of all that has been objected by essayists and reviewers, and even of some ridicule that has been thrown on my theory of the comparatively late authorship or compilation of our Homeric texts, I still remain sincerely and honestly convinced of its general truth. Apart from the vague assertion of Herodotus, about the "four centuries earlier than himself,"—a date which bring us back to absolutely unhistoric times,—I am unable to find a particle of evidence to show that our texts are older, at the very outside, than the time of Pindar. They are not quoted till then, very rarely till much later; and the works of Greek art, so far as I know, completely ignore them, though subjects from the *Troica* are by no means uncommon on the early vases. Archaisms and digammas are very easily copied and forged. It is an undoubted fact that even the Greek vase-

[2] Phaedr. p. 245, A. [3] Eth. N. i. 11.

makers often feigned[4] archaic writing and forms of armour or dress. An archaic character as to details of fighting and domestic life is also very easily either borrowed or assumed; and so also as to customs, e. g. making the ox, and not coined money, the standard of value. Ignorance of geography,—or rather the very circumscribed knowledge of it,—is not so wonderful as some think, even if real. Aeschylus was fully as ignorant as Homer. But the truth is, the vague and legendary treatment of it in the Odyssey was quite essential to the plan of the poem. The absence, or supposed absence, of all mention of so-called "post-Homeric" facts or traditions in the history of European Greece, e. g. to the "return of the Heraclidae" and the Doric conquest, is not at all strange in a poet who lived in Asia Minor. It is less strange than if an English writer in a medieval poem should happen to make no allusion to our William I. Yet even this would certainly in no degree surprise us. Nevertheless Dr. Hayman says ("Contemp. Rev." p. 55), "The omission of the Dorian name among the confederate Greek host is, to me, inexplicable on the theory of a late Homer." For my part, I do not see why we should expect it in a purely Ionic poet. Aeolians and Ionians alike hated the Dorians, and neither race was likely to glorify its enemies in immortal verse. Mr. Gladstone, in chap. iii. of "Homeric Synchronism," dwells especially on this argument. "If Homer had sung after the invasion of the Heraclids, the Dorians, supreme in the Greek Peninsula, could not have failed to hold a prominent and favourable position in the Poems," p. 73.

But it is the evidence of lateness in language which I hold, above all other arguments (valid as they seem), to be the most plainly *irrefragable*. To suppose for an instant that hundreds of such words as *ἀτιμάζειν, ἰσάζειν, ἀπαιτίζειν, κροταλίζειν, κελητίζειν, μετοκλάζειν, παππάζειν, τοξάζεσθαι, ὁμηγυρίσασθαι,* are *archaic*, is to outrage the science of Greek. But if we give up

[4] This is admitted by Millingen, pp. 21. 29. 93.

this class of words (which are countless) as modernisms, i.e. of the Greek of the age of Pericles, or later, we must virtually resign all claim to the great antiquity of the poems themselves in their present form, and fall back on the theory which I have contended for,—that our Homer was made up from the ever-varying episodes and incidents of the early ballads as recited by the rhapsodes, at a time when a written literature first came into demand and use, and which I still contend was not earlier than the middle of the fifth century B.C., probably even later.

I venture to think that I have, to a considerable extent cleared up the celebrated "Mystery of the authorship of the Homeric poems." I can find nothing unsound, improbable, or inconsistent with patent facts in the views given above[5]. At the same time, I am well aware how easy it is to be led away by a theory. "Scholars engaged in special researches are too willing to acquiesce in evidence, particularly if that evidence has been discovered by their own efforts, and comes before them with all the charms of novelty[6]." Still I think my views will, at least in part, find acceptance with many. The only thing we do not know (and which it does not very much concern us to know) is the name of the poet or rhapsode (be he one or more) who first collected our poems from oral recitation, and put them in a written form. That the mark of one hand, and the hand of a man of extraordinary genius, is impressed upon them, I fully concede, and have never for a moment doubted or denied. He had boundless materials at command, and he used them with the most consummate skill. But this very skill is suggestive of the most flourishing period of Greek literature, the age of Pericles.

[5] Mr. Mahaffy (Gr. Lit. i. p. 58) says "it is only by inventing an impossible epoch (i.e. the Platonic, which I had called, somewhat laxly, 'post-tragic') that Mr. Paley has found a date for the composition of the poems." He concludes that "the silence of the dramatists must have been intentional, and proves nothing." Sir G. W. Cox (Ar. Myth. i. 243) well says that "Nothing less than the clearest proof that our Homer was the Homer of Pindar, Aeschylus, and Sophocles, can weaken the conclusion that our poems are compilations, made for a purpose, from the vast existing mass of Homeric literature."

[6] Max Müller, "Chips from a German Workshop," vol. i. p. 198.

SECTION II.

ON THE USE OF ALEXANDRINE OR LATE EPIC WORDS.

THOSE who read the Iliad and the Odyssey in undoubting faith, are at least not predisposed to notice the fact, that a number of words occur, in themselves of a remarkable and exceptional kind, and usually as *ἅπαξ εἰρημένα* in our texts, but which are also used by, if they are not familiar to, the Alexandrine poets. Of course there is a ready answer for those who have not thought much on the subject, nor made a very special study of the undoubtedly genuine archaic words and inflexions in comparison with these, and who moreover are not particularly conversant with Theocritus, Callimachus, and Apollonius Rhodius. They will rest content in the obvious conclusion, that these later poets simply adopted certain words from Homer. On the other hand, our great uncertainty as to the doings of the *διασκευασταὶ*, the good faith and honesty of the Alexandrine critics, and the precise extent to which they tampered with the Homeric text, added to the generally important fact, that it was by Alexandrine heads and hands that our Homeric texts were first critically edited[7], should make us cautious in denying that a considerable number of words belonging to the latest, i. e. the post-Platonic epic dialect, *may* have been foisted into the older compositions, whether by fraud or ignorance is immaterial to the argument. For my own part, I may state that I am entirely convinced that such is really the case, and that to an extent which I sometimes

[7] We have no reason for supposing that the *ἐκδόσεις* or *διορθώσεις*, attributed to Antimachus or Aristotle, were in any sense *critical*. I may here refer, but only generally, to the admirable essays (Homerica Dissertatio Prior and Posterior) prefixed to Dindorf's Teubner edition by M. Sengebusch. The one thing that surprises me in these very complete and exhaustive essays on the formation of the Homeric texts is the same which surprises me in Buttmann's Lexilogus,—the absence of any expressed opinion respecting the lateness of our present texts.

hesitate fully to contemplate. For it is almost too startling to find more and graver reasons constantly "cropping up," for supposing that the so-called Homer of B.C. 850 was really supplemented rather largely from the brains of men who lived B.C. 250, or even yet later! I have thought it right however to state my own misgivings plainly and boldly, especially as this is a branch of Homeric criticism which is wholly new. Nor should these investigations be considered as a wearisome and restless cavilling, the result of "a craze" (as one of my reviewers courteously calls it), but as at least suggestive, as clearing the road towards Truth, and therefore as deserving of consideration, even from those who conclude that the suspicion rests on no firm ground.

The advocates of the genuineness of our Homer are fond of appealing to the reality of certain MSS. copies occasionally mentioned by the Scholiasts[8], and which were used, or pretended to be used, by the Alexandrine critics. These were known as the Chian, the Argive, the Marseillaise, the common or popular one, *αἱ ἐκ πόλεων*, &c. They are mentioned by none but the Scholiasts, and that both rarely and vaguely. Wolf, it is evident, has not the slightest belief in their real authority; and he justly ridicules the story[9], duly recorded in the orthodox Preface of Mr. Trollope (p. xxvi), of Peisistratus, or his son Hipparchus, collecting and collating MSS. copies. They may, no doubt, have been portions of the Iliad, transcripts from the first written copy, possibly about the age of Herodotus; though that is giving them credit for more than seems to be their due. As for the *διασκευασταὶ*, Wolf admits[1] that we do not know who they were, but supposes them to have assisted in putting the Homeric epics into shape after the time of Peisistratus. Probably they were, more or less, representatives of the old Homerids, or privileged rhapsodes, men of genius, perhaps, but without critical judgment, and whom we may reasonably suppose to have been sometimes bewildered by the enormous amount and variety of the

[8] See Wolf, Proleg. § 39.

[9] Proleg. § 33.

[1] Proleg. § 34.

then current ballads on the Troica. It was *impossible,* from the very fact of the paramount authority which we know, from the Tragics, that the "Cyclic" subjects enjoyed, that they should have been kept wholly distinct in those ages from other more ancient, more genuine, and yet less popular ballads, the Iliad and the Odyssey. The supposition is, in the highest degree, absurd. Wolf has every thing in his favour when he says plainly[2], that, "till the time of the Ptolemies, the Greeks had no settled text of Homer at all."

What I argue, then, is, that this Alexandrine recension[3] was not really a conscientious collation of ancient MSS., and a separation of the genuine from the spurious, but a patching up and supplementing from the verse-dialect of the age to a considerable extent. Of course they would conceal this, and attempt to throw a veil of sacred antiquity over hundreds of verses which antiquity itself wholly ignores, even in such brilliant episodes as the "Arms of Achilles" in the eighteenth book[4].

To show this, it will be necessary to give some examples of a large and remarkable class of Homeric words which bear the strongest impress of *νεωτερισμός*. They read like importations into the old epic vocabulary from other dialects, Alexandrine, Macedonian, or those of Magna Graecia; and they are generally characterized by an obscurity of etymon (origin or root) that is less often found even in the older words.

If any moderately good Greek scholar were asked if such aorists as *χήρατο* from *χαίρω, ἥσατο* from *ἥδομαι, θήκατο* from *τίθημι, μήνατο* from *μαίνεσθαι,* belonged to the same genuine ancient dialect to which *δέγμενος, ἐελμένος, φαινομένηφι, οὐρα-*

[2] Proleg. § 34.

[3] The Scholiasts themselves admit, in many places, that the Alexandrines, and especially Zenodotus, did tamper with the text they had; e.g. Schol. Ven. on xvi. 666; xviii. 207; xix. 77; xx. 30.

[4] The popular notion, that the "Shield of Hercules," falsely attributed to Hesiod, was borrowed from Iliad xviii., I do not think tenable. Both, I believe, were taken from an older and common source, in not very early times.

νόθι, &c. evidently pertain, or to a much later one, there could hardly be a doubt of his prompt answer, even though he might express some surprise, when he was told that all these forms alike occurred in our Homer. Again, he would think such a participle as *ᾐσχυμμένος* from *αἰσχύνω*[5], more resembled *ἐπιτεθυμμένος* from *τύφω* (Plat. Phaedr. p. 230, A), or *ὠξυμμένος* from *ὀξύνω*, a participle used by the grammarians. He would not indeed be surprised at reading in an Alexandrine poet[6],—

οὐκ ἔγνω δ' ὅτι Κύπρις ἐπ' ἀνέρι μήνατο βώτᾳ.

Or in Apollonius (iv. 55, and 1627),—

ἐσιδοῦσα θεὰ ἐπεχήρατο Μήνη.

Or,—

χήραντο δὲ θυμὸν ἰωῇ.

But he may well be struck with finding, in a poet generally supposed to have lived six centuries earlier, such lines as,—

τῷ δὲ γυνὴ Προίτου ἐπεμήνατο, δῖ' Ἄντεια[7].

Or,—

ὣς ἐφάμην, ὁ δὲ δέκτο καὶ ἔκπιεν, ἥσατο δ' αἰνῶς[8].

In Il. i. 106, we read,—

μάντι κακῶν, οὔ πω ποτέ μοι τὸ κρήγυον εἶπας.

Here we have not only the Attic use of the article, and a gross violation of the digamma in *εἶπας*, but the strange word *κρήγυον*, which occurs only here in Homer, but was "usitatum" by quite late poets. In the Anthology (vii. 284, 3) we have *ἄλλο μὲν οὐδὲν κρήγυον, εὑρήσεις δ' ὀστέα καὶ σποδιήν*. *Ibid.* (v. 58, 1), *Νήπι' ἔρως, πορθεῖς με τὸ κρήγυον.* The Lexicon, however, cites one instance of its use from Hippocrates; and it occurs in Plat.

[5] Il. xviii. 108.
[6] Theocr. xx. 34.
[7] Il. vi. 160.
[8] Od. ix. 353. Χήρατο occurs Il. xiv. 270. The Alexandrines used such forms as ὄψασθαι, εὔρασθαι, ἔψασθαι, ἄξασθαι, &c.

(Alcib. i. chap. viii.), *ἱκανὸν δέ σοι τεκμήριον, ὅτι οὐκ ἐπίστανται οὐδὲ κρήγυοι διδάσκαλοί εἰσι τούτων.*

There is another Homeric word of equally uncertain origin[9], but meaning 'a wet meadow.' Il. iv. 483 (repeated nearly in xv. 631),—

> ἥ ῥά τ' ἐν εἰαμενῇ ἕλεος μεγάλοιο πεφύκῃ.

This word again was familiar to the Alexandrine poets, e.g. Theocritus (xxv. 16),—

> λειμῶνες θαλέθουσιν ὑπόδροσοι εἰαμεναί τε.

Callimachus (Hymn. in Dian. 193),—

> ἣ δ' ὁτὲ μὲν λασίῃσιν ὑπ' ὀφρύσι κρύπτετο νύμφη,
> ἄλλοτε δ' εἰαμενῇσιν.

Apollonius Rhodius (iii. 316),—

> εἰαμενῇσι δ' ἐν ἄσπετα πώεα λεῖπον.

The strange word *νέποδες* (Od. iv. 404), in the sense of 'offspring,' *nepotes*, is used not only by Theocritus and Callimachus, but by Nicander and in the Anthology. That *μήδεα φωτὸς* (Od. vi. 129; *μέζεα*, Hes. Opp. 512), is *viri media*, seems more than probable[1].

The obscure adverb *φή*, 'like as,' occurring in Il. ii. 144 and xiv. 499, has been made the subject of a long Excursus (xxv.) by Spitzner[2], who shows that the grammarians themselves admitted the word was *νεώτερον*, and a usage of Antimachus and Callimachus. The very word in combination (xiv. 499), *κώδειαν*, supposed to be 'a poppy-head,' he finds used in Nicander and Lycophron, in the more general sense of 'head.'

[9] See Lexil. p. 325. The same root appears in the Anglo-Saxon *ea*, *eia*, and the Norman-French *eau*, 'water.'

[1] G. Curtius however (Gr. Et. 645) doubts this; δ is not, he says, the representative of *dh* in Sanscr. *madhjas;* yet surely this is the same as *medius*, and $dj = \zeta$.

[2] See also Lexil. p. 531 seqq. Curtius, Gr. Et. 396.

Another adverb of a somewhat strange form occurs only in Il. xxiv. 163,

ὁ δ' ἐν μέσσοισι γεραιὸς
ἐντυπὰς ἐν χλαίνῃ κεκαλυμμένος,

which is explained to mean 'so as to show or bring out the form,' *τύπος*,—a term possibly borrowed from statuary. This is used twice by Apoll. Rhod.[3],

ἐντυπὰς ἐν λεχέεσσι καλυψάμενος,

and

ἐντυπὰς εὐκήλως εἰλυμένοι.

It also occurs in Quintus Smyrnaeus (v. 530).

Such a verb as *ἀήθεσσον*, 'they were unused,' bears on its very front the impress of a *καινὸν κόμμα*. It occurs once in Il. x. 493, where the horses of Rhesus are said to have avoided to tread on the dead, *ἀήθεσσον γὰρ ἔτ' αὐτῶν*. It is also found twice in Apollonius[4],

χεῖρες γὰρ ἀήθεσαν ἠρεμέουσαι,

and

ἀλλ' ἔτ' ἀηθέσσοντα δύης.

The same may be said of *σιφλοῦν*, in Il. xiv. 142,

ἀλλ' ὁ μὲν ὣς ἀπόλοιτο, θεὸς δέ ἑ σιφλώσειεν.

Now *σιφλὸς* is a word found in Lycophron, Apollonius, Oppian, and the Anthology, and seems clearly of the later dialect.

Such a noun as *φέρτρον*, i. e. *φέρετρον*, *feretrum*, occurring Il. xviii. 236, is probably a late one; the dictionaries cite its use by Polybius only.

It would be easy to add a long list of words, which, on careful investigation, will be found, in all probability, to be characteristic of the later poets, and to have crept into our Homeric texts. Of course, unthinking persons will loudly asseverate the contrary, that they are genuine Homeric words copied by imitators! I shall give however a few, and remain

[3] i. 262; ii. 861.

[4] i. 1171, and iv. 38.

content if any will take the same pains in exploring the history of others of the like kind[5].

Of nouns, I may mention *φωριαμὸς* and *χηραμὸς* (Lycophr., Apoll. Nicand.), *ἀφλοισμὸς*, *ἀφυσγετὸς* (Oppian, Nic.), *ἄφλαστον* (Herod. and Apoll.), *πέλλα* (Theocr.), *ἐπισκύνιον* (Theocr., Anthol.), *πρυμνωρείῃ*, *ἀκρωρείῃ* (*παρωρεία* Strabo) *μέλδεσθαι* (Callim., Nic.), *ἄητος* (Nic.), *κυνόμυια* or *κυνάμυια* (LXX.), *θρόνα* (Nic., Lycoph.), *ἠρίον* (Apoll., Callim., Nic.), *κώληψ* (Nic.), *καλαῦροψ* (Anthol.), *μισγάγκεια* (*συνάγκεια* Theophrast., Polyb.) *προσώπατα* (Opp.), *ἀγοστὸς* (Apoll., Theocr., Anth.), *ἀοσσητὴρ* (Apoll.), *βοηθόος* and *ἐπίουρος* (Theocr., Call., Apoll.), *ξύλα κάγκανα* (Theocr., Lyc.), *λαυκανίη* or *λευκανίη* (Apoll., Opp.), *βουγάιος* (*βουκαῖος* Theocr., Nic.) *λυκάβας* (Apoll., Anth.), *βούβρωστις* (Call., Opp.), *ἴσθμιον* (Hippocr., Nic.), *ὄγκιον* (Hermippus), *ἀνθερεών* (Euphorio).

Of adjectives, the following are examples: *φυζακινὸς*, *μορόεντα*, *σφεδανὸς*, *τραφερὸς*, *στιλπνὸς*, *φύξηλις*, *νεόγιλος*, *ἀσύφηλος*, *νηγατέος*, *ἄκμηνος*, *μολοβρός*: of verbs, *κλοτοπεύειν*, *εἰδήσω*, *ἀθερίζειν*, *προθέουσιν* (*proponunt*), *παρήπαφε*, *ἀνενείκατο*, *ὁμηρεῖν* (‘to meet,’ Od. vi. 468): of adverbs, *μέσφα*, *ἐπίτηδες*, *μετέπειτα*, *κατεναντίον*: of idioms, the use in adjuration *μὴ πημαίνει* (Il. xv. 42), in imprecation, *μὴ τεχνησάμενος* (Od. iv. 684; xi. 613). Many of the above forms are admitted by Spitzner to be Alexandrine. We may add, that the remarkable idiom in Il. xiv. fin.,

> οὐ γάρ οἵ τις ὅμοιος ἐπισπέσθαι ποσὶν ἦεν
> ἀνδρῶν τρεσσάντων, ὅτε τε Ζεὺς ἐν φόβον ὄρσῃ,

viz. of a subjunctive, i. e. future, following a past tense, is essentially and characteristically Hellenistic, and is particularly common in the New Testament, e. g. St. Matth. viii. 34, *ἰδόντες αὐτὸν παρεκάλεσαν, ὅπως μεταβῇ κ.τ.λ.* Hence it may be doubted if such subjunctives after past verbs as *σκήλῃ* xxiii. 191, *δώῃ* xxiv. 581, *δείσῃ* ib. 672, have rightly been altered by

[5] I have gone into this question at some length in a monograph ‘On Post-Epic or Imitative Words in Homer.’ (F. Norgate, 1879.)

conjecture into optatives. Of such words as ἔνδινα, 'inward parts,' Il. xxiii. 806, ἧμων and ἥματα from ἱέναι 'to throw' (*ibid.* 886. 891), δέελον for δεσμὸν, as if from δέω, in Il. x. 466, ἀκηδέσαι τινὸς, *ibid.* xiv. 427, εἴρειν, 'to speak,' πρόβασις, 'property in cattle,' Od. ii. 75, it is difficult to hazard any opinion. They read very like inventions of pseudo-epic composers. It is exceedingly suspicious that ἐπιβάλλεσθαι, in the sense of ἐφίεσθαι, 'to desire,' occurring in a late and spurious psephism in Dem. de Coron. p. 282, should also be found—unpoetical word as it is—in Il. vi. 68.

I may here add a remark, which I think is not without weight. The very large number of medical and anatomical words occurring in our Homer, e. g. such lines as Il. v. 305,

> τῷ βάλεν Αἰνείαο κατ' ἰσχίον, ἔνθα τε μηρὸς
> ἰσχίῳ ἐνστρέφεται, κοτύλην δέ τέ μιν καλέουσιν,

or xiv. 465,

> τόν ῥ' ἔβαλεν κεφαλῆς τε καὶ αὐχένος ἐν συνεωχμῷ
> νείατον ἀστράγαλον, ἀπὸ δ' ἄμφω κέρσε τένοντε,

compared with xiii. 546. 651, xxii. 324, or such terms as προτμησις, 'the pit of the stomach' (xi. 424), point to the age of Hippocrates, a contemporary of Herodotus, when first the art of medicine was systematized on any thing like scientific principles.

SECTION III.

ON PSEUDO-ARCHAIC WORDS AND INFLECTIONS IN OUR HOMERIC TEXT.

I am satisfied that what I have called a 'pseudo-archaic' character extensively pervades the Homer that has come down to us. It is this prevalence of apparently early forms and inflexions that has, not unnaturally, been so long regarded as a proof of actual antiquity. It requires a careful observation, and a kind

of tact that can only be acquired by much thought and long familiarity, to distinguish the really antique from the spurious and imitative; for both these elements, according to my sense, enter largely into the composition of our poems.[6]

It is admitted that a great deal of anomaly and inconsistency, not to say of confusion and obscurity, occurs in the use of Homeric words. Buttmann's Lexilogus turns in a great degree on this very subject; and probably it would not have been written unless such difficulties had existed. He felt that there were anomalies of meaning and form in many Homeric words; but it never seems to have occurred to him to doubt the genuineness of them. Consequently, such *monstra* as *ἀγγελίης* and *ἀγγελέω*[7] for *ἄγγελος* and *ἀγγέλλειν, εὖτε* for *ἠΰτε, υἱὸς ἑῆος* for *filii sui*, though they sorely perplexed him, did not shake his confidence in the genuine integrity of our text. On this subject I am, of course, compelled to write briefly, and therefore very imperfectly, though it really is one on the thorough and impartial investigation of which the great literary question of the genuineness or spuriousness of the Iliad and Odyssey, as professed works of an almost primitive antiquity, must finally stand or fall[8]. And if the statement should at first sight appear absurd and presumptuous, that the Greeks did not understand their own language, and that we of the present day can show that

[6] Mr. D. B. Munro, a believer in the antiquity of our texts, says, in his article on "Different Dialects in Homer" (Journal of Philology, vol. ix. p. 265), "The result to which I am led is—that the language of the Homeric poems is a consistent literary dialect, of higher antiquity than any other known form of Greek." This seems to me a most wonderful conclusion; but, of course, every one is entitled to the credit of his own earnest convictions.

[7] Il. xiii. 252; xv. 640; xix. 120. Hymn. Dem. 53.

[8] I may here remark, that the practice of conjecturally restoring archaisms against all the MSS., may in fact be falsifying history, by obliterating the proofs of real *νεωτερισμός*. Thus, in Bekker's text (which, as on the whole the best, has been adopted in this edition), we have many of these changes made, generally to suit the laws of the digamma, e. g. *εἶπε Ϝεὸν μεγαλήτορα θυμὸν* for *εἶπε πρὸς ὃν κ.τ.λ.*, *ἀντιφερίζει* for *ἰσοφερίζει, θυμόν τε Ϝεκάστου* for *καὶ θυμὸν ἑκάστου, βλάψας με, Ϝεκάεργε*, for *ἔβλαψάς μ', ἑκάεργε*, xxii. 15. *δύω μοι ἕπεσθε, Ϝίδω τίνα Ϝέργα τέτυκται*, or *δύω μοι ἕπεσθον, ἴδωμ' ὅτιν' ἔργα τέτυκται*, and numerous other instances.

they did not, let it be remembered, or rather, repeated here, that comparative philology and the laws of language are a science which it is certain they did not possess[9]. Nothing in fact is more natural than the *affectation* of an archaic style, and nothing more reasonable than to expect that, however skilfully done, it will involve some errors[1]. How many at the present day could write a poem in the style of Chaucer or Gower, without the risk of being convicted of error in the use or misapplication of some of their now obsolete words? Nor can we allege that a fraud of this kind was alien to the character of the Greeks, especially to those Homerists whose object was to make their own versions bear all the impress of a remote antiquity. The Greeks, too, were extremely credulous, and in the literary age they were notoriously fraudulent. Herodotus gives some inscriptions in Ionic Greek, evidently not much earlier than his own age, which he gravely refers to the time of Oedipus the son of Laius, and Laius the son of Labdacus[2]. Plato does not seem to doubt that the ship (*θεωρὶς*) which in his time carried offerings to Delos, was the very identical craft in which Theseus carried to Minos in Crete the tribute of fourteen youths[3]. Again, the whole history of Greek literature teems with such frauds. Spurious works have been attributed to Herodotus, Hesiod, Plato, Demosthenes, Anacreon, Simonides, Phalaris, Orpheus, Theocritus, and not a few others. Even to "Homer" such poems as the "Margites" and the "Battle of the Frogs and Mice" have (as all allow, without the remotest probability) been ascribed. Yet to the Iliad and the Odyssey, which have been handed down from

[9] Mr. Gladstone says ("Juventus Mundi," p. 19) that, if such difference as I have asserted in the (style of the Homeric) language really exists, it is "surprising that it was not perceived by the Greeks of the classic period, who must surely be allowed to have known their own tongue."

[1] We cannot say that such strange words as *ἀφᾶν* 'to touch,' *ὑφᾶν* 'to weave,' *ἀφρεῖν* 'to foam,' or such inflexions as *δέχαται, ἐπώχατο, οὔνεσθε, διδοῦναι, τοίσδεσσιν, κύθε = ἔκρυψε*, are *wrong*; but they are sufficiently peculiar to be liable to the suspicion of pseudo-archaism.

[2] Lib. v. 59.

[3] Phaedo, p. 58, A.

sources totally unknown, a deference is paid, which makes it heresy to utter a word against their absolute genuineness!

The points to which I desire briefly to direct attention are the uses and forms of certain words, of which the compiler of our texts appears to have *mistaken* the true import[4], or which he has *coined* on a false analogy.

Out of many examples that might be given, I will select the following fifteen, adding a brief discussion on each:

1. *εἵσατο, εἴσατο.*
2. *ἕλσας.*
3. *βέομαι.*
4. *ἔπαλτο.*
5. *ἀνέσαιμι.*
6. *ἑῆος.*
7. *τέλσος.*
8. *πεφήσεται.*
9. *εὖτε, ἠΰτε.*
10. *χέρηα* and *πλέες.*
11. *στεῦτο.*
12. *νέποδες.*
13. *μεγακήτης.*
14. *ἀγγελίης.*
15. *ὑπέρμορος.*

1. There were four distinct uses of the medial aorists *εἵσατο, εἴσατο*, and it is not surprising (on my theory) that these should be sometimes confused. The first is from a root *ἑδ* (*sad, sed*), the origin of *ἵζω*, and means 'to settle or set down' a thing or person. So in Od. xiv. 295, *ἐς Λιβύην μ' ἐπὶ νηὸς ἐέσσατο ποντοπόροιο.* Apoll. Rhod. iv. 188, *πρύμνῃ δ' ἐνεείσατο κούρην ἀνθέμενος.* Herod. i. 66, *τῷ δὲ Λυκούργῳ τελευτήσαντι ἱρὸν*

[4] The doubt, or hesitating use, of words between two senses is perhaps to be so explained; e. g. *ἀντιόω* both as a present and a future, *ἰσχανᾶν* 'to hold' and 'to desire,' *λέκτο* 'he lay down' and 'he counted' (Od. iv. 451—453), *ὄσσεσθαι* 'to bode' (*ὄσσα*) and 'to foresee' (*ὄσσοι*). These would naturally result from disputed interpretations of older epics.

εἰσάμενοι σέβονται μεγάλως[5]. The second is from a root *Ϝιδ* (*vid*), whence we have *εἰσάμενος* Κάλχαντι *δέμας*, Il. xiii. 45, often *ἐεισάμενος* (*ἐϜ*), as xx. 82, *τῷ μιν ἐεισάμενος προσέφη Διὸς υἱὸς* Ἀπόλλων. Thirdly, from a root *Ϝεσ* (*ves-tio*), as Il. x. 23, *ἀμφὶ δ' ἔπειτα δαφοινὸν ἑέσσατο δέρμα λέοντος.* Il. xiv. 178, *ἀμφὶ δ' ἄρ' ἀμβρόσιον ἑανὸν ἕσαθ'*, and 383, *ἕσσαντο περὶ χροῒ νώροπα χαλκόν.* We have *εἵατο* 'they were clothed,' Il. xviii. 596, and *εἵατο* 'they sat,' *ib.* iii. 149, *ἕσσεν,* 'he put on,' *ib.* xviii. 451, *ἕσασα,* 'setting down,' Od. x. 361, and *ἕσσαι* 'to place,' Pind. Pyth. iv. 273. Fourthly, from a root *ι*, *without aspirate or digamma*, *εἶμι*, *eo* or *ibo*. Whether such an aorist as *εἴσατο* from *ἰέναι* can be considered really archaic, and not rather Alexandrine, is not now the question. I wish to direct attention to a very curious anomaly in its use, and to account for it. In Il. xiii. 191, *ἀλλ' οὔ πῃ χροὸς εἴσατο,* and *ib.* 90, *ῥεῖα μετεισάμενος,* it is used correctly enough. But when we get to a digammated form, it is from a confusion, by late compilers, with the other aorists. Thus, Il. iv. 138, *διαπρὸ δὲ Ϝείσατο καὶ τῆς*: xi. 358, *ὄθι οἱ καταείσατο γαίης*: xv. 544, *τὼ μὲν ἐεισάσθην* (*ibant*). The fact is, in some ambiguous passages they did not know whether to refer the word to root *ι* or root *Ϝιδ*. Thus, xiv. 8, *αὐτὰρ ἐγὼν ἐλθὼν τάχα Ϝείσομαι ἐς περιωπήν,* some took *εἴσομαι* for *εἶμι,* others for *ὄψομαι, γνώσομαι,* and construed *ἐλθὼν ἐς περιωπὴν* just as in xxi. 335. *εἴσομαι ἐξ ἁλόθεν χαλεπὴν ὄρσουσα θύελλαν,* where both *γνώσομαι* and *πορεύσομαι* were given as explanations. The same remark applies to *ἀγροὺς ἐπιείσομαι* in Od. xv. 504. Il. xx. 454, *νῦν αὖ τοὺς ἄλλους ἐπιείσομαι, ὅν κε κιχείω.*

Thus we can see how *εἴσατο ibat,* wrongly became *Ϝείσατο* in the hands of compilers. Conversely, *ἕσαν* (*Ϝεσ*) is wrongly used without the *Ϝ* in Il. xix. 393.

[5] In Thuc. iii. 58, *θυσίας τὰς πατρίους* [*τῶν εἰσαμένων* (*ἑσαμένων*) *καὶ κτισάντων*] *ἀφαιρήσεσθε*, I have no doubt that the words in [ ] are a mere gloss on *πατρίους*. The aorist *ἑσάσθαι* does not seem elsewhere used by the Attics.

2. The word ἔλσας occurs in a passage of the Odyssey, v. 132,

> νῆα θοὴν ἀργῆτι κεραυνῷ
> Ζεὺς ἔλσας ἐκέασσε,

'Zeus *struck* and split the ship with his bolt.' In Il. i. 409, we have ἀμφ' ἅλα Fέλσαι 'Αχαιοὺς, and the active aorist, 'to hem in,' is used in many other passages, in its undoubtedly genuine sense. Buttmann labours (but unsuccessfully) to show, Lexil. p. 255—259, that ἔλσαι from εἰλεῖν meant 'to force, drive before one, strike.' There is a variant ἐλάσας, and he observes, "It is difficult to conceive how this ἔλσας, in a sense unknown to it elsewhere, has found its way into that one verse instead of the usual word," i. e. ἐλάσας. Not at all difficult, we may reply, when we begin to see how many Homeric words are wrongly used through the mistake of the compiler as to the real meaning of terms long obsolete. The poet meant ἐλάσας, but affected an archaic word which he fancied was a synonym.

3. From a root βιF, *vivere*[6], we have an archaic future βέομαι, or βείομαι, *vivam*, like νέομαι, *redibo*. In the later Latinity, *bixit* and *bissit* are found in inscriptions for *vixit*. We have this word in Il. xxi. 852,

> οὔ θην οὐδ' αὐτὸς δηρὸν βέῃ, ἀλλά τοι ἤδη
> ἄγχι παρέστηκεν θάνατος καὶ μοῖρα κραταιή.

And in xxii. 431,

> τέκνον, ἐγὼ δειλὴ τί νυ βείομαι, αἰνὰ παθοῦσα;

From the intransitive aorist of βαίνω, ἔβην, root βα, we have an equally legitimate form in Il. vi. 113, ὄφρ' ἂν ἐγὼ βείω προτὶ Ἴλιον. This is lengthened from βέω, Att. βῶ, like στείομεν for στῶμεν. The similarity of the forms here also induced a confusion in compilers or διασκευασταί. For in Il. xv. 194,

> τῷ ῥα καὶ οὔ τι Διὸς βέομαι φρεσὶν,

where the recusant Poseidon declares he will not go or proceed according to the will of Zeus, but will act independently, it is

[6] Curtius, Gr. Et. 470.

clear that *βήσομαι* is meant, and accordingly the Lexicographers give *βέομαι* as an epic future of *βαίνω*. The Scholiasts felt the difficulty, and waver between *βιώσομαι* and *ἀποβήσομαι*, while Hesychius has *βείη· ζήσεις, βιώσεις, βιώσῃ, πορεύσῃ.—βείομαι, πορεύσομαι, ζήσομαι.—βείομεν, πορευθῶμεν, ζήσωμεν.* The last gloss is by some referred to Il. x. 97, where there is no ambiguity,

δεῦρ' ἐς τοὺς φύλακας καταβείομεν, ὄφρα ἴδωμεν.

It is evident that *δηρὸν βέῃ* was supposed to mean 'you shall not long walk on earth.'

4. Between *πάλλεσθαι* and *ἐφάλλεσθαι* there was a confusion so frequent and so perplexing, that Spitzner has devoted an *Excursus* (xvi. vol. i. sect. iii. p. liii—lxi) to the discussion of these forms. His essay is so complete, that it is only necessary here to remark, that the epic aorists *ἐπᾶλτο*, *insiluit*, Il. xiii. 643, and *ἔπαλτο*, xv. 645, *concussus est*, were often so intermixed, that the only fair inference is, that the *διασκευασταὶ* had no clear idea to which of these totally different verbs, *ἄλλεσθαι* or *πάλλεσθαι*, they belonged. It will be sufficient here to give a very few out of many examples: thus, in Il. xi. 94,

ἤτοι ὅ γ' ἐξ ἵππων κατεπάλμενος ἀντίος ἔστη,

and xix. 351,

ἡ δ' ἅρπῃ εἰκυῖα τανυπτέρυγι λιγυφώνῳ
Οὐρανοῦ ἐκκατέπαλτο δι' αἰθέρος,

one cannot doubt that *ἄλλεσθαι*, compounded with *κατὰ* and *ἐπὶ*, gives the most appropriate sense; yet, as *ἐκκατεπᾶλτο* would be the true accent, the latter word is awkwardly referred to "an epic syncopated aorist for *κατεπάλλετο*" (Liddell and Scott). In Il. viii. 85, where a stricken horse suddenly rears up, we read

ἀλγήσας δ' ἀνέπαλτο.

And in xx. 424, *ὡς εἶδ', ὣς ἀνέπαλτο*, the Scholiasts and Hesychius explain it by *ἀνήλατο*, while it is clear from xxiii. 692,

ὡς δ' ὅθ' ὑπὸ φρικὸς Βορέω ἀναπάλλεται ἰχθὺς,
ὣς πληγεὶς ἀνέπαλτο,

that this form really belongs to ἀναπάλλεσθαι. In truth the aorist πάλμην, πάλτο (Il. xv. 645), is probably a mere fiction, resulting from the above confusion.

5. Homer very often uses ἀνιέναι in the sense of 'allowing to act,' as μέγας δέ σε θυμὸς ἀνῆκε, Il. vii. 25, and even of persuading or urging to act. (Hesych. ἀνῆκα· ἀφῆκα, ἀνέπεισα.) Thus, Il. ii. 275,

> οὔ θήν μιν πάλιν αὖτις ἀνήσει θυμὸς ἀγήνωρ
> νεικείειν βασιλῆας.

The usual plural of the indicative aorist is ἀνεῖσαν, shortened to ἄνεσαν in xxi. 537,

> ὣς ἔφαθ', οἳ δ' ἄνεσάν τε πύλας καὶ ἀπῶσαν ὀχῆας.

There is also a future, though perhaps of questionable antiquity, ἀνέσει for ἀνήσει, in Od. xviii. 265. There was likewise an aorist εἶσα, and a participle ἕσας (ἵζω), 'to set down.' Thus, Il. iv. 392,

> ἂψ ἄρ' ἀνερχομένῳ πυκινὸν λόχον εἷσαν ἄγοντες.

Od. xiv. 280,

> ἐς δίφρον δέ μ' ἕσας ἄγεν οἴκαδε δακρυχέοντα.

From this latter word, we read in Il. xiii. 657,

> ἐς δίφρον δ' ἀνέσαντες ἄγον προτὶ Ἴλιον ἱρήν.

So far, so good; ἀνέσαιμι and ἀνέσας might, no doubt, be inflected from a compound of ἵζω, but certainly not from ἀνίημι, the aorist of which is ἀνῆκα, not ἀνεῖσα[7], and the participle not ἀνέσας, but ἀνείς. Yet in Il. xiv. 208, it is nearly certain that the meaning intended was that of ἀνίημι,

> εἰ κείνω ἐπέεσσι παραιπεπιθοῦσα φίλον κῆρ
> εἰς εὐνὴν ἀνέσαιμι ὁμωθῆναι φιλότητι.

For the sense is, not 'put them on the bed,' but 'incite them to marriage to be united in love.' And so Hesych., ἀνέσαιμι· ἀναπείσαιμι, καὶ παρορμήσαιμι.

[7] Such words as ἄφεσις, πρόεσις, ἄνεσις, &c., might be cited in favour of an aorist εἶσα from ἵημι. Its use, however, in the oblique moods seems without authority.

6. No one, who has read Buttmann's long dissertation (Lexil. p. 246—253) on the forms ἑῆος, ἑῆος, ἑοῖο, in such common combinations as ἀνδρὸς ἑῆος, υἱὸς ἑῆος and ἑοῖο, can come to any other conclusion, than that the variations between υἱὸς ἐῆος, from ἐΰς or ἠΰς, 'brave,' 'spirited,' and υἱὸς ἑοῖο, 'his own son,' gave rise to the *monstrum* ἑῆος, resulting from a confusion between the two. Indeed, Buttmann himself virtually concedes this point.

7. The word τέλσος is used in two different senses in two passages of the Iliad. In xiii. 707, it is said of a plough, that it

τέμει δέ τε τέλσον ἀρούρης,

where the word seems (in sense at least) identical with our 'tilth,' and where it cannot possibly mean τέλος, 'the end.' Schol. τὸ βάθος, ἢ τὸ πέρας τῆς γῆς, ὅπερ τέμνει τὸ ἄροτρον. From ignorance of the real meaning of an obsolete word, and from its fancied resemblance to τέλος (with which it can have no possible connexion)[8], the compiler in Il. xviii. 544 wrote

οἱ δ' ὁπότε στρέψαντες ἱκοίατο τέλσον ἀρούρης,

where the sense, of necessity, is τέλος, 'the end of the field.' The grammarians explained it, very absurdly, as a form of τέλος with a pleonasm of the σ. It is rather curious, that the Alexandrine Callimachus used τέλθος (which is still more like our 'tilth,' and probably was an ancient variant of a genuine form τέλσος) also for τέλος, but in the sense of a 'toll,' or 'debt' (Hesych. χρέος), doubtless misled by the Homeric passages. Thus, τέλθος ἀπαιτήσων ἑκατὸν βόας, Hym. in Dem. 78, and τέλθος ὀφειλόμενον, Lav. Pall. 106.

8. The forms πέφανται and πεφήσεται are referred to φαίνω and to φένω. The former is probably rightly so; for it may be (at least) the singular of the passive perfect of φαίνω (Il. ii. 122), and also the plural of πέφαται, *occisus est*, as Il. v. 531,

αἰδομένων δ' ἀνδρῶν πλέονες σόοι ἠὲ πέφανται.

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[8] See the note on xiii. 706.

The passive future of *φένω* is used in Il. xiii. 829,

> ἐν δὲ σὺ τοῖσι πεφήσεαι, αἴ κε ταλάσσης
> μεῖναι ἐμὸν δόρυ μακρόν.

Il. xv. 140,

> ἢ πέφατ', ἢ καὶ ἔπειτα πεφήσεται.

But it is impossible that this future can be legitimately inflected from *φαίνω*, and so stand for *φανήσομαι*. Yet we find it distinctly so used in Il. xvii. 155,

> Τροίῃ δὲ πεφήσεται αἰπὺς ὄλεθρος.

With which compare *ibid.* 244,

> ἡμῖν δ' αὖτ' ἀναφαίνεται αἰπὺς ὄλεθρος.

Hesychius, *πεφήσεται. φανεροποιήσεται.* There can be little doubt that the double use of *πέφανται* led to the error.

9. Buttmann, Lexil. p. 313 seqq., remarks that **εὖτε**, 'when,' and *ἠΰτε*, 'as,' are quite distinct words. The latter word is used as a dissyllable in Il. xix. 386,

> τῷ δ' ηὖτε πτερὰ γίγνετ', ἄειρε δὲ ποιμένα λαῶν.

Here there is a variant, admitted by the best editors, **εὖτε**. In Il. iii. 10, we have

> εὖτ' ὄρεος κορυφῇσι Νότος κατέχευεν ὀμίχλην,
> —ὣς ἄρα τῶν ὑπὸ ποσσὶ κονίσαλος ὤρνυτ' ἀελλής.

Buttmann, in both, adopts the very questionable form *ηὖτε*. The probability is, that this also was an erroneous use, as also *ἠΰτε* for *ἢ* in Il. iv. 277,

> μελάντερον ἠΰτε πίσσα.

Od. xvi. 216,

> ἀδινώτεροι ηὖτ' (vulg. ἤ τ') οἰωνοί.

10. A very remarkable instance of mistaken analogy is *χέρηα* for *χείρονα* in Il. iv. 400,

> ἀλλὰ τὸν υἱὸν
> γείνατο εἷο χέρηα μάχῃ, ἀγορῇ δέ τ' ἀμείνω.

And similarly οὔ τι χέρηα πατρὸς ἑοῖο in Od. xiv. 177. In Il. i. 80,

κρείσσων γὰρ βασιλεὺς, ὅτε χώσεται ἀνδρὶ χέρηϊ,

and Od. xv. 324,

οἷά τε τοῖς ἀγαθοῖσι παραδρώωσι χέρηες,

the word is rightly used, and in its proper signification, from χερεὺς, 'a handicraftsman,' an inferior, βάναυσος. The compilers thought it meant χείρονες, and invented a theory of syncope for χερείονα. Precisely similar is the misuse of πλέες (the plural of πλῆς, *plenus*, compare Lat. *plebs*) for πλέονες in Il. xi. 395,

οἰωνοὶ δὲ περὶ πλέες ἠὲ γυναῖκες.

Probably from a misapprehension of an older verse in Il. ii. 129,

τόσσον ἐγώ φημι πλέας ἔμμεναι υἷας Ἀχαιῶν.

11. The words στεῦται, στεῦτο, in many passages (e. g. Il. ii. 597, iii. 83) mean 'the pledging, or engaging to do an act[9].' But in Od. xi. 584, it is said of Tantalus, standing in a lake up to his chin,

στεῦτο δὲ διψάων, πιέειν δ' οὐκ εἶχεν ἑλέσθαι.

It is almost impossible to doubt that the author of this intended to express ἔστη. Hesychius indeed tries to evade the difficulty by a far-fetched interpretation, κατὰ διάνοιαν ἵστατο καὶ διωρίζετο, ἢ διεβεβαιοῦτο.

12. The word νέποδες in Od. iv. 404,

φῶκαι νέποδες καλῆς ἁλοσύδνης,

appears to be used spuriously, i. e. in a misapprehended archaic sense. The old word νέπους, if genuine at all, must have meant "footless[1],' and thus νέποδες may have been a *descriptive* epithet for φῶκαι, 'the footless ones,' in respect of their 'flippers.' In the Alexandrine age, possibly through the dialect of Magna Graecia, and from the accidental resemblance of the word to *nepotes*, it came to signify 'descendants.' So Theocr. xvii. 25,

ἀθάνατοι δὲ καλεῦνται, ἑοὶ νέποδες γεγαῶτες.

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[9] Mr. Peile (Introduct. to Etymol. p. 43) thinks the verb meant 'to be steadfast.' In point of usage, however, στεῦται differs widely from ἕστηκε.

[1] Some refer it to νέος and νήχω, or νήχω and πούς, but with no probability.

Apoll. Rhod. iv. 1744,

εἶμι δ' ἐς αὐγὰς
ἠελίου μετόπισθε, τεοῖς νεπόδεσσιν ἑτοίμη.

We can hardly doubt that the Homeric verse was intended to mean 'seals, the brood of the beautiful salt sea.' But the addition of *φῶκαι* perverted the true and original use, and thus *νέποδες* assumed the more appropriate force of a noun. It should have been, 'the footless ones of the brine,' just as fish were called *ἔλλοπες*, 'the scaly,' and the cuttle-fish *ἀνόστεος*, 'the boneless one.'

13. The word *μεγακήτης*, as Buttmann has shown (Lexil. p. 381), probably meant 'of great capacity,' from a root *κητ*, *κυτ*, analogous to *cap*, *cav*. Hence in Il. viii. 222,

στῆ δ' ἐπ' Ὀδυσσῆος μεγακήτεϊ νηὶ μελαίνῃ,

it may well mean 'a ship with a large hold.' But in xxi. 22,

ὡς δ' ὑπὸ δελφῖνος μεγακήτεος ἰχθύες ἄλλοι
φεύγοντες πιμπλᾶσι μυχοὺς λιμένος εὐόρμου,

it is difficult not to suppose that the poet was describing a porpoise or shark as a *μέγα κῆτος*, 'huge sea-fish.' Buttmann gives to it the sense of 'frequenting the vast abysses of the sea,' and it might, of course, mean either this, or 'having a capacious maw.' So in Od. iii. 158,

ἐστόρεσεν δὲ θεὸς μεγακήτεα πόντον,

the probability is that the sea 'teeming with huge monsters' was really meant. Hesychius was in doubt. He explains it by *μεγάλως κοίλην, ἢ μέγα θηρίον, ἢ μέγα κῆτος.*

14. On the word *ἀγγελίης* I need not say much, after Buttmann's elaborate discussion of it in Lexil. p. 11 seqq. Suffice it to say, that I believe *ὁ ἀγγελίης* to be an entirely spurious and coined word. The *διασκευασταὶ* found such verses as Il. iii. 205, it may be,

ἤδη γὰρ καὶ δεῦρό ποτ' ἤλυθε δῖος Ὀδυσσεὺς
σεῦ ἕνεκ' ἀγγελίης,

and xiii. 252,

ἠέ τευ ἀγγελίης μετ' ἐμ' ἤλυθες

and not seeing that the genitive of *ἀγγελίη* was really meant, introduced a masculine nominative, as in xv. 639,

ὃς Εὐρυσθῆος ἄνακτος
ἀγγελίης οἴχνεσκε βίῃ Ἡρακληείῃ.

15. The phrase *ὑπὲρ μόρον,* like *ὑπὲρ αἶσαν,* merely meant 'over and beyond the ordinary lot of man.' As in the later Attic, *παρὰ λόγον, ἀνὰ λόγον,* passed into new forms of nouns, as in *πολὺς ὁ παράλογος* &c., *τὸ ἀνάλογον* in Aristotle, so *ὑπέρμορον* was taken for an adjective, and changed into *ὑπέρμορα,* in Il. ii. 155,

ἔνθα κεν Ἀργείοισιν ὑπέρμορα νόστος ἐτύχθη.

Such forms as *ἔον* for *ἦ* (*eram*), *εἴην* for *ἴοιμι* in xv. 82, *ἰείη* in xix. 209, also for *ἴοι, γέφυραι ἐεργμέναι,* 'artificial mounds,' in v. 89, *εἶκε* for *εἰκὸς ἦν* in Il. xviii. 520 [2], *ἀγγελέω* in xix. 120, *δίες* for *ἐδίωκες* (in the best copies) in xxii. 251, and many others, are, in my opinion, equally unauthentic forms, introduced by compilers or editors in very late ages. It is very remarkable, that *εἴη*=*ἴοι* occurs in a verse now found in Hesiod (Opp. 617), combined with an avowedly Alexandrian word, *πλειών,* 'a year.' I have given instances enough, I may hope, to encourage further investigation, if not to shake the confidence in our Homeric texts even of those who are most determined to believe in the "genuine antiquity" of the Iliad and the Odyssey. Nor can I understand how Mr. Grote is justified in asserting[3] that "every thing in the two great Homeric poems, both in substance *and in language,* belongs to an age two or three centuries earlier than Peisistratus."

A confusion appears also to have existed between *τραπῆναι,* the aorist of *τρέπω,* and *ταρπῆναι,* the aorist of *τέρπω.* Thus, in Il. iii. 441, *ἀλλ' ἄγε δὴ φιλότητι τραπείομεν εὐνηθέντε,* and xiv. 314, *νῶι δ' ἄγ' ἐν φιλότητι τραπείομεν εὐνηθέντε,* the sense

[2] It seems a desperate remedy to interpret this *πάρεικε,* as if from *εἴκειν* 'to yield.' Compare the Attic *ἥκειν,* Ar. Av. 1298.

[3] Vol. ii. p. 161 (ed. 12mo).

appears to be *ταρπῶμεν.* But in Od. viii. 292, *δεῦρο φίλη, λέκτρονδε τραπείομεν εὐνηθέντες*, it is equally clear that *λέκτρονδε τραπέσθαι* was in the mind of the poet.

The later books of the Odyssey especially contain many words and forms which seem *imitative* rather than genuine archaisms. Such are, *τετευχῆσθαι* in the sense of *ὡπλίσθαι* (xxii. 104), *λάων*, apparently for *λαμβάνων*, in xix. 229, *ἀγνώσασκε* (xxiii. 95), *ἀλύσκανε* (xxii. 330), *προβλώσκειν* (xxi. 239), *ἐγρήσσεις* (ib. 33), *τρώει = τιτρώσκει* (ib. 293), *μαχεούμενοι* (xxiv. 113), *δυόωσι = λυποῦσι* (xx. 195), the imperative *οὔταε* (xxii. 356), *μυχοίτατος* (xxi. 146), *καταντησιν = καταντικρὺ* (xx. 387), *ἐνωπαδίως* (xxiii. 194), *χείσεται* (xviii. 17). A very singular word is *μύνῃσι*, xxi. 111, 'delays,' 'excuses.' Lexicographers refer it to the root of *munus, moenio*, &c., but it may be questioned if it was not coined from a false notion that *ἀμύνειν* involved *a* privative, and signified *ἀπροφασίστως βοηθεῖν.* A list of words might easily be added from the earlier books of the Odyssey, which bear the character of strangeness, and invite a philological investigation. The following are examples: *θημὼν, βητάρμων, μιγάζεσθαι, δεδάηκα, κειέμεν* and *κέων, βέβακται, ἐβιώσαό με, ξερὸς, εἴρερον, εἶρος, μέτασσαι, ἐθόωσα, θέμωσε, ἐμέμηκον, ἐρύσθαι, ἐδεύησεν, ἀλαωτύς, θειλόπεδον, ληθάνειν* (transitive), *ἐπισκύσσαιτο.* It is very hard to believe that any of these are ancient forms.

It is quite credible, and reasonable in itself to assume, that the extensive vocabulary of the old epic language preserved by the rhapsodists, would be corrupted, interpolated, and imitated by impostors and pretenders to the art at the period of the dawn of written literature, and the decline of the genuine epic inspiration. Why should they not have done that which all admit the later Alexandrine poets did, Apollonius, Callimachus, &c., and Quintus Smyrnaeus?

The literature and the mythology of the poems are not much affected, perhaps, by the late form in which they have come down to us. The Argonautics of Apollonius Rhodius tell the

very same story which we find in Pindar (Pyth. iv.) two centuries earlier. Old traditions may be reproduced and "rehabilitated," and remain not the less genuine. "The Homeric Poems," says Mr. Robt. Brown[4], "whatever may be the date of their reduction into a form practically the same as that in which we have them, are replete with ideas highly archaic." He adds, "I doubt not but that it will ultimately be proved that Euphratean influence was a very distinct, although of course a subordinate, factor in the component elements of the poems."

That the Greeks devised these legends, so essentially solar in their general character, from Euphratean at least as much as from Aryan sources, seems indicated by the very title of those earlier Troica which Pindar and the Tragics mainly followed, namely, the *Κύπρια ἔπη*.

SECTION IV.

THE EVIDENCE OF THE GREEK VASES, AND THE DETAILS OF HOMERIC ARMOUR.

It is undeniable, that if the Iliad and the Odyssey be really as ancient as they profess to be, and especially if they always maintained, as is so often and so confidently asserted, a clear precedence and superiority over other minor and supplementary epics, we should expect to find Homeric scenes (i. e. the same as in our texts) represented on the earliest of the Greek vases. For even if the Tragics really preferred to follow the "Cyclics," as containing matter more adapted for the drama, or for some other reason, it does not follow that the Greek artists, to whom effective groups were the chief object, would feel themselves bound by any such preference. On the contrary, if they painted *Troica* at all, we should expect that their designs would follow the scenes and the descriptions in the poems we have been taught to attribute to Homer, as the older and greater poet.

[4] Kirke, p. 34.

We are fortunate in the preservation of a great number of the finest works of Greek art in the painted vases obtained (chiefly) from ancient tombs. The collection in the British Museum alone is stupendous, and would well furnish matter for a year's study at least, to say nothing of the vast accumulations at Naples, Paris, and many other of the principal European Museums. Very many are also accessible in modern publications.

Now, the date of the earlier vases which contain figures or groups, though not perhaps written words, may fairly be assigned to B.C. 600; and from B.C. 400 downwards they are extremely numerous, and give us the fullest details of the armour, the attitudes, dresses, war-chariots, games, &c. of the heroes of old, not unfrequently with the addition of their several names. Valuable aid is also afforded by the sculptures from the Theseum and the Parthenon and the temples at Aegina and Phigalea, all of the best period of Greek art. Of course, if the composition of our Homeric epics is as late as I suppose, there will be a general agreement between all these monuments of antiquity, that is to say, between the poems, the paintings, and the sculptures. But poems at least four, if not five centuries older cannot be expected to show any such agreement, unless we adopt the absurd supposition, that human progress was absolutely arrested, and every thing remained the same, during that long period.

The question, then, is a momentous one; and by the reply to it must stand or fall the truth of my theory: Do the earlier vases represent groups and scenes, connected with the *Troica*, taken from our Homer? So far as I have been yet able to ascertain, they assuredly do not[5]: it is only on the latter vases

[5] Of course, I do not speak dogmatically, for it is impossible for any one, even if he has leisure and opportunities at command, to have examined all the archaic vases. I rather hazard the remark as a challenge, in hopes that more information on this point may reach me. I have, however, either in collections or in engravings, looked carefully at some thousands of Greek vases, with especial view to establishing this important piece of evidence. It certainly is a fact of

that our Homer begins to appear, precisely as it is only in Plato, or very little before his time, that distinct references to our text are to be found.

A fac-simile of an early *pinax* in the British Museum, dating, perhaps, B.C. 500 (but not, to judge by the writing, earlier, though it is classed among the "later archaic" specimens), is given in the present volume. It is of the highest interest, because it represents a scene either taken from, or at least occurring in, the Iliad as we have it. It is the conflict between Hector and Menelaus over the body of Euphorbus in the 17th Book. Some apparent discrepancies from the Homeric description I have pointed out in the notes; still the scene is substantially the same, and the evidence of identity must go for what it is worth. Either our text, in that part of the poem, existed at that period, or this was one of the episodes from the *Troica* adapted and worked in by the Ionic bard who put together the Iliad in its earliest distinct shape. On the other hand, there is an early (i. e. later archaic) *hydria* in the same collection, representing Hector standing by his car, Kebriones in it, and Glaucus on one side. The three names are inscribed in ancient letters. No such combination occurs in our Iliad. A considerable part of the vases of the middle period represent non-Homeric Trojan scenes, such as the contest of Memnon with Achilles[6], of Achilles with Troilus or Penthesilea, the marriage of Peleus and Thetis, the judgment of Paris, the visit of Electra to the tomb of her father, Ajax and Palamedes playing at dice,

great interest in itself, that the scenes from our Homer are nearly confined to gems, cameos, and bas-reliefs of *late* art, such as the vignettes given in Heyne's edition, and the series of about ten subjects from the Iliad, engraved at the beginning of Vol. iii. of Winckelmann's "Monumens inédits de l'Antiquité." Mr. Hodder Westropp takes precisely the same view of Homeric art that I have done, viz. that in the main it represents the Periclean era.

[6] This probably forms the subject of a fine vase engraved in Millingen ("Ancient unedited Monuments," Pl. iv.). Though the characters are inscribed Αχιλευς and Εκτορ, as the scene (fighting over a prostrate warrior) is "non-Homeric," Millingen thinks, and not without reason, that EKTOP is a mistake, or alteration, for MEMNΩN. The warrior on the ground he supposes to be Antilochus.

Achilles at Scyros, &c. The large majority of the really early vases are not Homeric at all, but represent Hercules, Athena, Theseus, the Amazons, battles of the gods and the giants, Bacchus, Castor and Pollux, warriors on horseback or in cars, hunting scenes, &c. It is not uncommon to call a scene 'the departure of Hector' without a particle of evidence that this was really meant.

To form any approximate judgment of what Greek armour was likely to be B.C. 850 or 900, it will be necessary to consider the descriptions of poets who lived B.C. 700 to 500, such as Archilochus, Alcman, Tyrtaeus—so far as we can rely on the genuineness of the fragments attributed to them. By the analogy of human progress, it ought to be found, of course, that in these later times the armour was more complex and elaborate than in the earlier era. If the contrary can be shown, that the Homeric accounts exhibit even greater elaboration, then the evidence is for the comparative lateness of our texts.

Generally speaking, it will be found that the early Greek *ὁπλίτης* wore little beyond shield, lance, helm, and greaves. A loose surcoat or *χιτὼν*, or mantle, *πόρπαμα*, or a cincture round the waist, supplies the dress[7]. The sword and the breastplate begin to appear on rather early vases, but they are not very common. The *θώρηξ*, I think, is not mentioned in the Odyssey, nor in Pindar; the sword (*ξίφος* or *φάσγανον*) is named a few times in Pindar. It is very frequent in the vases of the middle period, or about the age of Pericles.

In Alcaeus (frag. 15, Bergk) there is a passage of much interest and importance; here the *woven* *θώρηξ* is mentioned, the casque, with crest, the greaves, broad knife (*σπάθη*), and aproned belt.

> *Μαρμαίρει δὲ μέγας δόμος χαλκῷ· πᾶσα δ' Ἄρῃ κεκόσμηται στέγα*
> *λαμπραῖσιν κυνίαισι, κατ τᾶν λεῦκοι κατύπερθεν ἵππιοι λόφοι*

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[7] Several of the figures on the western pediment of the temple at Aegina are perfectly naked, and have only helm, shield, and spear. It is thought, however, that they were originally finished with bronze plating.

> *νεύοισιν, κεφάλαισιν ἀνδρῶν ἀγάλματα, χαλκίαι δὲ πασσάλοις*
> *κρύπτοισιν περικείμεναι λαμπραὶ κνάμιδες, ἄρκος ἰσχύρω βέλευς,*
> *θώρακές τε νέοι λίνω κοῖλαί τε κατ' ἄσπιδες βεβλήμεναι·*
> *πὰρ δὲ χαλκίδικαι σπάθαι, πὰρ δὲ ζώματα πόλλα καὶ κυπάττιδες.*[8]

In frag. 33 of the same poet we have a sword mentioned as having a hilt of ivory and gold, *ἐλεφαντίναν λάβαν ξίφεος χρυσοδέταν.* Compare *ἧλοι χρύσειοι,* Il. xi. 29.

In Tyrtaeus, frag. xi. 23–26, the principal arms of the *ὁπλίτης* are thus described, viz. shield, spear, crested helm, sword.

> *μηρούς τε κνήμας τε κάτω καὶ στέρνα καὶ ὤμους*
> *ἀσπίδος εὐρείης γαστρὶ καλυψάμενος,*
> *δεξιτερῇ δ' ἐν χειρὶ τινασσέτω ὄβριμον ἔγχος,*
> *κινείτω δὲ λόφον δεινὸν ὑπὲρ κεφαλῆς.*
> *ἔρδων δ' ὄβριμα ἔργα διδασκέσθω πολεμίζειν.*
> *μηδ' ἐκτὸς βελέων ἑστάτω ἀσπίδ' ἔχων,*
> *ἀλλά τις ἐγγὺς ἰὼν αὐτοσχεδὸν ἔγχεϊ μακρῷ*
> *ἢ ξίφει οὐτάζων δήϊον ἄνδρ' ἑλέτω.*
> *καὶ πόδα πὰρ ποδὶ θεὶς καὶ ἐπ' ἀσπίδος ἀσπίδ' ἐρείσας,*
> *ἐν δὲ λόφον τε λόφῳ καὶ κυνέην κυνέῃ,*
> *καὶ στέρνον στέρνῳ πεπλημένος ἀνδρὶ μαχέσθω,*
> *ἢ ξίφεος κώπην ἢ δόρυ μακρὸν ἑλών.*

The Homeric armature is not very different, but seems more varied and complex, especially in the details of the head-gear. It may be described as consisting of the following parts:—

1. Greaves, *κνημῖδες*, of tin or latten (Il. xxi. 592), casing the front of the leg from the ankle to the knee, and fastened across the calf behind. They were fitted with *ἐπισφύρια* of silver (iii. 331), which some interpret 'clasps,' but Hesychius *τὰ καλύπτοντα τὰ σφυρά,* concave plates to protect the ankle-bone on each side. The greaves seem to have been put on first; then came [9]

2. The cuirass or breastplate[1], *θώρηξ.* It was composed of two bulging plates, *γύαλα,* xv. 530, xix. 361, enclosing the back

[8] *κύπασσις* is the short frock, probably like the Homeric *μίτρη,* covering the upper part of the thighs.

[9] *κνημῖδας μὲν πρῶτα—δεύτερον αὖ θώρηκα,* Il. iii. 330—332 &c.

[1] The breastplate is occasionally represented on vases, either hanging up, or carried behind the warrior. It is of a most extraordinary shape, and often has two large holes, possibly meant to represent arm-holes (Ar. Pac. 1232), though in an impossible position. It is a curved plate (something like a hump-backed tortoise), and has a heavy border or brim above and below, nearly meeting in or inclining to a rectangle. Probably the earliest kind of corslet or cuirass was of

and front [2], and evidently made of metal kept bright (*θώρηκες λαμπρὸν γανόωντες, νεόσμηκτοι χάλκεοι* (xiii. 265. 342. 372). They were fastened together by

3. The *ζωστὴρ*, a belt or girdle, buckled in front, and variously ornamented, or covered with patterns, *παναίολος* (Il. iv. 186). Underneath this (*ὑπένερθε*, *ibid.*), and hanging below it, was

4. The *ζῶμα*, a kind of cincture or flap, of which no particular description exists, and

5. *μίτρη* (Il. iv. 187), an apron, an appendage designed to protect the front part of the thighs, and therefore plated or made of mail (*τὴν χαλκῆες κάμον ἄνδρες*, *ibid.*). It is seen on the vases [3], both in front and behind, and is sometimes chequered or otherwise ornamented. It thus furnished, with the *ζῶμα*, a double covering to the lower part of the loins [4].

6. *σάκος* or *ἀσπὶς*, also called *βοῦς* and *ῥινὸς*, from being made of folds of leather, covered with metal, and having one or more raised bosses (*ὀμφαλοί*) [5]. It was very large and stout, *μέγα τε στιβαρόν τε*, and is often described as averting the blow of a javelin, though sometimes it is partially or wholly pierced. It was suspended from the shoulder by the *τελαμὼν*, in such a way that it could be thrown back on the shoulders [6]. It was circular, and reached from the neck to the ankles [7], the outer rim being

leather or quilted stuff. Such, perhaps, is that shown in the frontispiece. The earliest *metallic* breastplate was a bulging bronze casing for the chest, worn only in front, and leaving the back exposed. This view best accords with the peculiar form of breastplate represented on the earlier vases; and it would follow as a fair inference, that the Homeric *διπλόος θώρηξ* really belongs to a later period.

[2] Il. iv. 132, *ὅθι ζωστῆρος ὀχῆες χρύσειοι σύνεχον, καὶ διπλόος ἤντετο θώρηξ.*

[3] As in the Frontispiece, and in Pl. xx. and xl. in Millingen's work (middle period). See also a good engraving of Greek warriors in p. 72 of Dr. Smith's "Students' History of Greece."

[4] *νείατον ἐς κενεῶνα, ὅθι ζωννύσκετο μίτρην.* It is very well seen below the *ζῶμα* in the figure of a warrior discovered near Marathon, engraved in p. 43 of Wordsworth's "Greece" (ed. 5).

[5] Not less than twenty bosses adorned the shield of Agamemnon, Il. xi. 34.

[6] See Il. v. 796; xi. 592.

[7] Il. vi. 117; xv. 646; xvi. 803. One may suspect that this was the *oblong* shield sometimes, though rather rarely, seen in ancient art. In the vases, the circular shield reaches from the neck to about the knee, or a little above it.

called ἄντυξ. It was held by the arm being passed under two metallic bars called κανόνες[8]. The hand probably grasped a loop, fixed to the under margin, the πόρπαξ or ὄχανον,—terms not used in Homer, but often represented on vases and sculptures[9] Some shields had a kind of leather flap, λαισήιον (Il. xii. 426), which fluttered like the aegis, and was hence called 'winged' (πτερόεν). It seems of the age of Herodotus, who mentions it in lib. vii. 91. It is represented in p. 15 of Wordsworth's "Greece," and Pl. xix., Millingen.

7. The spear, ἔγχος, was properly the thrusting-lance, though it is sometimes confounded with δόρυ, the javelin. It is described in Il. vi. 319 as eleven cubits long, or considerably more than twice the height of the tallest warrior. This however seems unreal, and it is not borne out either by probability or by ancient art. It is sometimes called δολιχόσκιον, 'casting a long shadow.' It had a head of bronze (Il. iv. 503), secured by a ring (πόρκης, vi. 320) to the neck of the shaft (καυλὸς, xiii. 162), and a spike or point (σαυρωτὴρ, x. 133) by which it could be planted erect. This (the butt-end) was called οὐρίαχος (xiii. 443) and χαλκογλώχις, xxii. 225. From having a spike or point at each end[1], the spear was called ἀμφίγυον (xiii. 147). When not in use, it was kept erect in the house in a ring or foot-stand (σύριγξ, δουροδόκη, Il. xix. 387. Od. i. 128). The ξυστὸν is sometimes mentioned, and called χαλκῆρες (iv. 469, xi. 260), and it is not certain if this was merely the spear-shaft (*hastile*), or a kind of hand-spike (xv. 678)[2].

The ἔγχος is expressly distinguished in xvi. 140 from the

8. Dart or javelin, δόρυ, αἰγανέη (xvi. 589). Of these the

[8] Il. viii. 193. It is shown in the Frontispiece, and in Pl. iv. and xxv., Millingen, and Pl. iii. in vol. i. of "Monuments Céramographiques." But these κανόνες belong also to a much later armature, as is clear from Ar. Thesm. 825.

[9] It is well seen on the temple at Aegina (Wordsworth, "Greece," p. 46, Plate iii.).

[1] The σαυρωτὴρ is well shown on a vase engraved in Millin, vol. ii. Pl. viii.

[2] Hence it is a naval weapon, joined in lengths, and described, probably hyperbolically, as thirty feet long.

warrior sometimes held two (iii. 18, xi. 43). It had a heavy head, like the Roman *pilum*, and was hurled with great force, sometimes smashing or piercing the adversary's shield. Pallas is seen in the act of poising it on the well-known Athenian prize-vase[3]. Sometimes it stuck fast in the shield, sometimes it missed and stuck in the ground beyond. The long lance seems also occasionally to have been thrown. In the Aeginetan sculptures the *δόρυ* seems about six feet long, and is held, when flung, near to the handle end.

9. The sword, *ξίφος*, *φάσγανον*, *ἄορ*, with its scabbard, *κουλεὸν*, is often mentioned[4], sometimes with studs and filigree-work on the hilt and scabbard, which were of silver and ivory, Od. viii. 404. It was hung from the shoulders by a strap or suspender, *ἀορτὴρ* (Il. xi. 31), *τελαμὼν* (xiv. 405), and so worn that it projected behind, almost or quite horizontally across the waist[5]. A short knife, *μάχαιρα*, sometimes accompanied it (iii. 272). So far as we know, the sword is not represented in works of the earliest art.

10. The bow (*τόξον* or *βιὸς*, with quiver, *φαρέτρη*—the armature of the *ψιλὸς*, though it is strangely mixed up with that of the *ὁπλίτης* in Il. iii. 17) is not unfrequently mentioned. Teucer and Pandarus, and Paris in viii. 81, are noted for their skill in archery. The bow, like that of Teucer in viii. 266, has sometimes the double or reflex curve, *παλίντονα τόξα*. In iv. 115, that of Pandarus is made of the horns of an ibex, the pair being probably connected at their bases. The curved ends were *πήχεις*, the string was *νεῦρον*, probably what we call 'cat-gut' or sinew. The arrow was a reed, *δόναξ*, ix. 584, and the head was barbed with *ὄγκοι*, iv. 151, or had three cutting sides, *τριγλώχις*, v. 393, sometimes poisoned (Od. i. 262), and was fastened on by a sinew, *νεῦρον*, iv. 151. Or the shaft was made

[3] Engraved in Wordsworth's Greece, p. 32, and Dr. Hayman's Odyssey, vol. i.

[4] Il. x. 484; vii. 303; xi. 30, &c.

[5] So on a Bacchic Amphora of early date, from Vulci, in the Leake collection at Cambridge. See also Millingen, Pl. ix. From Il. xiv. 404 we learn that the shield-strap and sword-strap crossed on the breast.

of wood, *κῆλον*, and had grooves at the lower end (*γλυφίδες*, iv. 122), for the insertion of the feathering[6]. Whether slings are alluded to in Homer is rather uncertain; see Il. xiii. 600, 716. In the latter passage, as worsted could hardly make a bow-string, *ἐϋστρεφεῖ οἰὸς ἀώτῳ* seems more reasonably interpreted of the sling. Some suppose a thick woollen jerkin to be meant. I do not remember seeing any representation of a sling on any Greek vase.

11. The helmet forms a very important and conspicuous feature in the Homeric accounts. It is variously described, and in some of the details it is not easy to identify it with the ordinary vase-paintings. The bronze helm had several names, as well as many epithets. The ordinary term is *κόρυς*, sometimes *πήληξ* and *κυνέη*. The *κυνέη* was properly a close-fitting leather cap,—a kind of foraging cap, perhaps,—but occasionally was protected by bronze plates, and had bronze cheek-pieces (often shown on the vases), whence it was *χαλκήρης* and *χαλκοπάρῃος*. It was fastened under the chin by a strap, *ὀχεὺς* or *ἱμάς* (iii. 371). By far the most common helmet on coins and vases of the middle period is the *αὐλῶπις τρυφάλεια* (v. 182), a metallic helm with eye-holes and projecting nose-piece. The aperture was called *αὐλὸς*, xvii. 297. When worn in battle, it enclosed the whole face, and came down in a peak below the chin. But it could be thrown quite back, so as to expose the whole countenance, and thus it resembled in some degree the 'vizor' of the medieval armour. Two or three of these ancient helms, found in Magna Graecia, are to be seen in the British Museum. It is very well represented in p. 50 of Wordsworth's "Greece[7]." The *λόφος*, or crest, on the vases, is nearly always raised on a stem, and towers to a considerable height above the head of the wearer, sometimes falling in a very long and fantastically

[6] *πτερωτὰς γλυφίδας*, Eur. Orest. 274. It is usually interpreted of the notch at the bottom of the arrow. The plural might be explained, if there was a *double* notch, cross-wise.

[7] So also Pl. viii. and ix. in vol. i. of "Monuments Céramographiques," where it is seen thrown back; and Pl. iv. in Millingen.

waving 'tail' behind. The whole crest, from its curvature towards the front, has something the shape of the modern bill-hook, which countrymen use for trimming hedges. Hence the epithets *ἱππουρις* and *ἱπποδάσεια.* It was sometimes dyed red, *φοίνικι φαεινὸς*, Il. xv. 538. What the *φάλος* was, and still more, what is meant by *τετράφαλος* or *τετραφάληρος*, and *ἀμφίφαλος*[8], it is not easy to make out from the existing monuments of ancient art. That they were not *crests*, but an affixed patch or plate, seems probable both from the root (compare *φαλ-ακρὸς*, *φαληρὸς*, and our *bald*), and from their being called *λαμπροὶ φάλοι* (xiii. 132). The *κόρυθος φάλος* of iii. 362 suggests some prominent part. On the later vases we occasionally[9] see two small pointed plates projecting, like pricked-up dogs' ears, from the helmet over the temple on each side. These perhaps were so contrived as to fold or turn down, so as to cover the ears. One feels, however, some misgiving that the *τετραφάληρος* is a still later kind of casque[1].

12. *ἀξίνη*, the battle-axe. This is mentioned in Il. xiii. 612, xv. 711, where it is combined with *πέλεκυς*,

> ὀξέσι δὴ πελέκεσσι καὶ ἀξίνῃσι μάχοντο.

That a cutting edge, and not a mere hammer or *martel* is meant, may be inferred from *ὀξέσι*, though it is uncertain whether this refers only to *πελέκεσσι*. The battle-axe is well

[8] See Il. v. 743; xi. 41; xii. 384. In xvi. 106, *φάλαρα* is a synonym of *φάλοι*.

[9] Millingen, Pl. xxi. xxii. xl. Mon. Céram., Pl. lxxvii. lxxxv. Museo Reale Borbonico, vol. iv. Tab. 5, and vol. xiv. Tab. 43.

[1] Buttmann, who discusses this word at great length in the *Lexilogus*, but evidently with no knowledge of the vase-paintings, concludes that it was the same as *κῶνος*, "a curved elevation on the top of the helmet, in which was inserted the plume, and which at the same time by its hardness and firmness furnished an additional defence against the blow of an enemy" (p. 523). On the title-page of Bekker's edition of the Iliad is an engraving of a casque, not of early character, with a figured ornamentation on the side, which may represent the *ἀμφίφαλος κυνέη*. But more probably the two projecting ear-pieces are meant.

represented in a vase in Millingen's series, but not of the early character[2].

The Homeric car does not differ materially, if at all, from those so familiar to us of the age of Pericles. On vases and sculptures cars form one of the commonest of subjects. They were of wood, sometimes ornamented with metal plates, very low and light, seldom reaching higher than the horse's belly, and such that a man could lift them[3]. The wheels generally have four spokes on the earlier and middle vases. It seems an indication of lateness that the wheel of the Homeric car has eight, with iron axle and wheel-tire, *ἐπίσσωτρα*[4]. Elsewhere (v. 838) the axle is of oak or beech, *φήγινος*. We cannot doubt that the genuine early car was much simpler. There is an engraving of one (from Millingen) at p. 98 of Dr. Hayman's Odyssey, in which the framing of the wheels is formed by a diameter and two cross-bars. This is said to be a really archaic example.

Behind the car[5] were two loops or handles, *ἄντυγες*. They were made of bent wood or sticks (Il. xxi. 38), and perhaps the car itself was often of wicker-work, like our "basket-carriages." These served at once as handles on stepping into the car behind, and for tying or hanging the reins, to be handy to the *ἡνιόχος*. Both the driver and the fighting-man (*παραβάτης*) stood erect, though the driver is usually represented as leaning or bending considerably forward. On some vases a short upright pole is represented in front, probably to hold by in driving fast over rough ground. The driver carried a *κέντρον* or goad, at the

[2] Pl. xix. Here it is borne by an Amazon. It is also shown in Pl. xl., but neither of these are of the archaic period.

[3] *ὑψόσ' ἀείρας*, Il. x. 505.

[4] Il. v. 723. All the cars sculptured on the frieze of the Parthenon have wheels of *four* spokes. One only, in the Phigalean marbles, has *six*. The 'eight spokes' in the car of Hera may be an hyperbole of divine art.

[5] The *ἄντυξ* is almost universally, but wrongly, explained the 'front rail,' or 'rail round the car.' It is true that the *ἄντυξ* is not unfrequently continued to the front of the car in vases of early date. But a *front rail* occurs mostly in the later examples, e. g. the fresco-paintings at Pompeii.

end of a long rod[6], and also a whip, *μάστις*, *μάστιξ*, *ἱμάς*. The car was drawn by two horses harnessed to the pole, *ῥυμὸς*, by the yoke, and either one or two side or trace-horses, *παρήοροι*. All these are frequently, and often most artistically, represented on the vases. The somewhat complex details of the Homeric yoke may be seen from the notes on Il. xxiv. 266. The wheel-part, *ἅμαξα*, seems to have been separable from the *δίφρος*[7], and to have sometimes had a wicker body or basket (*πείρινθα*, Il. xxiv. 267, *ὑπερτερίην*, Od. vi. 70) substituted, when it was not used for the purposes of war or racing. In the more peaceful appliances, it was drawn by mules, when it was called *ὄχος* or *ἀπήνη*.

That the details of the Homeric armour so closely resemble those on the vases of the time of the Persian war, and even later, in the time of Pericles, has not unnaturally been a source of perplexity to the few who have really looked into the question, and had no idea that in fact they were nearly contemporary. Hence the most perverse judgments have been formed on the subject of ancient art; and it has been supposed, in defiance of all that we know of the necessary laws of progress in civilized communities, that the military art was for four or five centuries absolutely stationary. Thus; "Homer is very particular in enumerating the various details of armour and equipments for war. The construction of these *always continued the same*, and each part can be recognised upon the ancient figures, although the works of art which exhibit them are of a much later period[8]."

With regard to Homeric art generally, i. e. what we call fine art, it must be conceded that it is either purely 'ideal,' and represents designs never made, but such as a very early composer, and a very great genius in designing, conceived might be made;

[6] Hence the steeds are *κεντρηνεκέες*, 'reached by a long goad,' Il. v. 752.

[7] Il. v. 722. Hence Aristoph. Nub. 31, *τρεῖς μναῖ διφρίσκου καὶ τροχοῖν Ἀμυνίᾳ*.

[8] Essay on the Characteristics of Greek Art, by George Scharf, F.S.A. (Wordsworth's "Greece," p. 15, ed. 5.)

or that, if actual workmanship is described, "Homer" must, as Mr. Gladstone allows[9], "be brought down to the age of Phidias, if even that will suffice." No doubt this argument is here given as a *reductio ad absurdum;* but I have little fear now that it will ultimately be accepted as literally or at least approximately true. It cannot be proved by any citations, that our account of the 'Shield of Achilles' was known in the time of Pericles; and there is much internal probability that it is the composition of a late rhapsodist, working on older materials.

[9] Homeric Synchronism, p. 57.

APPENDIX.

I HAVE added the various readings of four books of the Iliad, two of which, the 20th and 22nd, are contained in a MS. in the Public Library at Cambridge, hitherto, so far as I know, uncollated. It is marked Ff. 4, 47, and is a small quarto on paper, of saec. XV. containing (1) Hexameter Greek verses Κάτωνος Ῥωμαίου, being a version of Cato's Institutes; (2) Γρηγορίου τοῦ θεολόγου περὶ ἀρχῶν. (3) γνῶμαι μονόστιχοι κατὰ στοιχεῖον ἐκ διαφόρων ποιητῶν. (4) Iliad xx. and xxii., with a few marginal scholia and interlinear glosses. (5) By a different and earlier hand (of saec. XIV.) the Cassandra of Lycophron with numerous scholia,—the commentary of Tzetzes, I believe. (5) By the same hand as the last, a short grammatical treatise περὶ κλίσιος τῶν ἰσοσυλλάβων ἀρσενικῶν ὀνομάτων.

The portion of this MS. which contains the Homer is accurately written, and from a very good copy. The collations of this and that next to be described have been very carefully made along with the edition of Spitzner, and with a comparison throughout of the *variae lectiones* given in that work. I believe the accuracy of my collation may be depended upon. I think that, as several new and important readings are found in these MSS., the giving them here at length will not be thought altogether useless. To the twenty-third and twenty-fourth books I have given the readings of a MS. also of the fifteenth century, preserved in the library of Corpus Christi College, Cambridge. This also, though late, is a very excellent and carefully written codex, in most cases giving the most approved readings where other copies differ, and rarely showing either mistakes or corrections, though in a few places the readings have been altered, and generally by a later hand from inferior copies. It occasionally agrees with the Harleian; but I am unable to find a close coincidence between this and any other copy hitherto collated.

This MS. is a large thick folio on paper. "Continet pag. 1068" is written on the first page of the text, above a circular ornament or medallion about the size of a crown piece, on which, in a blue ground, is written in gold letters ΘΕΟΔΩΡΟΣ. This is surrounded by a fillet tied with a ribband. At the end of the volume are two similar patterns, one with a head of Homer, not badly coloured as a miniature, and the other with a figure of Pallas armed, also very well drawn, and painted in the late Italian style. The *ὁμήρου ἐπιτάφιον* is twice written,

ἐνθάδε τὴν ἱρὰν κεφαλὴν κατὰ γαῖα καλύπτει,
ἀνδρῶν ἡρώων κοσμήτορα, θεῖον ὅμηρον.

After the Iliad, which is entire, with scholia, the xiv. Books of Quintus Calaber (Smyrnaeus), without scholia, are added by the same hand, and next to it the whole of the Odyssey, with many marginal scholia, which, as in the Iliad, are written by a different and very neat hand.

In the first page is the following note written by the hand of Archbishop Parker, who presented this and so many MSS. to the library of Corpus Christi College.

"Hic liber Theodori repertus in monasterio divi Augustini Cantuariensis post dissolutionem et quasi proiectus inter laceras chartas illius cenobii, quem cumulum chartarum scrutatus quidam pistor quondam ejusdem cenobii invenit et domum portavit, monachis et aliis idem cenobium inhabitantibus aut fugatis aut inde recedentibus; sed tandem foeliciter in manus Matthaei Cantuariensis episcopi hic liber devenit. Et reponendum vult vel in communi bibliotheca Academie Cantabrigie, vel in fideli custodia magistri collegii qui pro tempore fuerit Corporis Christi et sanctae Mariae ibidem."

Immediately below is added, in another handwriting,

"Manus commentarii greci est Theodori archiepiscopi. Quam diu hic liber scriptus fuit antequam Theodorus romam pervenerit, nescitur."

To have mistaken the date of this MS. by nearly a thousand years is certainly rather a grave error. At the top of the same page, the Archbishop has written;

"DOMINUS HUIUS CODICIS.

"Theodorus natus tharso cilicie ordinatus a vitaliano pp. archipresul dorovernensis ecclesie anno dominicae incarnationis sexcentesimo sexagesimo octavo vii kal. april. dominica et sedit annos xxi. menses tres dies viginti sex, Egberto rege Cantuariorum et oswino northammbrorum regibus. Annos natus lxvi Romae Monachus.

MATTHAEUS CANTUAR."

Underneath, in the same hand, is a short account of Theodore's life. It is clear that the good Archbishop concluded that the Theodorus of the title-page was his predecessor in the see.

BOOK XX. (Bibl. Publ. Cant. Ff. 4, 47).

2 πῆλεωσ υἷὲ and ἀκόρητοι
4 θέμιςῒ κέλευσε
9 πείσεα
12 ποίησεν εἰδυίῃσῒ
13 ἐνοσείχθων
15 ἷζε
16 αὖτ'—ἐκάλεσσας
18 δέδηε
25 ὅπῃ
28 ὁρῷντες
29 αἰνὼσ
31 ἔγειρε
35 ἐνὶ εφρεσὶ—κέκαςαι
42 τέως—ἐκύδανον
49 ὅτε μὲν
53 θεῶν ἐπὶ Καλλικολώνῃ
56 ἐβρόντησε
57 ἔνερθε—ἐτίναξε
59 πολυπίδακος
62 ὕπερθε
63 ἐνοσείχθων
64 φανείῃ
74 ἄνδρες δέ τε σκάμανδρον
77 μάλιστά γε
84 ὑπισχεο
86 προσέειπε
91 ἡμετέρῃσῒ
92 λϋρνησσον
95 ἦδ' ἐκέλευεν
100 διελθέμεν
101 τείνειε—οὔ με μάλα ῥέα
105 καὶ δὲ σὲ φασῒ
107 διὸς ἔσθ'
114 καλέσασα—ἔειπε
115 ποσειδάον
116 ἡμετέρῃσιν
126 πάθῃσῒ
129 θεῶν ἐκ, πεύσεται ὀμφῆς
130 ἔλθῃ
133 πάρ' ἐκ νόον
135 ἦμεν
138 ἄρχῃσῒ
139 ἀχιλεῖ—εἰῷσι
143 ἀνάγκῃ ἶφι
147 ἀλέαιτο
153 καθείατο
155 κέλευε
156 ἐλάμπετο
158 ἄμϋδις—ἀνέρε
163 ἔχεν
165 μεμάασσιν
169 γίνεται—κραδίῃ
174 ἀχϊλῆα
180 ἱπποδάμοισῒ
183 εἰσὶ
184 ἦ νυ τῒ τοι

187 φόβησα
188 ἦ οὐ μέμνῃ
190 μετετροπαλίζεο
193 ληΐδας
195 σ' ἐρύεσθαι
213 δαήμεναι
225 ὑποκὔσσάμεναι
228 αἳ δ' ὅτε δὴ
231 ἀμύμονος
243 ὃ γάρ κ' ὄχ ἄριστος
250 ὁποῖον κ' εἴπησθα
255 ἔτεά τε καὶ οὐκί
256 ἀποτρέψεις
259 ἤλασε χάλκεον ἔγχος, σμερδαλέω
260 ἀκωκῇ
263 ῥεῖα δ' ἐλεύσεσθαι
266 ἠδ' ὑποείκειν
272 χάλκεον ἔγχος
273 ἀχϊλλεὺς
274 πάντοσε 'ἴσην
276 διὰ πρὸ
277 ἤϊξε
278 ἀνέσχε
282 καδδ' ἄχος χύτο[1]
288 om. μὲν
294 κάτεισϊ
306 ἤχθηρε
311 ἠ κέν μϊν ἐρύσσαι ἤ κεν ἐάσησ
312 abest
313 πολεῖς ὠμόσαμεν
325 δ' ἐπέσσευεν
329 μεταθωρήσσοντο
333 ἀντί' ἀχϊλλῆος πολεμίζειν ἠδὲ μάχεσθαι
338 δ' ἤπειτα
339 τις ἄλλος—ἐξεναρίξ$\overset{\text{ει}}{\text{οι}}$[2]
344 ὁρῷμαι
357 τόσσους ἀνθρώπους
359 τόσσησδ'
363 ἀντίος ἔλθῃ
365 φάτο δ' ἴμεν' ἄντ'
367 ἐγὼ ἐπέεσσι
368 ἐπειὴ
371 τοῦδ' ἐγὼ
373 ἄειραν
374 τρῷεσ. τῶν δ' ἄμυδις
379 ἐδύσατο
383 ὀτρυντΐδην
389 ὀτρυντείδη—ἐκπλαγλόταt
390 ἐνθάδέ
393 ὅσσ' ἐκάλυψε
401 ἀΐσσοντα
405 γάννϋται δὲ τοῖς
406 ἐρύγοντα
409 μετὰ παισὶ
410 πόδεσσί γε
417 ἀμφεκάλυψε
418 προτὶ οἷ δ'
421 καρρά οἱ
422 ἀχϊλλῆος
423 φλογὶ ἴκελος
426 τετίμενον
437 ἐπειὴ
450 ἐρύσατο
452 ἐξανύσω
453 ἐστι
454 νῦν δ' ἄλλους τρώων
456 ἔασε
458 κακγόνυ
464 εἴπως εὖ
467 οὐ γάρ τϊ
469 λίσσεσθαι
471 ἐνέπλησε—ὅσσ' ἐκάλϋψε
480 αἰχμὴ χαλκείη
486 ἐν νηδύϊ
489 κυκήχθησαν
492 πάντη τέ
495 ζεύξει
502 ἐπϊσώτρων.

[1] Confirming Bentley's correction κὰδ δ' ἀχλὺς χύτο

[2] This suggests a variant οὐ γάρ κεν σέ τις ἄλλος 'Α. ἐξεναρίζοι.

BOOK XXII. (Bibl. Cant. Ff. 4. 47).

8 πηλέως
11 ἦ νύ τοι οὔτϊ μέλλει
12 δεῦρ' ἐλιάσθης
24 ἀχιλλεὺς
25 ὀφθαλμοῖσι
28 ἄστρασϊ
29 καλέουσϊ
30 ὅγ' ἐστϊ
36 εἱστήκει
40 ἐπειὴ
42 ἔδονται
44 ἔθηκε
45 ἐπί
48 τέκε
49 μετὰ στρατὸν
51 ὀνομακλυτὸς
53 θυμῷ τε καὶ
54 λαοῖσϊ δ'
55 ἀχιλλῆϊ
57 τρῶασ καὶ τρωϊασ
59 πρὸς δὲ με
62 ἑλκυθείσασ
73 φανείη
78 ἔπειθε
80 ἀνέσχε
84 φίλον τέκνον
85 τούτου
86 οὐ σέ τ' ἔγωγε κλαύσομ' ἐν
93 μένησϊ
103 πειθόμην
105 τρωϊάδας
111 ἀσπίδα καταθείωμαι
117 ἅμα τ'
118 ὅσσατε—κέκευθε
126 νῦν ἐστὶν
128 ἀλλήλοισι
134 ἴκελος
143 πέτατο
144 τεῖχος ὑπὸ
146 ὑπεκκαταμαξητὸν
147 ἔνθαδέ τε
150 γίνεται
151 προῤῥέει
153 ἔασϊ
157 τῆ ῥὰ
160 γίνεται
164 κατατεθνειῶτος
165 περϊδινηθήτην
166 θεοὶ δὲ πάντες ὅρωντο[3]
170 ἐπϊμηρΐ' ἔκηεν
183 τρϊττογένεια—οὐ νύ τοι
185 μὴ δέ τ' ἐρώει
190 διά τε βήσσασ
191 εἴπέρ τε
195 ἐπὶ πύργους
196 εἴ πως οἷ—βελέεσσϊ
197 παραστὰς[4]
202 ὑπεξέφϋγε
205 λαοῖσϊ δ'
207 ἄροιτο
218 δηϊώσαντε
219 ἐστὶ—ἄμμι m. pr. ἄμμε ex correct.
226 ἔλϊπε
235 φρεσὶν
237 μένουσϊ
250 πηλέως
252 ἀνῆκε
259 ἀχαιοῖσϊ
261 ἀλαστὲ
270 οὔ τοι ἔσθ'
273 289 ἀπεμπαλὼν
279 ἀχϊλεῦ
280 ἐκ διὸς εἰ ἤδης[5]
285 ἄλευε
290 ἀφάμαρτε
297 θάνατόν δ' ἐκάλεσσαν
393 εἰρύαται
309 εἶσϊ
310 ἁρπάζων—λαγῷὸν

[3] The spot indicates a doubt about the accent of ω.
[4] Gl. προλαμβάνων, which refers to παραφθάς.
[5] There appears to be a colon after εἰ: (*sic*), but it is hardly visible to the naked eye.

312 ἀχιλλεύς
313 κάλϋψε
316 χρύσειαι
317 ἄστρασϊ
319 ἦν ἀχιλλεὺς
321 ὅπη
325 λευκανίης
336 ἑλκΰσουσ᾽ (ἑλκΰσωσ᾽ m. pr.)
339 μή μ᾽ εἴα [6]
347 ἀποτεμνόμενον
351 σαυτὸν—ἀνώγει
356 γϊνώσκων
357 ἔνδοθϊ θϋμός
358 μή τϊ τοι
361 κάλϋψε
363 ἀνδροτῆτα
364 τεθνειῶτα
374 ἐνέπρησε
380 ἔρδεσκεν
382 ὄφρα κέ τϊ
383 καταλείψουσι
386 ἄκλαυστος
388 ζωοῖσϊ μετείω
390 κᾳκεῖθι
393 ἠράμεθα
400 μάστιξεν δ᾽ ἐλάαν
402 πίμπλαντο—κονίῃσϊ
403 δϋσμενέεσσϊ
408 ὤμωξε δ᾽ ἐλεεινὰ
410 ὡσεὶ
411 σμήχοιτο (χ ex corr.)
412 μόλις
418 λίσσομ᾽ ἀνέρα
420 τοῖος δὲ
422 ἔθηκε
426 ὄφελε
430 τρωῆσΐ δ᾽
431 αἰνὰ παθοῦσα
432 ἀποτεθνειῶτος
434 ὡς om.
441 μαρμαρέην—ἔπασσε
442 margini adscript.[7]
444 ἐκνοστήσαντϊ
450 ὅτι ἔργα
458 ἐνὶ πληθΰϊ μέν᾽ ἀνδρῶν
463 παπτῄνασ᾽
469 τε ἠδὲ
470 χρϋσῇ
472 ἔδνα
473 ἅλις ἦσαν
482 ῥ᾽ om.
483 ἐν πένθεϊ
484 αὔτως
487 φύγῃ
488 αἰεὶ τούτω γε
489 ἀπουρίσσουσιν
490 τίθησϊ
495 ἐδίῃν.᾽—ἐδίῃνε
497 χερσὶ—ὀνειδίοισϊ

BOOK XXIII. (MS. Corp. Christ. Cant.)

26 ἕκαστοι
27 λύοντο δὲ μώνυχας
37 παρπεπίθοντες
38 ἵξον
41 ἀπο
48 ἄλλ᾽ ἤτοι νῦν στυγερῇ
65 ψυχῇ
72 καὶ εἴδωλα
74 αὔτως
76 νίσσομαι
79 ἀμφέλαχε (γρ. ἀμφέχανε supra script.)
83 τιθημεναι (ει supra) [8]
84 ὡς ἐτράφην περ
97 ἀμφιβαλόντες

[6] μή με ἴα by the first hand, as it seems. The correction by a later hand is uncertain: it may be read μή μ᾽ ἔα.
[7] About twenty verses, from this place to the end, are added in the margin by the same hand, each with + prefixed. Apparently the writer found his paper running short.
[8] Here (as in 203) the accent is rightly given, but would be difficult to print.

102 συμπατάγησεν
108 ὑφίμερον
ϊ
112 κλισεων
117 πολυ̂πιδάκου
118 ταναΐκει
126 ἠδὲ οἷ αὐτῷ
127 παρακάμβαλον
129 κέλευσε
135 καταείνυον
136 σχέθε
147 παρ' αὐτόφι
153 ὑφίμερον
157 μὲν ἐστι
159 τάδ' ἀμφιπονησόμεθ'
ο
164 ἑκατόμπεδον
170 ἐν δ' ἐτίθει
180 τετελεσμένα ὥσπερ
186 χρίεν
191 σκήλη
192 καίετο
197 πυρὴ φλεγεθοίατο νεκρόν
198 ἐσσεύετο
199 μετ' ἄγγελος
η
203 ἀναΐξαν
204 εἶπέ τε
219 ἔχων
220 ἀφυσσόμενος (ό in rasura, ut videtur)
227 ὅντε μετά
229 οἶκονδε
240 διαγινώσκοντες
244 ἐγὼ
251 ἐπι
255 προβάλλοντο
262 ἱππεῦσϊ
264 δύω καὶ εἰκοσίμετρον
274 εἰ μὲν οὖν
280 σθένος
284 τοὶ δ'
286 ἵπποισί τε
287 ἄγερθεν
292 ὑπεξάωσεν (ά in litura duarum litt.)
296 ἀγχισσιάδης
303 πῦληγενέες
308 τῷ κέ σε.—χρεών
323 ἐγγύθϊ (ϊ m. sec. in rasura)
334 ἐγχρίψας
341 τὲ τρώσης
345 παρέλθοι
348 τέτραφεν
350 ἔειπε
351 μέμπτος, m. pr.
355 δουρικλυτὸς
361 μεμνέωτο δρόμου
362 ἵπποισι
369 τῇ δ' ἐλατῆρες
370 ἔσταν
387 οἱ δέ οἱ
391 κοτέουσα βεβήκει
396 θρυλίχθη
397 δακρυόφιν
399 ἐλξάμενος m. pr.
407 μὴ δὲ λίπησθον
408 μὴ δὲ σφῶϊν
418 ἐπιδραμέτην
420 ἀλέν
429 ἔλαυνε
440 πεπνύσθαι
444 φθίσονται (ut videtur).—γούνατα
447 ἐπιδραμέτην
454 φοῖνιξ
462 πρῶτον
463 οὔπω
465 οὐδὲ δυνάσθη
467 κατά θ' ἅρματα
472 ἱπποδάμοιο υἱὸς
473 ἐνένισπεν
475 δίωνται
477 ἐκδέρκεται
479 πάρα γὰρ ἀμείνονες
480 αὖτε ἔασι παροίτεροι
481 βέβηκε
483 νείκει ἄριστε
485 δεῦρο νῦν
486 ἵστορα

490 γίνετ'
491 εἰ μὴ ἀχιλεὺς ἀνίστατο
494 ῥέξοι
500 μάστιγι δ'
501 πρήσσοντες
504 ἐπιτρέχων (ι in ε mutata)
505 γίνετ'
510 οὐδὲμάτησεν (*sic*)
512 δῶκεν δ'

513 ἔλυεν ἵππους
518 ὄχεσφι
531 ἥκιστος
540 καὶ νυ κέν οἱ
550 πρόβατα· εἰσί
554 ὅς κε θέλησιν
560 θώρακα
561 ὦ περιχεῦμα
562 ἄξιον
564 ἐνεῖκε
565 deest
568 χερσὶ
570 'Αντίλοχ', πρόσθεν
572 ἤτοι m. pr., ut videtur
574 ἀμφοτέρων δικάσατε, μὴ δ'
581 ἣ θέμις
583 χερσὶν ἔχε
586 τὸν δ' αὖ 'Αντίλοχος
593 ἐπαιτήσειας, ἄφαρ καὶ τοι
605 βέλτερον
621 αὔτως
622 ἐσδύσεαι
623 ἔπεισιν
624 ὁ δὲ δέξατο
627 οὐδέ τι
642 ἡνιόχευε· ὃ δ' ἄρα
648 ὧς μ' ἀεὶ
652 νηλειάδαο
655 ἀδμήτην ἥτ' (quattuor ult. litt. in rasura)
662 φερέσθω

669 πυγμὴ
670 ἢ οὐχ ἅλις
678 μηκιστέως
683 παρακάμβαλεν
691 εἱστήκειν
693 θῖν' ἐνὶ.—κῦμ' ἐκάλυψεν
697 βαλόνθ'
698 μετα σφίσιν
700 κατα τρίτα
704 μέσον
705 τῖον
707 ὄρνϋθ'
710 μέσον
721 ἐϋκνήμιδας ἀχαιοὺς
734 εἰ μὴ ἀχϊλεὺς ἀνίστατο καὶ κατέρϋκε
735 ἐρίζεσθον
743 διδόνες (σ supra, ·· infra)
751 λοισθῆι ἔθηκε
757 μεταστοιχεὶ·
761 χειρὶ τανύσση
762 παρ' ἐκ μῖτον
787 πᾶσι
792 ἐριδδήσασθαι—ἀχιλεῖ·
805 φθῆσιν
810 παραθήσομαι κλισίησιν
814 ἀμφοτέρων
821 κύρε
829 τὸν δ' ἄγαγ'
840 πάντας
848 πολυποίτοιο
853 ψαμάθης
854 δῆσε ποδός·
856 κλισίηνδε φερέσθω
864 In margine additus ab alia manu.
865 μέγηρε δὲ οἱ[9]
874 ὕπαὶ νεφέων ἵδετο
891 ἥμασιν
894 ἐθέλεις

[9] This conjecture of Heyne and Bothe, for the vulg. μέγηρε γάρ οἱ, is now first confirmed by a MS.

BOOK XXIV. (MS. Corp. Christ. Cant.)

1 (λ)ύτο[1]
2 ἐσκίδνατ'
5 ἥρει
6 ἀδροτῆτα καὶ (ν a m. sec.)
14 ἅρμασι
19 φῶτ' ἐλεαίρων a diversa manu addita videntur.
20 καλύπτει
24 ὠτρύνεσκον (ὠ fortasse ex correct.)
25 ἐήνδανεν
30 ἥνησ'
33 οὔ νϋ ποτ' ὑμμῖν
35 τῶν νῦν
38 κτερίσαιαν
39 βούλεσθε ἐπ' ἀρήγειν
45 γίνεται
48 ὀδυρόμενος μεθέηκε
58 γϋναῖκατε
63 δαίνϋ
70 κνίσσης τέ·[1]
71 οὐδέ πη ἐστὶ
74 ἥτις
75 ὄφρα τῆ εἴπω
79 ἐπεστενάχησε
85 ἔμελλε
86 φθίσθαι ἐνὶ Τροίη
88 ὄρσεο
90 τίπτε μ' ἐκεῖνος
101 ἐν χειρὶ
107 ἐν om.
108 ἀχιλῆι
109 ὠρύνεσκον
113 ἔχοχ' ἁπάντων
118 119 ordine inverso
122 ἐν δ' ἄρα τόνγε
126 καθέζετο
129 οὐδὲ τϊ
131 βαίη m. pr., εί et έ superscriptis
132 παρέστηκε
136 κορωνῖσιν
139 ἄροιτο
147 ἀχιλῆι—τά κεν
150 ἠδὲ καὶ
152 μὴ δὲ bis
161 ἀμφικαθήμενοι
165 κατεμήσατο χερσὶν ἑῆσι
166 ἠδὲ
170 ἔλαβε
171 μὴ δὲ
174 ὃς σεῦ
175 σε κέλευσεν
177 οἶον
179 ἅμαξαν.—ἠδὲ καὶ
194 ἦλθε
204 ὅστις
208 κλαίομεν
212 ἧπαρ
218 κατερύκακε
228 ἀνέωγεν
234 θρῆκες
238 ἔπεσ' αἰσχροῖσϊν ἐνίσπων
241 ἦτ' οὔνεσθ' ὅτι Κρονίδης.—ἔδωκε
244 τεθνειῶτος
252 ἐκέλευε
253 αἴ θ'
256 τὸν δ'
263 ἅμαξαν ἐφοπλίσαιτε
267 πρωτοπαγῆ
268 ἤρεον
269 ὀμφαλόεντ'
274 ἔγναμψαν
277 δ' om.—ἐντεσιουργοὺς·
281 ὑψηλοῖσϊ
285 χρυσίω
287 εὖχε' οἶκαδ'

[1] The initial Λ is omitted, for subsequently filling in with an ornamental letter.

290 εὔχεο
293 καὶ οἱ εὖ κράτος (οἱ εὖ 311)
315 τελειώτατον
316 μορφνὸν
320 δι' ἄστεος
322 ὁ γέρων, ξεστοῦ
324 πρόσθεν μὲν
328 ὡς εἰς θάνατόν γε
339 Hunc v. sequitur 346, qui suo loco in margine ab alia manu repetitur. ἐς Τροίην utroque loco.
340 πέδιλλα
342 ἠδ' ἐς
343 ῥᾶβδον
359 μέλεσσι
369 ἐπαμύνασθαι
370 κακὸν·
373 ποτάδέ γ' (υ a sec. m. superscripta)
387 ἔξεσσι
397 ἔξειμι.—ἐστὶν
398 ὥσπερ σὺ ὧδε
400 τῶν μετα παλλόμενος
401 πεδίον bis, altero punctis notato
403 οἵγε
417 φανείη
418 θειοῖό (η superscr.)
419 ἐρσήεις
422 ἐῆος
424 γήθησε δ'
426 ἀθανάτοις γ'
427 ἔχοντες
428 ἐπεμνήσαντο
429 ἀλλ' ἄγε δὴ καὶ τόδε
434 κέλη—ἀχιλῆος
436 μή τι μοι κακὸν
437 καὶ κεν κλυτὸν
445 ὕπνον ὄρουσε (ου in rasura a m. sec.)
455 μεγάλη
463 εἴσομαι (nimirum ex v. praeced. repetitum)
473 ἀπάνευθεν
484 ἄλλοι· ἀλλήλους δὲ
486 σεῖο
492 τροίηθεν μολόντα
502 λυσσόμενος
507 ὑφίμερον
514 πραπίδος
526 ἀχνυμένους
528 ἄτερος δὲ ἐάων
529 καμμάξας δώη
547 τόδε
550 ἐῆος
553 μὴ μέ πως
554 κεῖται
563 γινώσκω
564 θεός σε τὶς ἦγε (ός σε in rasura a m. sec. Prima, ut videtur, θεῶν τὶς ἦγε).
565 οὐ γάρ κεν
566 φυλάκους
574 τὲ καὶ ἄλκϊμος
579 ἤρεον
580 ἐΰνητόν τε
583 ἴδη
588 φάρος
595 σοὶ δ' ἂν ἐγὼ
627 prima litera in ἴαλλον erasa
632 μύθων
637 βλεφαροῖσϊν
640 αὐλοῖς ἐν χόρτοισι κυλινδούμενος
642 λευκανίης
643 ἦ ῥα· ἀχιλεὺς—κέλευσε
648 ἐστόρεσαν
651 ἐπέλθησι
655 γένοιτο
661 ἀχιλλεῦ
665 δαίνυτό τ
672 δείση
684 εἴασ'
686 κεν ζωοῦ
688 γνοίη σ'

690 τοῖσι
696 ἕλων
699 κασάνδρῃ ἴκέλῃ
703 κώκυσε τ᾽ ἄρ᾽
707 αὐτόθι εἰνὶ πόλει ex correct. Prima m., ut videtur, αὐτόθ᾽ ἐνὶ πτόλει
717 ἀγάγοιμι
721 θρήνων ἐξάρχουσ᾽
723 τῇσι δ᾽
725 ἄνερ
726 πάϊς δέ τε
731 αἵ δή τοι
736 ᾧ τινι δή που
740 τῷ καὶ σε (ω tribus punctis subnotato et σε in rasura)
741 ἄρρητον
743 λεχέων ἐκ
745 μεμνήμην
748 πολὺ supra ascriptum et postea obliteratum.
756 ἀνέστησε δέ μιν
757 ἐρσήεις
758 εἴκελος
759 ἀγανοῖσι βέλεσσιν.—καταπέφνει
760 ὄρινε
764 ὤφελλ᾽ ἀπολέσθαι
765 τόδε εικοστόν (ἐ supra ascriptum, ^ subscriptum)
768 ἐνίσποι
784 μέντοι ἀγίνεον
790 abest
793 κασίγνητοι ἕταροι τε
796 μαλακοῖσι
798 μεγάλοισι
799 ἔχευαν
802 διαγειράμενοι

ΙΛΙΑΔΟΣ

N.

Ζεὺς δ' ἐπεὶ οὖν Τρῶάς τε καὶ Ἕκτορα νηυσὶ πέλασσεν,
τοὺς μὲν ἔα παρὰ τῇσι πόνον τ' ἐχέμεν καὶ ὀιζὺν
νωλεμέως, αὐτὸς δὲ πάλιν τρέπεν ὄσσε φαεινώ,
νόσφιν ἐφ' ἱπποπόλων Θρῃκῶν καθορώμενος αἶαν
Μυσῶν τ' ἀγχεμάχων καὶ ἀγαυῶν Ἱππημολγῶν 5

The Thirteenth Book was anciently inscribed Μάχη ἐπὶ ταῖς ναυσί. It is a long book, and not, perhaps, one of the best, the action being taken up entirely with fighting scenes. Matters are now rapidly coming to a crisis; either Achilles must assist, or the Greeks must leave the Troad; for the capture and destruction of the whole fleet are imminent. The principal hero is Idomeneus, as Book v. gives the exploits of Diomede, xv. of Ajax, and xvi. and xvii. those of Patroclus and Menelaus respectively. The latter part seems unduly expanded, and has several passages which it is difficult to regard as really archaic.

1—9. The Trojans having, by the valour of Hector, broken into the naval camp of the Greeks, Zeus, conformably to his usual character of dispenser of fate rather than of partisan, withdraws his eyes from the fight, desiring that it should proceed without divine interference on either side. So far he had rather favoured the Trojans, xii. 255, though he retained some sympathy with the Greeks, inf. 348.

1. *οὖν*, in accordance with the events just before narrated.—*καὶ Ἕκτορα*, mentioned separately, as the Scholiasts observe, since it was to Hector in particular that Zeus had given glory, xii. 437. —*τοὺς μὲν*, the combatants on both sides, probably.

3. *πάλιν τρέπεν*, i.e. he looked the other way. Cf. xxi. 415. Aesch. Ag. 777, *παλιντρόποις ὄμμασι λιποῦσα.* He turned his face from Ida towards the north, to regard with satisfaction a just Scythian race, as if wearied with the Trojan bloodshedding.—*νόσφιν*, apart, away from the Troad, to the N.W., across the Hellespont towards Thracia and Moesia, for the people south of the Danube are the *Μυσοὶ* here meant.

5. *ἀγαυῶν*, which some of the ancient commentators took for the proper name, seems to be but an epithet,—almost a common-place, *ἐσθλῶν, ἀγαθῶν.* The *Ἱππημολγοί*, 'milkers of mares,' were a Scythian or Sarmatian (Cossack) tribe, of which Virgil says that 'lac concretum cum sanguine potat equino,' Georg. iii. 463. Martial, Lib. Spectac. 3. 4, 'Venit et epoto Sarmata pastus equo.' So Herodotus describes the Massagetae, i. 216, as *γαλακτοπόται.* The same writer in iv. 23, speaks of a Scythian race, the Argippaei (a word that seems pure Greek, 'swift on horseback') as living on milk; and what is very remarkable, he speaks of both them and their neighbours the Issedones as being *just*, *δίκαιοι*, and thence appealed to as arbiters in disputes, *τὰς διαφορὰς διαιρέοντες.* In iv. 93, the Getae are similarly described as *Θρηΐκων ἐόντες ἀνδρειότατοι καὶ δικαιότατοι.* So Tacitus

γλακτοφάγων, Ἀβίων τε, δικαιοτάτων ἀνθρώπων.
ἐς Τροίην δ' οὐ πάμπαν ἔτι τρέπεν ὄσσε φαεινώ·
οὐ γὰρ ὅ γ' ἀθανάτων τιν' ἐέλπετο ὃν κατὰ θυμόν
ἐλθόντ' ἢ Τρώεσσιν ἀρηξέμεν ἢ Δαναοῖσιν.
οὐδ' ἀλαοσκοπίην εἶχε κρείων ἐνοσίχθων· 10
καὶ γὰρ ὁ θαυμάζων ἧστο πτόλεμόν τε μάχην τε
ὑψοῦ ἐπ' ἀκροτάτης κορυφῆς Σάμου ὑλη
έσσης
Θρηικίης· ἔνθεν γὰρ ἐφαίνετο πᾶσα μὲν Ἴδη,
φαίνετο δὲ Πριάμοιο πόλις καὶ νῆες Ἀχαιῶν.
ἔνθ' ἄρ' ὅ γ' ἐξ ἁλὸς ἕζετ' ἰών, ἐλέαιρε δ' Ἀχαιούς 15
Τρωσὶν δαμναμένους, Διὶ δὲ κρατερῶς ἐνεμέσσα.
αὐτίκα δ' ἐξ ὄρεος κατεβήσετο παιπαλόεντος,

says of the Germans, ch. 19, 'plus ibi boni mores valent, quam alibi bonae leges.' Some Nomad herdsmen of the northern steppes seem to be meant; the geography, of course, must be regarded as quite indefinite. The epithet δικαιότατοι indicates the hospitality and general good faith for which wandering tribes are often distinguished. Of the *Abii* in particular nothing can be determined. If a Greek word at all, it may indicate a clan who did not use bows, βιοί, though the Scythians generally were ἐκηβόλοις τόξοισιν ἐξηρτυμένοι, Aesch. Prom. 711. Or a race ἄνευ βίας, or ἄνευ βίου, i.e. σίτου, may be described, who lived almost solely on the produce of their herds. The coagulated curd-like stuff called *Kymac* (the *koumiss* of the Tartars), made from the milk of cows or goats, still used in Constantinople (Fellowes, "Travels in Lycia," p. 71), may have been known to the ancient Scythians. See on this subject Mr. Gladstone's "Studies," &c., ii. p. 183 and 403. In the Prom. Solut. (frag. 206 Herm., 184 Dind.) the poet spoke of δῆμον ἐνδικώτατον [βροτῶν] ἁπάντων καὶ φιλοξενώτατον, Γαβίους, and the Schol. Ven. on the present passage observes τούτους Αἰσχύλος Γαβίους φησίν. —For γλακτοφάγων compare γλάγος and περιγλαγής. The compound seems to imply the eating of concrete rather than the drinking of liquid. Probably the notion of gentleness and peace attached to a race who used a bloodless diet, and were temperate in drink.

8. ἔλπετο (Ϝελπ.), viz. after the injunction that the gods should remain neutral, viii. 10.

9. This verse occurred viii. 11.

10—31. Poseidon, however, is on the alert to assist the Greeks; and no sooner has Zeus ceased from his watch, than he yokes his steeds and drives over the sea from Samos to Troy. A highly poetic description.

10. οὐδέ. But not so Poseidon, i.e. as Zeus had supposed. *Neque tamen hoc non videt Neptunus*, Heyne. See a similar verse, x. 515.—καὶ γὰρ ὁ, which should properly mean 'for he too,' &c., seems to state with emphasis, that *he* looked on while Zeus turned away from the fray.—θαυμάζων, more than θεώμενος, "demirans et indignabundus quod Achivos victos videret," Doederlein.—Σάμου Θρηϊκίης Samothrace, an island with a lofty central mountain.

13. ἔνθεν γάρ. The γὰρ explains why he was there at the time.

15. ἔνθ' ἄρ'. 'Thither he had gone forth from the sea and sat down.' Schol. ἔδει πρῶτον εἰπεῖν ὅτι ἐκάθισεν, εἶθ' οὕτως ὅτι ἐθεώρει τὴν μάχην.—Τρωσὶν, ἀντὶ τοῦ ὑπὸ Τρώων, Schol. Ven.

17. παιπαλόεις, an ancient word, apparently from a reduplicated root, meaning 'rough and rocky,' *salebrosus* (Hesych. τραχύς). It is applied to a road in xii. 168, with which compare δυσοδοπαίπαλος in Aesch. Eum. 387, and Od. x. 97, σκοπιὴν ἐς παιπαλόεσσαν ἀνελθών. As παιπάλη is 'fine flour,' the adjective may mean 'covered (as

κραιπνὰ ποσὶ προβιβάς· τρέμε δ' οὔρεα μακρὰ καὶ ὕλη
ποσσὶν ὑπ' ἀθανάτοισι Ποσειδάωνος ἰόντος.
τρὶς μὲν ὀρέξατ' ἰών, τὸ δὲ τέτρατον ἵκετο τέκμωρ, 20
Αἰγάς, ἔνθα τέ οἱ κλυτὰ δώματα βένθεσι λίμνης
χρύσεα μαρμαίροντα τετεύχαται, ἄφθιτα αἰεί.
ἔνθ' ἐλθὼν ὑπ' ὄχεσφι τιτύσκετο χαλκόποδ' ἵππω,
ὠκυπέτα, χρυσέῃσιν ἐθείρῃσιν κομόωντε,
χρυσὸν δ' αὐτὸς ἔδυνε περὶ χροΐ· γέντο δ' ἱμάσθλην 25
χρυσείην εὔτυκτον, ἑοῦ δ' ἐπεβήσετο δίφρου,
βῆ δ' ἐλάαν ἐπὶ κύματ'. ἄταλλε δὲ κήτε' ὑπ' αὐτοῦ
πάντοθεν ἐκ κευθμῶν, οὐδ' ἠγνοίησεν ἄνακτα·
γηθοσύνῃ δὲ θάλασσα διίστατο. τοὶ δ' ἐπέτοντο
ῥίμφα μάλ', οὐδ' ὑπένερθε διαίνετο χάλκεος ἄξων. 30
τὸν δ' ἐς Ἀχαιῶν νῆας ἐύσκαρθμοι φέρον ἵπποι.
ἔστι δέ τι σπέος εὐρὺ βαθείης βένθεσι λίμνης,
μεσσηγὺς Τενέδοιο καὶ Ἴμβρου παιπαλοέσσης·
ἔνθ' ἵππους ἔστησε Ποσειδάων ἐνοσίχθων
λύσας ἐξ ὀχέων, παρὰ δ' ἀμβρόσιον βάλεν εἶδαρ 35
ἔδμεναι· ἀμφὶ δὲ ποσσὶ πέδας ἔβαλε χρυσείας

it were *dusted*) over with small broken stones.'

20. τρὶς ὀρέξατο, τρία ποδῶν ὀρέγματα ἐποιήσατο. He took three strides, and at the fourth reached his destination, which was not now the Troad, but Aegae in Achaia or Euboea (more probably the latter; see on viii. 203), where he kept his car. A grotto, perhaps, or temple in a bay, was consecrated to his worship. If he was, as Mr. Gladstone contends, a Phoenician god, these may have been Phoenician settlements. See Pind. Nem. v. 37. In this expression, and in Pind. Pyth. iii. 43, βάματι δ' ἐν πρώτῳ κιχὼν παῖδ' ἐκ νεκροῦ ἅρπασεν (Ἀπόλλων), we have, if not the origin, at least early examples of the notion of walking in "seven-league boots."—For τέκμωρ, see vii. 30. Lexil. p. 501.

23—26. These four verses occurred viii. 41—44.

27. ἄταλλε, 'sported,' ἐσκίρτα καὶ ἔχαιρεν, Schol. Ven. The word is used intransitively in Hes. Opp. 131, παῖς παρὰ μητέρι κεδνῇ ἐτρέφετ' ἀτάλλων. Compare Propert. v. 6. 61, 'Prosequitur cantu Triton, omnesque marinae Plauserunt circa libera signa deae.'—ὑπ' αὐτοῦ, viz. τοῦ θεοῦ, not δίφρου, which some supply. The description is extremely fine; the waters stand apart, like a wall on each side, to give the chariot a way over the sea; and they do so joyously, γηθοσύνῃ, in welcome to their lord, while the sea-monsters play and sport as he passes along. The dactylic metre of the two lines expresses the rapid and easy motion.

31. ἐύσκαρθμοι, Schol. Ven. εὐκίνητοι, ταχεῖς. Compare πολύσκαρθμος, 'agile,' ii. 814.

32—38. Arrived at a submarine station off the mouth of the Hellespont, Poseidon unyokes and leaves there his steeds, and proceeds on foot to the Grecian camp.

33. Spitzner compares xxiv. 78.

36. πέδας. The horses were not tied to the manger, but fastened by the foot, in the manner still used for tethering cavalry-horses in camp. The Schol.

ἀρρήκτους ἀλύτους, ὄφρ' ἔμπεδον αὖθι μένοιεν
νοστήσαντα ἄνακτα. ὁ δ' ἐς στρατὸν ᾤχετ' Ἀχαιῶν.
Τρῶες δὲ φλογὶ ἶσοι ἀολλέες, ἠὲ θυέλλῃ,
Ἕκτορι Πριαμίδῃ ἄμοτον μεμαῶτες ἕποντο, 40
ἄβρομοι αὐίαχοι· ἔλποντο δὲ νῆας Ἀχαιῶν
αἱρήσειν, κτενέειν δὲ παρ' αὐτόφι πάντας ἀρίστους.
ἀλλὰ Ποσειδάων γαιήοχος ἐννοσίγαιος
Ἀργείους ὄτρυνε, βαθείης ἐξ ἁλὸς ἐλθών,
εἰσάμενος Κάλχαντι δέμας καὶ ἀτειρέα φωνήν. 45
Αἴαντε πρώτω προσέφη, μεμαῶτε καὶ αὐτώ.
"Αἴαντε, σφὼ μέν τε σαώσετε λαὸν Ἀχαιῶν
ἀλκῆς μνησαμένω, μηδὲ κρυεροῖο φόβοιο.
ἄλλῃ μὲν γὰρ ἔγωγ' οὐ δείδια χεῖρας ἀάπτους
Τρώων, οἳ μέγα τεῖχος ὑπερκατέβησαν ὁμίλῳ· 50
ἕξουσιν γὰρ ἅπαντας ἐυκνήμιδες Ἀχαιοί·
τῇ δὲ δὴ αἰνότατον περιδείδια μή τι πάθωμεν,
ᾗ ῥ' ὅ γ' ὁ λυσσώδης φλογὶ εἴκελος ἡγεμονεύει,
Ἕκτωρ, ὃς Διὸς εὔχετ' ἐρισθενέος πάις εἶναι.
σφῶιν δ' ὧδε θεῶν τις ἐνὶ φρεσὶ ποιήσειεν, 55

carefully notes the two conditions of a good tie, viz. that it should neither be broken nor come undone,—*ἀρρήκτους, ἀλύτους*. Cf. inf. 360.

39—58. The Trojans receive a sudden check in their exultation by the arrival of Poseidon, who encourages the two Ajaces to make a vigorous resistance.

41. *ἄβρομοι*. They were advancing stealthily, without making either noise or shouting, with the hope of coming suddenly upon the ships and taking possession of them.—*αὐίαχοι*, for *ἀϜϜία-χοι*, a combination of the *ἀ* privative and the digamma, of a guttural root *yach*, Germ. *jauch*. See on i. 458. Heyne and Trollope wrongly take it for *ἄγαν ἰάχοντες*, Hesychius rightly for *ἄνευ βοῆς, ἀΐαχοι*. In iii. 2, *Τρῶες μὲν κλαγγῇ τ' ἐνοπῇ τ' ἴσαν*, but the circumstances are here different.—*παρ' αὐτόφι, αὐτοῦ*, adverbially, as in xxiii. 640. Al. *παρ' αὐτόθι*, which is merely a variant in the local suffix.

44. *ἐλθὼν*, as soon as he had left the sea. This line might be spared, for at v. 38 Poseidon had already reached the camp. We only want *ἀλλὰ Π. προσέφη κ.τ.λ.*—*εἰσάμενος*, sc. *ἑαυτόν*. Cf. ii. 791.

46. *Αἴαντε*. See xii. 265.

47. *μέν τε, μέν τοι*, 'do you at all events save the Achaean host by being mindful of valour and not of chill flight.'—*σαώσετε*, like *σαωσέμεναι* inf. 96, *οἴσετε*, iii. 103, *ἄξετε*, ib. 105, and *πελάσ-σετον*, x. 442, are epic aorists. Heyne wrongly took this for a future: "vos soli Achivos eripere potestis, si fortiter pugnabitis."

49. *ἄλλῃ*, 'elsewhere,' viz. in any other place than where Hector is now fighting.—*ὑπερκ.*, see xii. 468.—*ἕξουσιν, καθέξουσιν*, 'will restrain,' keep in check.

52. *αἰνότατον*, adverbially used, as Doederlein observes.

53. *ὅ γε*, demonstrative, *οὗτος*. In *ὁ λυσσώδης* we have the Attic use of the article. Similarly in viii. 299 Hector is called *κύων λυσσητήρ*.—*Διὸς πάις*, an ironical allusion to Hector's vaunting manner: he talks and acts as if he thought he were a son of Zeus.

55. *σφῶιν*, like *σφὼ* in 47, is emphatic: 'may *you* two be inspired by some

αὐτώ θ' ἑστάμεναι κρατερῶς καὶ ἀνωγέμεν ἄλλους·
τῷ κε καὶ ἐσσύμενόν περ ἐρωήσαιτ' ἀπὸ νηῶν
ὠκυπόρων, εἰ καὶ μιν Ὀλύμπιος αὐτὸς ἐγείρει."
ἦ, καὶ σκηπανίῳ γαιήοχος ἐννοσίγαιος
ἀμφοτέρω κεκοπὼς πλῆσεν μένεος κρατεροῖο, 60
γυῖα δ' ἔθηκεν ἐλαφρά, πόδας καὶ χεῖρας ὕπερθεν.
αὐτὸς δ', ὥς τ' ἴρηξ ὠκύπτερος ὦρτο πέτεσθαι,
ὅς ῥά τ' ἀπ' αἰγίλιπος πέτρης περιμήκεος ἀρθείς
ὁρμήσῃ πεδίοιο διώκειν ὄρνεον ἄλλο,
ὣς ἀπὸ τῶν ἤιξε Ποσειδάων ἐνοσίχθων. 65
τοῖιν δ' ἔγνω πρόσθεν Ὀιλῆος ταχὺς Αἴας,
αἶψα δ' ἄρ' Αἴαντα προσέφη Τελαμώνιον υἱόν
"Αἶαν, ἐπεί τις νῶι θεῶν, οἳ Ὄλυμπον ἔχουσιν,
μάντεϊ εἰδόμενος κέλεται παρὰ νηυσὶ μάχεσθαι—
οὐδ' ὅ γε Κάλχας ἐστί, θεοπρόπος οἰωνιστής· 70

god,' lit. 'O that some god may put it in the hearts of you two,' &c.—ὧδε, οὕτως ὡς νῦν ὑπομένετε, Schol. Vict. The prayer or wish shows the speaker's keen appreciation of the danger. Mr. Gladstone remarks (Juventus Mundi, p. 196) that Poseidon does not place himself openly and by name in opposition to Zeus; and he compares inf. 68, where the Oïlean Ajax recognizes in the pretended Calchas 'some one of the gods' of Olympus.

57. τῷ κε κ.τ.λ. '*Then*, indeed, however eager he may be, you may perhaps force him to retire from the swift ships, aye, even if the Olympian sire himself is rousing him for the fight.' The last words are said with bitterness, and refer to the spite of Poseidon against Zeus, sup. 16.—The active sense of ἐρώειν in this passage is remarkable, and seems more like the Alexandrine than the genuine epic use. So Theocr. xxiv. 100, φᾶ, καὶ ἐρωήσας ἐλεφάντινον ᾤχετο δίφρον, i. e. 'having left his chair.' Ibid. xiii. 74, οὕνεκεν ἠρώησε τριακοντάζυγον Ἀργώ. Callim. Hymn. in Del. 133, εἶπε, καὶ ἠρώησε μέγαν ῥόον.

59—75. Poseidon inspires the Ajaces with new strength by a stroke of his wand, and retires from the scene. Conscious of new vigour, they recognize a god under the guise of Calchas, sup. 45.

59. σκηπανίῳ, σκήπτρῳ. Cf. xxiv. 247.—κεκοπὼς, πεπληγὼς, as Circe tried to bewitch Ulysses ῥάβδῳ πεπληγυῖα, Od. x. 319. Antimachus, the Schol. Ven. informs us, read κεκοπὼν, the reduplicated aorist. The staff was the badge of soothsayers (cf. 45) and heralds, implying dignity and authority.—γυῖα κ.τ.λ., a verse applied to Diomede in v. 122. Cf. xxiii. 772.

62, ὦρτο, the epic aorist, *surgere solet.*—αἰγίλιπος, see on ix. 15.—ἀρθεὶς, soaring from a spiry peak to give chase to, i.e. by darting down upon another bird over the plain. The true epic form is ἀερθείς. Even so, adds the poet, did Poseidon rush off to the τοὺς ὄπιθεν, or hindermost Greeks, inf. 83.—ἀπὸ τῶν, viz. from the Ajaces. He wished, says the Schol. Vict., to be recognized by them in order to give them encouragement.

66. τοῖιν. Of these two the son of Oïleus perceived first that it was a god that had addressed them.

68. ἐπεί. There is a sufficient apodosis in ver. 73, 'As some god, not a man, urges us to fight, I feel in my own heart also a disposition to do this,' viz. as described sup. 60.

70. θεοπρόπος. See on i. 85.—ἴχνια, *gressus*, not *vestigia*. This is clear from adding κνημάων. His way of walking

ἴχνια γὰρ μετόπισθε ποδῶν ἠδὲ κνημάων
ῥεῖ' ἔγνων ἀπιόντος· ἀρίγνωτοι δὲ θεοί περ—
καὶ δ' ἐμοὶ αὐτῷ θυμὸς ἐνὶ στήθεσσι φίλοισιν
μᾶλλον ἐφορμᾶται πολεμίζειν ἠδὲ μάχεσθαι,
μαιμώωσι δ' ἔνερθε πόδες καὶ χεῖρες ὕπερθεν." 75
τὸν δ' ἀπαμειβόμενος προσέφη Τελαμώνιος Αἴας
"οὕτω νῦν καὶ ἐμοὶ περὶ δούρατι χεῖρες ἄαπτοι
μαιμῶσιν, καί μοι μένος ὤρορε, νέρθε δὲ ποσσίν
ἔσσυμαι ἀμφοτέροισι· μενοινώω δὲ καὶ οἶος
Ἕκτορι Πριαμίδῃ ἄμοτον μεμαῶτι μάχεσθαι." 80
ὣς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
χάρμῃ γηθόσυνοι, τήν σφιν θεὸς ἔμβαλε θυμῷ·
τόφρα δὲ τοὺς ὄπιθεν γαιήοχος ὦρσεν Ἀχαιούς,
οἳ παρὰ νηυσὶ θοῇσιν ἀνέψυχον φίλον ἦτορ.
τῶν ῥ' ἅμα τ' ἀργαλέῳ καμάτῳ φίλα γυῖα λέλυντο, 85
καί σφιν ἄχος κατὰ θυμὸν ἐγίγνετο δερκομένοισιν
Τρῶας, τοὶ μέγα τεῖχος ὑπερκατέβησαν ὁμίλῳ.
τοὺς οἵ γ' εἰσορόωντες ὑπ' ὀφρύσι δάκρυα λεῖβον·
οὐ γὰρ ἔφαν φεύξεσθαι ὑπὲκ κακοῦ. ἀλλ' ἐνοσίχθων
ῥεῖα μετεισάμενος κρατερὰς ὤτρυνε φάλαγγας. 90

seemed to be divine, not human, as he retired. Other recorded readings were ἴθματα and ἴχματα. Doederlein construes μετόπισθε ποδῶν &c., and takes ἴχνια in the negative sense; he noticed there were no footsteps at all left on the ground, because, as a god, he would walk rather in air, as in xiv. 285, ἀκροτάτη δὲ ποδῶν ὕπο σείετο ὕλη, viz. of Ἥρα and Ὕπνος. His objection to the common rendering (which is clearly the natural one) is that "nec enim crura figunt vestigia."

72. περ, i.e. even when they assume a mortal shape.

75. πόδες καὶ χεῖρες. Cf. sup. 61.

76—80. The other Ajax replies, that he also feels the same energy himself.

79. ἔσσυμαι, 'I move nimbly,' the perfect, as ἐσσύμην is the epic aorist, of σεύω, root σεϜ or σοϜ (συ).—μενοινᾶν, whence μενοίνεον (*Ionice*) in xii. 59, προθυμεῖσθαι.—καὶ οἶος, 'even unsupported.'

82. χάρμῃ, τῇ μάχῃ, Schol. Ven. Rather, σπουδῇ τῇ περὶ μάχην, the war-spirit infused into them, sup. 60.—γηθόσυνοι, cf. vii. 122.

83—124. Poseidon (still in the form of Calchas) goes to the other Greeks, who were now resting, and stirs them to the fight with bitter reproaches.

83. τοὺς ὄπιθεν. It may be doubted if this means the Greeks who were furthermost from the invading Trojans, and were in the rear of the fight, and so nearest to the ships, or if we should construe ὄπιθεν ὦρσεν τοὺς (τούτους) οἳ κ.τ.λ., 'he roused to action, or sent back to the fray, those who were resting.'

85. ἅμα τε κ.τ.λ. They were not only tired with fighting, but they were demoralized by the sight of the enemy breaking into the camp; and thus they were weeping from despair of their safety.

87. See sup. 50.

90. μετεισάμενος, Schol. μετελθών.—ῥεῖα, viz. ὥστε θεός. Heyne and others construe ῥεῖα ὤτρυνε, against the natural

Τεῦκρον ἔπι πρῶτον καὶ Λήϊτον ἦλθε κελεύων
Πηνέλεών θ' ἥρωα Θόαντά τε Δηΐπυρόν τε
Μηριόνην τε καὶ Ἀντίλοχον, μήστωρας ἀϋτῆς.
τοὺς ὅ γ' ἐποτρύνων ἔπεα πτερόεντα προσηύδα.
"αἰδώς, Ἀργεῖοι, κοῦροι νέοι. ὔμμιν ἔγωγε 95
μαρναμένοισι πέποιθα σαωσέμεναι νέας ἁμάς·
εἰ δ' ὑμεῖς πολέμοιο μεθήσετε λευγαλέοιο,
νῦν δὴ εἴδεται ἦμαρ ὑπὸ Τρώεσσι δαμῆναι.
ὢ πόποι, ἦ μέγα θαῦμα τόδ' ὀφθαλμοῖσιν ὁρῶμαι,
δεινόν, ὃ οὔ ποτ' ἔγωγε τελευτήσεσθαι ἔφασκον, 100
Τρῶας ἐφ' ἡμετέρας ἰέναι νέας, οἳ τὸ πάρος περ
φυζακινῇς ἐλάφοισιν ἐοίκεσαν, αἵ τε καθ' ὕλην
θώων παρδαλίων τε λύκων τ' ἤια πέλονται
αὔτως ἠλάσκουσαι ἀνάλκιδες, οὐδ' ἔπι χάρμη.
ὣς Τρῶες τὸ πρίν γε μένος καὶ χεῖρας Ἀχαιῶν 105
μίμνειν οὐκ ἐθέλεσκον ἐναντίον, οὐδ' ἠβαιόν.
νῦν δὲ ἑκὰς πόλιος κοίλης ἐπὶ νηυσὶ μάχονται
ἡγεμόνος κακότητι μεθημοσύνῃσί τε λαῶν,
οἳ κείνῳ ἐρίσαντες ἀμυνέμεν οὐκ ἐθέλουσιν
νηῶν ὠκυπόρων, ἀλλὰ κτείνονται ἀν' αὐτάς. 110

order of the words. The notion is, that he reached them in a stride or two, as sup. 20.

91. Λήϊτον—Πηνέλεων. See ii. 494.

95. αἰδὼς, 'shame on you, Argives, who are young and born to fight.' Heyne supplies ἔστω, h. e. αἰδεῖσθε, *pudorem servate.* ''Tis to *you* that I look to save our ships by doing battle.'—For κοῦροι, 'the fighting class,' or men of good birth, see iv. 316.

97. ὑμεῖς, emphatic: 'if *you* shall prove remiss in the deadly (or dismal) fight,' i. e. in the fight because it is distressful and slaughterous, 'then indeed the day has now appeared for your defeat by the Trojans.'—εἴδεται, Schol. Ven. ἀνεφάνη.

101. Τρῶας κ.τ.λ. Scil. βαρβάρους ἐπὶ Ἑλληνικὰς, as the Schol. supplies. There is an affectation of surprise in the remark, which is made as if by Calchas.

102. φυζακινῇς, 'timid,' 'shy;' a remarkable word, by no means of archaic character, and found only in this passage.

103. θώων, wild dogs, or jackals. See xi. 474.—ἤια, the food, provision, *viaticum.* Schol. τὰ βρώματα τὰ ἐν ὁδῷ. This word, which is not uncommon in the Odyssey, occurs here only in the Iliad. The ι is made long by the peculiar property of that letter which has often been pointed out. See iv. 135.

104. ἠλάσκουσαι, 'shunning intercourse with others,' 'going about alone.' See ii. 470. Schol. Vict. ἐκκλίνουσαι διὰ δειλίαν καὶ ἐν ἑνὶ τόπῳ διάγουσαι, μὴ ἐπιμιγνύμεναι τοῖς ἄλλοις.—ἔπι, ἔπεστι, 'there is no spirit of fight in them.' Cf. sup. 82.

106. ἠβαιόν. See on ii. 379.

107. ἑκὰς πόλιος. Venturing far from their city even to our naval camp. This verse occurred v. 791.—ἡγεμόνος, Agamemnon.—λαῶν, viz. Achilles and the Myrmidons, who hold aloof from the war through their dispute with the general.

ἀλλ' εἰ δὴ καὶ πάμπαν ἐτήτυμον αἴτιός ἐστιν
ἥρως Ἀτρείδης, εὐρυκρείων Ἀγαμέμνων,
οὕνεκ' ἀπητίμησε ποδώκεα Πηλείωνα,
ἡμέας γ' οὔ πως ἔστι μεθιέμεναι πολέμοιο.
ἀλλ' ἀκεώμεθα θᾶσσον· ἀκεσταί τοι φρένες ἐσθλῶν.
ὑμεῖς δ' οὐκέτι καλὰ μεθίετε θούριδος ἀλκῆς 116
πάντες ἄριστοι ἐόντες ἀνὰ στρατόν. οὐδ' ἂν ἔγωγε
ἀνδρὶ μαχησαίμην ὅς τις πολέμοιο μεθείη
λυγρὸς ἐών· ὑμῖν δὲ νεμεσσῶμαι περὶ κῆρι.
ὦ πέπονες, τάχα δή τι κακὸν ποιήσετε μεῖζον 120
τῇδε μεθημοσύνῃ. ἀλλ' ἐν φρεσὶ θέσθε ἕκαστος
αἰδῶ καὶ νέμεσιν· δὴ γὰρ μέγα νεῖκος ὄρωρεν.
Ἕκτωρ δὴ παρὰ νηυσὶ βοὴν ἀγαθὸς πολεμίζει
καρτερός, ἔρρηξεν δὲ πύλας καὶ μακρὸν ὀχῆα."

110. *νηῶν.* The general construction is *ἀμύνειν τινί τι.* Cf. xvi. 522, *ὁ δ' οὐδ' οὗ παιδὸς ἀμύνει*, and xv. 731. In xviii. 171, *Πατρόκλου ἐπάμυνον* seems different, the *ἐπὶ* giving more the sense of *ἐπιβοηθεῖν*, and there is a var. lect. *Πατρόκλῳ.* The implied sense appears to be *ἀπὸ νηῶν* or *μαχόμενοι περὶ νηῶν.*

111. *εἰ καὶ κ.τ.λ.* 'If ever so truly Agamemnon is in fault, for having put a slight on Achilles, yet we at all events must not be remiss in the war.'

113. *ἀπατιμᾶν*, 'to dishonour,' is only found here, and strictly speaking is contrary to analogy. For *ἀτιμάζω* and *ἀτιμόω* are formed from *ἄτιμος*, while *ἀτιμάω*, like *ἀτίω*, is anomalous. We have *ἀπητιμασμένη* in Aesch. Eum. 95. Doederlein well compares *ἀπημελημένον*, Herod. iii. 129. He thinks the *ἀπὸ* involves the notion of rejection and contempt. But none of these forms seem to belong to the archaic Greek.

115. *ἀκεώμεθα*, 'let us heal or amend our errors, and the sooner the better' (*θᾶσσον*). The object is left indefinite, and variously supplied, *τὴν ἀμέλειαν, τὸ ἐλάττωμα, τὸ ἁμάρτημα* (Scholl.), *ἡμᾶς αὐτοὺς*, Doed., *φρένας*, Trollope.—*ἀκεσταὶ*, 'curable.' We, as *ἐσθλοὶ*, he says, ought to make amends for our mistakes, and to act better. Mr. Grote (vol. i. p. 557) appears to refer this to Achilles, and he observes that it is inconsistent with ix. 496; but this seems an oversight. Cf. xv. 203, *στρεπταὶ μέν τε φρένες ἐσθλῶν.*

116. *καλά.* Besides the question of interest, it is not even honourable, &c.

118. *μαχησαίμην.* So v. 875, *σοὶ πάντες μαχόμεσθα.* "Inferiori viribus homini, caloni, gregario, equidem haud indignatus essem, si eum remissum pugnando viderem; at vobis (scil. qui satis validi et fortes estis) vel maxime succenseo animo meo." Heyne. Or perhaps, 'For my part, I would not care to quarrel (i. e. argue) with a man who was remiss in fighting because he was a coward; but with *you* I *am* vexed in my very heart.'—*λυγρὸς, δειλὸς*, as inf. 237. Od. xviii. 107, 'a poltroon,' 'a poor low-spirited churl.'

120. *ὦ πέπονες*, 'Ye soft ones!' See on ii. 235.—*μεῖζον*, 'greater than even that you have done.' Or, with Doederlein, 'greater than if you fought for a chief who deserves it so little as Agamemnon.'

122. *νέμεσιν.* Nearly a synonym of *αἰδῶ.* See xv. 211. A 'just feeling of anger' is the proper sense of the word. Thus 'be ashamed of yourselves,' and 'be vexed at yourselves,' amount to much the same. The Schol. explains it, *τήν τε κοινὴν αἰσχύνην καὶ τὴν ἐξ ἄλλων προσγινομένην μέμψιν.* And so Doed. "infamiam aliunde imminentem."

124. *μακρὸν ὀχῆα.* The long bar, *sera*, *μοχλός.* See xii. 121.

ὣς ῥα κελευτιόων γαιήοχος ὦρσεν Ἀχαιούς. 125
ἀμφὶ δ' ἄρ' Αἴαντας δοιοὺς ἵσταντο φάλαγγες
καρτεραί, ἃς οὔτ' ἄν κεν Ἄρης ὀνόσαιτο μετελθών
οὔτε κ' Ἀθηναίη λαοσσόος. οἱ γὰρ ἄριστοι
κρινθέντες Τρῶάς τε καὶ Ἕκτορα δῖον ἔμιμνον,
φράξαντες δόρυ δουρί, σάκος σάκεϊ προθελύμνῳ. 130
ἀσπὶς ἄρ' ἀσπίδ' ἔρειδε, κόρυς κόρυν, ἀνέρα δ' ἀνήρ·
ψαῦον δ' ἱππόκομοι κόρυθες λαμπροῖσι φάλοισιν
νευόντων· ὣς πυκνοὶ ἐφέστασαν ἀλλήλοισιν.
ἔγχεα δ' ἐπτύσσοντο θρασειάων ἀπὸ χειρῶν
σειόμεν'· οἱ δ' ἰθὺς φρόνεον, μέμασαν δὲ μάχεσθαι. 135
Τρῶες δὲ προύτυψαν ἀολλέες, ἦρχε δ' ἄρ' Ἕκτωρ

125—135. Encouraged by the exhortations of Poseidon, the Greeks form in dense ranks around the Ajaces, and await the attack of the Trojans. This passage is said by Plutarch to have been recited by Homer in his contest with Hesiod. Mr. Trollope speaks of the "tradition" with more respect than it deserves.

125. *κελευτιόων*. See on xii. 265.

127. *ὀνόσαιτο*, *φαύλους ἡγήσαιτο*. See iv. 539; xvii. 398. The combination of *ἄν κεν* (*ἀνὰ* and *κατὰ*) is remarkable, and is noticed by the Schol. Ven. An obvious correction would be *οὔτ' ἄρ κεν Ἄρης*.—*λαοσσόος*, not from *σοὸς*, 'saviour of the people,' but from the root of *σεύειν*, as in *δορυσσόος*.

130. *προθελύμνῳ*. A very obscure epithet. See on ix. 541; x. 15. It is here explained 'overlapping,' Schol. Vict. *ἀλλεπαλλήλῳ*. Curtius, Gr. Et. 705, thinks this one of the genuine Aeolicisms found in Homer. *Ibid.* 257 he attempts to establish a connexion with the root *θρᾰ*, Sanscr. *dhar*, to carry or support. Perhaps the figure is from foundation-stones thrown forward (*προβλῆτες*, xii. 259), and overlapping each other. The shields were *imbricated*, as it were, *πλινθηδόν*. This form of *συνασπισμὸς* is said to have been the origin of the close fighting of the Macedonian phalanx. As a military manœuvre, it seems more to suit a later than an earlier age.

131—133. These lines occur also in xvi. 215—217.

132. *φάλοι* appear to be the ridges or the projecting plates in the helmets, which were so closely packed that they touched each other. Rich (Comp. Dict. Antiq., p. 313) explains it to mean, that one *φάλος* on the same helm touched another *φάλος*. But the true meaning is clear from the next line.

134. *ἐπτύσσοντο*. Again an obscure word. Doederlein thinks it means 'were doubled,' hyperbolically for 'were bent,' viz. by their own weight and length. Arnold, 'they met in the air, and deviated from their line.' Schol. Min. *εἰς τὸ αὐτὸ συνήγετο καὶ ἐκάμπτετο κραδαινόμενα*. Hesych. *ἐκραδαίνοντο*. Rather, perhaps, 'were interlaced,' 'were made to overlap,' or cross each other, so that the blades seemed one, while the handles were separate.

135. *ἰθὺς φρόνεον*, 'thought only of going forward.' Cf. xii. 124, *τῇ ῥ' ἰθὺς φρονέων ἵππους ἔχε*.

136—154. The Trojans, led by Hector, rush impetuously to the attack, but are stopped by the dense ranks of the Greeks, as a boulder-stone from a mountain stops on the level plain. Hector boastfully presumes on the victory.

136. *προύτυψαν*, started forward, *προενήλασαν* Schol. See xv. 306, where the same verse occurs. Like *προκόπτειν*, 'to strike down all that opposes in front,' seems the primary sense.—*ἀντικρὺ μεμαὼς*, see xxii. 284.

ἀντικρὺ μεμαώς, ὀλοοίτροχος ὣς ἀπὸ πέτρης,
ὅν τε κατὰ στεφάνης ποταμὸς χειμάρροος ὤσῃ,
ῥήξας ἀσπέτῳ ὄμβρῳ ἀναιδέος ἔχματα πέτρης·
ὕψι δ' ἀναθρώσκων πέτεται, κτυπέει δέ θ' ὑπ' αὐτοῦ 140
ὕλη· ὃ δ' ἀσφαλέως θέει ἔμπεδον, εἷος ἵκηται
ἰσόπεδον· τότε δ' οὔ τι κυλίνδεται ἐσσύμενός περ.
ὣς Ἕκτωρ εἵως μὲν ἀπείλει μέχρι θαλάσσης
ῥέα διελεύσεσθαι κλισίας καὶ νῆας Ἀχαιῶν
κτείνων· ἀλλ' ὅτε δὴ πυκινῇς ἐνέκυρσε φάλαγξιν, 145
στῆ ῥα μάλ' ἐγχριμφθείς. οἳ δ' ἀντίοι υἷες Ἀχαιῶν
νύσσοντες ξίφεσίν τε καὶ ἔγχεσιν ἀμφιγύοισιν
ὦσαν ἀπὸ σφείων· ὃ δὲ χασσάμενος πελεμίχθη.
ἤυσεν δὲ διαπρύσιον, Τρώεσσι γεγωνώς.
"Τρῶες καὶ Λύκιοι καὶ Δάρδανοι ἀγχιμαχηταί, 150
παρμένετ'. οὔ τοι δηρὸν ἐμὲ σχήσουσιν Ἀχαιοί,
καὶ μάλα πυργηδὸν σφέας αὐτοὺς ἀρτύναντες,
αλλ' ὀίω, χάσσονται ὑπ' ἔγχεος, εἰ ἐτεόν με

137. ὀλοοίτροχος, a huge crushing stone, 'a roller-of-destruction,' Buttm. Lexil. p. 431, who prefers the derivation from ὀλοὸς to that from ὅλος, in respect of which some write ὁλοοίτροχος, and so Spitzner; but the Schol. Ven. prefers the derivation from ὀλοὸς, which became ὀλοιὸς through the digamma, ὀλοϜός. Liddell and Scott (Lex. in v.) dismiss almost with contempt this derivation, which however appears more natural than that from εἴλειν, *volvere*. But Curtius, Gr. Et. 360, refers it to the root Ϝελ, *volvo*, meaning simply 'rolling stone.'

138. κατὰ στεφάνης, down from the margin, brink, or beetling brow of the river.—ἔχματα, the hold, or fastening, xii. 260; xiv. 410.—ἀναιδέος, huge, relentless, viz. in its destructive effects. Cf. λᾶας ἀναιδής, Od. xi. 598, where the dactylic verse, expressive of the rapid motion, may be compared with 142 inf. Virgil has finely rendered this simile, Aen. xii. 684 seqq. There is a nearly parallel passage in Hes. Scut. 374 seqq., and again in 437 seqq.

141. ἀσφαλέως, without stoppage, without a check it runs on in steady course.—ἕως was pronounced εἷος, as in i. 193.

142. ἐσσύμενος is accented as an epic aorist participle, not ἐσσυμένος, as from ἔσσυμαι sup. 79. See sup. 57. The first syllable, therefore, would seem to be for the epic reduplication.

143. εἵως μὲν, τέως, ὅτὲ μὲν, 'for some time.'—ἀπείλει, 'vauntingly declared,' even as the stone *threatens* to go much further, till its momentum is spent on the level.—ῥέα, a monosyllable, as not unfrequently. See Hes. Opp. 5. Inf. xvii. 461, 462; xx. 101. 263.

146. ἀντίοι, viz. as they had rallied, sup. 95.

147. ἀμφιγύοισιν. See i. 607. Doederlein explains it to mean a kind of pole-axe, with a point to stab as well as a blade to cut.

148. This line occurred iv. 535 and v. 626, and the next in viii. 227, and elsewhere.

152. πυργηδὸν κ.τ.λ. See xii. 43.

153. ὑπ' ἔγχεος, either 'from under my lance,' i. e. before it, or 'through the force' of it; or διωκόμενοι, ἐλαυνόμενοι, may be supplied.—εἰ ἐτεὸν, if really, as I believe. Cf. xii. 255

ὦρσε θεῶν ὤριστος, ἐρίγδουπος πόσις Ἥρης."
  ὣς εἰπὼν ὤτρυνε μένος καὶ θυμὸν ἑκάστου. 155
Δηΐφοβος δ' ἐν τοῖσι μέγα φρονέων ἐβεβήκει
Πριαμίδης, πρόσθεν δ' ἔχεν ἀσπίδα πάντοσ' ἐΐσην,
κοῦφα ποσὶ προβιβὰς καὶ ὑπασπίδια προποδίζων.
Μηριόνης δ' αὐτοῖο τιτύσκετο δουρὶ φαεινῷ,
καὶ βάλεν, οὐδ' ἀφάμαρτε, κατ' ἀσπίδα πάντοσ' ἐΐσην
ταυρείην. τῆς δ' οὔ τι διήλασεν, ἀλλὰ πολὺ πρίν 161
ἐν καυλῷ ἐάγη δολιχὸν δόρυ. Δηΐφοβος δέ
ἀσπίδα ταυρείην σχέθ' ἀπὸ ἕο, δεῖσε δὲ θυμῷ
ἔγχος Μηριόναο δαΐφρονος. αὐτὰρ ὅ γ' ἥρως
ἂψ ἑτάρων ἐς ἔθνος ἐχάζετο, χώσατο δ' αἰνῶς 165
ἀμφότερον, νίκης τε καὶ ἔγχεος, ὃ ξυνέαξεν.
βῆ δ' ἰέναι παρά τε κλισίας καὶ νῆας Ἀχαιῶν
οἰσόμενος δόρυ μακρόν, ὅ οἱ κλισίηφι λέλειπτο.
  οἱ δ' ἄλλοι μάρναντο, βοὴ δ' ἄσβεστος ὀρώρει.
Τεῦκρος δὲ πρῶτος Τελαμώνιος ἄνδρα κατέκτα, 170
Ἴμβριον αἰχμητήν, πολυΐππου Μέντορος υἱόν.
ναῖε δὲ Πήδαιον πρὶν ἐλθεῖν υἷας Ἀχαιῶν,
κούρην δὲ Πριάμοιο νόθην ἔχε, Μηδεσικάστην·

155—168. Deïphobus, son of Priam, makes a daring advance, and is struck on the shield, but not hurt, by the javelin of Meriones, who then retires.

158. ὑπαστίδια, 'advancing under cover of his shield.' "Moving one foot before the other, so as to be completely protected by the shield." Trollope. Schol. Ven., ὑπὸ τὴν ἀσπίδα ἠρέμα καὶ εὐρύθμως βαίνων, ἢ ὑπὸ τὴν ἀσπίδα τοὺς πόδας τιθεὶς, τουτέστι περικαλύπτων αὐτοὺς τῇ ἀσπίδι κατὰ τὴν πορείαν. Cf. inf. 806, 807; xvi. 609. Pind. Nem. ix. 34, Χρομίῳ ὑπασπίζων, 'attending on Chromius in the fight, under the close shelter of his shield.' The form of the adjective is like διαμφίδιος, ἐγχειρίδιος, ἐπιτυμβίδιος, all used by Aeschylus. Compare δημὸν ἐπινεφρίδιον inf. xxi. 204.

162. ἐν καυλῷ, 'at the neck,' viz. the end next the iron head. See xvii. 607.

163. ἀπὸ ἕο. Before (157) he had held it simply in front; now he holds it out at arm's length, in a somewhat timid manner, lest the next javelin should pierce through it, and reach him.

165. χώσατο, 'he was vexed.' The Scholiasts explain it by συνεχύθη, ἐλυπήθη.—νίκης, the victory which was denied him.

168. δόρυ μακρόν. This was the δολιχόσκιον ἔγχος, or long lance, as distinct from the short javelin. Of the latter the hoplite usually carried two. Both are frequently represented on very ancient Greek vases. But δόρυ and ἔγχος are often used as synonyms for either. See inf. 256. 260. 296.

169—205. The conflict now rages. Teucer slays Imbrius with his spear, but is hindered from spoiling the body by Hector, who aims at him, but kills Amphimachus instead. Hector in turn is met by Ajax. The Greeks recover the body of Amphimachus, and decapitate that of Imbrius.

172. Πήδαιον. Schol. Vict. ὑπὸ τὴν Ἴδην πόλις πρὸς Θήβην, οἱ δὲ, πρὸς Καρίαν. τινὲς δὲ τὴν αὐτὴν τῇ Πηδάσῳ.

αὐτὰρ ἐπεὶ Δαναῶν νέες ἤλυθον ἀμφιέλισσαι,
ἂψ εἰς Ἴλιον ἦλθε, μετέπρεπε δὲ Τρώεσσιν, 175
ναῖε δὲ πὰρ Πριάμῳ· ὃ δέ μιν τίεν ἶσα τέκεσσιν.
τόν ῥ' υἱὸς Τελαμῶνος ὑπ' οὔατος ἔγχεϊ μακρῷ
νύξ', ἐκ δ' ἔσπασεν ἔγχος· ὃ δ' αὖτ' ἔπεσεν μελίη ὥς,
ἥ τ' ὄρεος κορυφῇ ἕκαθεν περιφαινομένοιο
χαλκῷ ταμνομένη τέρενα χθονὶ φύλλα πελάσσῃ. 180
ὣς πέσεν, ἀμφὶ δέ οἱ βράχε τεύχεα ποικίλα χαλκῷ.
Τεῦκρος δ' ὡρμήθη μεμαὼς ἀπὸ τεύχεα δῦσαι·
Ἕκτωρ δ' ὁρμηθέντος ἀκόντισε δουρὶ φαεινῷ.
ἀλλ' ὃ μὲν ἄντα ἰδὼν ἠλεύατο χάλκεον ἔγχος
τυτθόν· ὃ δ' Ἀμφίμαχον Κτεάτου υἶ' Ἀκτορίωνος 185
νισσόμενον πόλεμόνδε κατὰ στῆθος βάλε δουρί.
δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.
Ἕκτωρ δ' ὡρμήθη κόρυθα κροτάφοις ἀραρυῖαν
κρατὸς ἀφαρπάξαι μεγαλήτορος Ἀμφιμάχοιο·
Αἴας δ' ὁρμηθέντος ὀρέξατο δουρὶ φαεινῷ 190
Ἕκτορος. ἀλλ' οὔ πῃ χροὸς εἴσατο, πᾶς δ' ἄρα χαλκῷ
σμερδαλέῳ κεκάλυφθ'· ὃ δ' ἄρ' ἀσπίδος ὀμφαλὸν οὖτα,
ὦσε δέ μιν σθένεϊ μεγάλῳ, ὃ δὲ χάσσατ' ὀπίσσω
νεκρῶν ἀμφοτέρων, τοὺς δ' ἐξείρυσσαν Ἀχαιοί.
Ἀμφίμαχον μὲν ἄρα Στιχίος δῖός τε Μενεσθεύς, 195
ἀρχοὶ Ἀθηναίων, κόμισαν μετὰ λαὸν Ἀχαιῶν,

175. ἄψ. Schol. Vict. *πάλιν ἀπὸ Πηδάσου ἦλθεν εἰς Ἴλιον· ἤδη γὰρ ἄλλοτε ἦλθεν εἰς Τροίαν διὰ τὸν γάμον.*—*πὰρ Πριάμῳ*, at the palace of Priam. The regard in which Priam held him is added to show the greatness of the loss which Teucer inflicted on the Trojans.

179. *ἕκαθεν κ.τ.λ.* Cf. Od. v. 476, *ἐν περιφαινομένῳ*, in a clear open space.

184, 185. *ὃ μὲν*, Teucer; *ὃ δὲ*, Hector. —*Κτεάτου*, see on ii. 621; xi. 750.—*νισσόμενον κ.τ.λ.*, *pugnam ingredientem*, Spitzner. So *πόλεμος* is often a synonym of *μάχη*.

191. *οὐ χροὸς εἴσατο* must mean 'reached not to the skin,' *οὐκ ἔτυχε*. Curtius, Gr. Et. 204, remarks that *χρὼς* in Homer means only 'skin' and 'skin-colour.' The Scholiasts explain *διῆλθε, διὰ τοῦ χροὸς ἐπορεύθη*, and some took *χροός* as the uncontracted nominative for *χρὼς*, and *εἴσατο* in the sense of *ἐφάνη* (xxiv. 319). Cf. iv. 138, *διὰ πρὸ δὲ εἴσατο καὶ τῆς*. In xi. 358, *καταείσατο γαίης* perhaps means, 'came against the earth,' i. e. struck it. For the genitive, compare *προσικέσθαι, ἐφικέσθαι τινὸς*, a frequent idiom. Or *πῃ χροὸς* may be compared with *ποῦ γῆς*, &c.—*πᾶς, κ.τ.λ.*, i. e. *Ἕκτωρ πᾶν τὸ σῶμα ἐκεκάλυπτο.*

192. *ὀμφαλὸν*, the central boss. This word seems compounded of *ὀμβ* or *ὀμπ* (Lat. *umbo*, Angl. *hump*) and perhaps also of *φαλ*, *ὀμπ—φαλ*, meaning literally, 'a projecting patch.' But Curtius, Gr. Et. 295, says a root *ambh* coincided with Sanscr. *nâbhis*, 'navel.' This may be true, but it seems little more than a guess.

193. *ὃ δέ*, Hector.

Ἴμβριον αὖτ' Αἴαντε, μεμαότε θούριδος ἀλκῆς.
ὥς τε δύ' αἶγα λέοντε κυνῶν ὕπο καρχαροδόντων
ἁρπάξαντε φέρητον ἀνὰ ῥωπήια πυκνά,
ὑψοῦ ὑπὲρ γαίης μετὰ γαμφηλῇσιν ἔχοντε, 200
ὥς ῥα τὸν ὑψοῦ ἔχοντε δύω Αἴαντε κορυστὰ
τεύχεα συλήτην. κεφαλὴν δ' ἁπαλῆς ἀπὸ δειρῆς
κόψεν Ὀιλιάδης, κεχολωμένος Ἀμφιμάχοιο,
ἧκε δέ μιν σφαιρηδὸν ἑλιξάμενος δι' ὁμίλου.
Ἕκτορι δὲ προπάροιθε ποδῶν πέσεν ἐν κονίῃσιν. 205
καὶ τότε δὴ περὶ κῆρα Ποσειδάων ἐχολώθη
υἱωνοῖο πεσόντος ἐν αἰνῇ δηιοτῆτι,
βῆ δ' ἰέναι παρά τε κλισίας καὶ νῆας Ἀχαιῶν
ὀτρυνέων Δαναούς, Τρώεσσι δὲ κήδε' ἔτευχεν.
Ἰδομενεὺς δ' ἄρα οἱ δουρικλυτὸς ἀντεβόλησεν, 210
ἐρχόμενος παρ' ἑταίρου, ὅ οἱ νέον ἐκ πολέμοιο

198. *δύο λέοντε.* The simile of two lions,—male and female, we may suppose,—hunting together is said not to be true to nature; hence Zenodotus would read *δύ' αἶγε*, which would give a goat separately to each lion, and so spoil the comparison. The Scholiasts well compare two verses of Aeschylus (frag. 30 Dind.), *εἷλκον δ' ἄνω λυκηδὸν, ὥστε διπλόοι λύκοι νεβρὸν φέρουσιν ἀμφὶ μασχάλαις.*—*ὑψοῦ κ.τ.λ.*, after the fashion of the feline race, which do not drag, but carry their prey lifted high in their mouths.

201. *κορυστὰ* may perhaps mean 'gigantic.' See on iv. 457.

202. *συλήτην, ἐσυλαέτην.* The imperfect means 'proceeded to spoil.' The Schol. Min. fancied it was a shortened form for *ἐσυλησάτην.*—The casting of the head at Hector's feet was intended to show the vengeful feelings of the Greeks towards that hero. Imbrius had married a half-sister of Hector, sup. 173.

204. *σφαιρηδὸν, δίκην σφαίρας, τὸ δὲ ἑξῆς οὕτως· ἧκε δέ μιν δι' ὁμίλου σφαιρηδὸν, συστρέψας τὴν χεῖρα πρὸς τὸ εὔτονον τῆς βολῆς.* But, as in xii. 408, and 467, *ἑλιξάμενος* here means *ἐπιστραφεὶς*, 'turning himself round to,' i.e. 'towards.' And so Doederlein, "circumacto corpore, ad Trojanos conversus."

206—220. Poseidon, angry at the death of Amphimachus, assumes the form of Thoas, the son of Andraemon, and incites Idomeneus to fight against the Trojans.

207. *υἱωνοῖο*, his grandson. *Κτέατος γὰρ Ποσειδῶνος*, Schol. Vict. See xi. 751. His putative father was Actor.

209. *ὀτρυνέων.* One of the many Ionic futures in —*έω*, on which see on iv. 411.

211. *ἐρχόμενος.* Idomeneus was coming from the tent of some comrade (who is not named, but probably was Meriones, since inf. 249 he is called by him *φίλταθ' ἑταίρων*) to his own tent, *ἐς κλισίην*, to fetch his armour. Schol. Vict. *ᾔιεν· ὁπλιούμενος δηλονότι· τινὲς δὲ ἐς κλισίην τοῦ ἑταίρου· οἱ δὲ, ἐς ἣν ἴεν κλισίην.* The vulgate reading (214) was *ἐκ κλισίης*, and so Heyne, which would mean, out of the tent of the *ἑταῖρος*. This makes the context quite plain: Idomeneus, when he met Poseidon, was coming out of the tent of a friend, who had been carried thither, wounded, by his comrades; and Idomeneus, eager to return to the fight, had instructed the leech to take care of him, and so was just leaving him. But then the best copies, the authority of the Scholiasts, and ver. 240 inf., support *ἐς κλισίην.* That Meriones meets Idomeneus inf. 246 no longer disabled from

ἦλθε κατ᾽ ἰγνύην βεβλημένος ὀξέι χαλκῷ.
τὸν μὲν ἑταῖροι ἔνεικαν, ὃ δ᾽ ἰητροῖς ἐπιτείλας
ἤιεν ἐς κλισίην· ἔτι γὰρ πολέμοιο μενοίνα
ἀντιάαν. τὸν δὲ προσέφη κρείων ἐνοσίχθων, 215
εἰσάμενος φθογγὴν Ἀνδραίμονος υἷι Θόαντι,
ὃς πάσῃ Πλευρῶνι καὶ αἰπεινῇ Καλυδῶνι
Αἰτωλοῖσιν ἄνασσε, θεὸς δ᾽ ὣς τίετο δήμῳ.
"Ἰδομενεῦ Κρητῶν Βουληφόρε, ποῦ τοι ἀπειλαί
οἴχονται, τὰς Τρωσὶν ἀπείλεον υἷες Ἀχαιῶν;" 220
τὸν δ᾽ αὖτ᾽ Ἰδομενεὺς Κρητῶν ἀγὸς ἀντίον ηὔδα
"ὦ Θόαν, οὔ τις ἀνὴρ νῦν γ᾽ αἴτιος, ὅσσον ἔγωγε
γιγνώσκω· πάντες γὰρ ἐπιστάμεθα πτολεμίζειν.
οὔτε τινὰ δέος ἴσχει ἀκήριον, οὔτε τις ὄκνῳ
εἴκων ἀνδύεται πόλεμον κακόν· ἀλλά που οὕτως 225
μέλλει δὴ φίλον εἶναι ὑπερμενέι Κρονίωνι,
νωνύμνους ἀπολέσθαι ἀπ᾽ Ἄργεος ἐνθάδ᾽ Ἀχαιούς.
ἀλλὰ Θόαν, καὶ γὰρ τὸ πάρος μενεδήιος ἦσθα,
ὀτρύνεις δὲ καὶ ἄλλον, ὅθι μεθιέντα ἴδηαι·
τῷ νῦν μήτ᾽ ἀπόληγε, κέλευέ τε φωτὶ ἑκάστῳ." 230
τὸν δ᾽ ἠμείβετ᾽ ἔπειτα Ποσειδάων ἐνοσίχθων

his wound, is not, as Doederlein contends, any difficulty, since his (Meriones') hurt might have been bound up by the ἰητροί. But from 250 he justly infers that Meriones was wounded after Idomeneus had left his tent, and that the latter was ignorant of it. According to this view, ὁ δὲ in 213 means Meriones himself, not Idomeneus, and the antithesis is between τὸν μὲν, Meriones, 213, and τὸν δὲ, Idomeneus, 215. If, however, ἑταίρου means some one other than Meriones, ὁ δὲ may refer to Idomeneus, who, after giving orders to the surgeons about his friend, was going away into his own tent.

212. κατ᾽ ἰγνύην, Schol. τὸ ὀπίσω τοῦ γόνατος μέρος. It is called κώληψ in xxiii. 726. Theocr. xxvi. 17, ἐπ᾽ ἰγνύην ἐρύσασαι.

216. εἰσάμενος. See sup. 45.—Θόαντι, see ii. 638—640.—Πλευρῶνι is the dative of place; he 'ruled over Aetolians in every part of Pleuron.'

220. ἀπείλεον. To what particular occasion (if indeed to any special one) this refers, is uncertain. See Mure, Hist. Lit. i. p. 297.

221—230. Idomeneus replies to the supposed Thoas, i.e. to Poseidon, that valour is not wanting on the part of the Greeks, though the fates seem against them; and he entreats Thoas to exhort the others.

222. αἴτιος, viz. of our apparent, though not real, remissness.

224. ἀκήριον, 'heartless;' cf. v. 812, xxi. 466.—ἀνδύεται, *detrectat, declinat*; so in vii. 217, ἀλλ᾽ οὔ πως ἔτι εἶχεν ὑποτρέσαι οὐδ᾽ ἀναδῦναι. "Metaphora a jumentis detrectantibus jugum traducta," Spitzner. (So virtually Hesychius, but his gloss is corrupt.)

227. νωνύμνους, a form of ἀνωνύμους, like δίδυμνος for δίδυμος. See on xii. 70; xiv. 70.

228. μενεδήϊος, Schol. μένων τοὺς δηΐους. See xii. 207.—ὅθι, οὗ, i.e. ὅπου ἄν. Al. ὅτε. Cf. iv. 516.

231—238. Poseidon deprecates further

"Ἰδομενεῦ, μὴ κεῖνος ἀνὴρ ἔτι νοστήσειεν
ἐκ Τροίης, ἀλλ' αὖθι κυνῶν μέλπηθρα γένοιτο,
ὅς τις ἐπ' ἤματι τῷδε ἑκὼν μεθίῃσι μάχεσθαι.
ἀλλ' ἄγε τεύχεα δεῦρο λαβὼν ἴθι· ταῦτα δ' ἅμα χρὴ
σπεύδειν, αἴ κ' ὄφελός τι γενώμεθα καὶ δύ' ἐόντε. 236
συμφερτὴ δ' ἀρετὴ πέλει ἀνδρῶν καὶ μάλα λυγρῶν·
νῶι δὲ καί κ' ἀγαθοῖσιν ἐπισταίμεσθα μάχεσθαι."
ὣς εἰπὼν ὁ μὲν αὖτις ἔβη θεὸς ἂμ πόνον ἀνδρῶν·
Ἰδομενεὺς δ' ὅτε δὴ κλισίην εὔτυκτον ἵκανεν, 240
δύσετο τεύχεα καλὰ περὶ χροΐ, γέντο δὲ δοῦρε,
βῆ δ' ἴμεν ἀστεροπῇ ἐναλίγκιος, ἥν τε Κρονίων
χειρὶ λαβὼν ἐτίναξεν ἀπ' αἰγλήεντος Ὀλύμπου,
δεικνὺς σῆμα βροτοῖσιν· ἀρίζηλοι δέ οἱ αὐγαί.
ὣς τοῦ χαλκὸς ἔλαμπε περὶ στήθεσσι θέοντος. 245
Μηριόνης δ' ἄρα οἱ θεράπων ἐὺς ἀντεβόλησεν
ἐγγὺς ἔτι κλισίης· μετὰ γὰρ δόρυ χάλκεον ᾔει
οἰσόμενος. τὸν δὲ προσέφη σθένος Ἰδομενῆος
"Μηριόνη Μόλου υἱὲ πόδας ταχύ, φίλταθ' ἑταίρων,
τίπτ' ἦλθες πόλεμόν τε λιπὼν καὶ δηιοτῆτα; 250
ἦέ τι βέβληαι, βέλεος δέ σε τείρει ἀκωκή,

inactivity, and tells Idomeneus to arm in haste, and follow him.

233. *αὖθι, ἐνθάδε.*—*μέλπηθρα*, see xvii. 255; xviii. 179.—*ἐπ' ἤματι τῷδε*, 'for (or on) this present day.' Cf. x. 48, *ἄνδρ' ἕνα τοσσάδε μέρμερ' ἐπ' ἤματι μητίσασθαι.*

235. *ἅμα*, i.e. *ἡμᾶς συναμφοτέρους.*—*ὄφελός τι*, of any avail, any account.

237. *συμφερτὴ* (Hesych. *συμφορητή, συνακτή*) is a verbal adjective more resembling the late Alexandrine than the old epic dialect. One can hardly doubt that the distich is of comparatively late origin. The Schol. Ven. says that Zenodotus read *συμφερτὸς δὲ βίη.* — *καὶ μάλα λυγρῶν*, 'however cowardly.' See sup. 119. Mr. Newman well renders these lines, "Consorted valour tells for much; yea, e'en of sorry fighters; But thou and I are trained, eke against the brave to quit us." Doederlein: "Etiam imbellium hominum vis, in unum collata, aliqua tamen vis est; jam vero nos ne sumus quidem ex imbellium numero." According to this, the sense is *ἀρετὴ πέλει ἀρετὴ καὶ ἐν δειλοῖς, ἂν μόνον συμφερτὴ ᾖ.* Or, as Mr. Trollope suggests, *πέλει ὄφελός τι.*

239—253. Idomeneus arms himself in his tent, and in returning is met by Meriones at a little distance from it. He inquires from the latter the reason why he left the fight.

239. See xvi. 726.

240. *κλισίην.* See sup. 213.—*γέντο, εἵλετο*, see on viii. 43.

242. *ἀστεροπῇ.* See on xi. 66. 184. The quick pace (*θέοντος*, 245) and the flashing brightness of the armour are the points of comparison.

244. *ἀρίζηλοι, ἀρίδηλοι.* See on xviii. 219.

247. *ᾔει.* Meriones (sup. 168) was going to his tent (see inf. on 256) to get a lance to replace the one he had broken.

249. *Μόλου υἱέ.* See x. 269. Schol. *ἐν ἑνὶ στίχῳ καὶ τῆς συγγενείας καὶ τῆς ἰσχύος καὶ τῆς φιλίας αὐτὸν ὑπέμνησεν.*

ἦέ τευ ἀγγελίης μετ' ἔμ' ἤλυθες; οὐδέ τοι αὐτὸς
ἧσθαι ἐνὶ κλισίῃσι λιλαίομαι, ἀλλὰ μάχεσθαι."
τὸν δ' αὖ Μηριόνης πεπνυμένος ἀντίον ηὔδα
['Ιδομενεῦ Κρητῶν βουληφόρε χαλκοχιτώνων,] 255
"ἔρχομαι, εἴ τί τοι ἔγχος ἐνὶ κλισίῃσι λέλειπται,
οἰσόμενος· τό νυ γὰρ κατεάξαμεν, ὃ πρὶν ἔχεσκον,
ἀσπίδα Δηιφόβοιο βαλὼν ὑπερηνορέοντος."
τὸν δ' αὖτ' Ἰδομενεὺς Κρητῶν ἀγὸς ἀντίον ηὔδα
"δούρατα δ', αἴ κ' ἐθέλῃσθα, καὶ ἓν καὶ εἴκοσι δήεις
ἑσταότ' ἐν κλισίῃ πρὸς ἐνώπια παμφανόωντα, 261
Τρώια, τὰ κταμένων ἀποαίνυμαι. οὐ γὰρ ὀίω
ἀνδρῶν δυσμενέων ἑκὰς ἱστάμενος πολεμίζειν·
τῷ μοι δούρατά τ' ἔστι καὶ ἀσπίδες ὀμφαλόεσσαι
καὶ κόρυθες καὶ θώρηκες λαμπρὸν γανόωντες." 265
τὸν δ' αὖ Μηριόνης πεπνυμένος ἀντίον ηὔδα
"καί τοι ἐμοὶ παρά τε κλισίῃ καὶ νηὶ μελαίνῃ
πόλλ' ἔναρα Τρώων· ἀλλ' οὐ σχεδόν ἐστιν ἑλέσθαι.

252. *ἀγγελίης*, sc. *χάριν*, 'to bring me some news.' Many of the old commentators took this for the nominative; but see on iii. 206. The accusative, *ἀγγελίην*, may have been the genuine form. See iv. 384; xi. 140; xv. 174.

254—294. A long conversation ensues between Idomeneus and Meriones, in which each asserts his own, and his confidence in his companion's valour. As an episode, perhaps for the relief and change of the narrative, this may be compared to the colloquy of Diomede and Glaucus, vi. 119 seqq.

256. *εἴ τι λέλειπται.* He here speaks more doubtfully about the matter than above, 168. The *τοι* may also stand for *σοι*, which makes it uncertain whether Meriones was going to his own tent for a spear, or to that of Idomeneus, to borrow one; and on this again depends the interpretation of *ἐγγὺς κλισίης* sup. 247. The Schol. Vict. gives both explanations, and it is difficult to decide between them. The former seems the more probable from 268 inf.

257. *κατεάξαμεν.* The Schol. Ven. says that some read *κατέαξα μὲν*, to avoid the close concurrence of singular and plural, in defence of which, however, he well quotes Eur. Ion 391, *κωλυόμεσθα μὴ μαθεῖν ἃ βούλομαι.*

260. *δούρατα δ'.* "Nay, *spears* (if you want them) you will find in any number ('from one to twenty,' we should say) standing in my tent against the sunny front."—*ἐνώπια*, usually applied to a palace, is here said of a general's tent, in which case the epithet is probably a mere common-place. See on viii. 435. Some of the commentators construed it with *δούρατα*, 'all shining as they were.' For *παμφανόων* (there is no verb *παμφανᾶν*), see v. 4.—*δήεις*, ix. 418.

262. *ἀποαίνυμαι*, 'I am in the habit of taking from those I have slain.'—*οὐκ ὀίω*, 'I have no idea of,' 'I never think of such a thing.' This is a singular use for *οὐ δοκῶ*, or *οὐ δοκεῖ μοι.* Perhaps we should read *πολεμίξειν*, 'I do not expect ever to fight otherwise than in close contest;' and so I keep the arms of a hoplite ready at hand.

265. *γανόωντες.* See xix. 359, *κόρυθες λαμπρὸν γανόωσαι.* Aeschylus uses *γάνος* in this sense, of bright armour, Ag. 562.

268. *οὐ σχεδὸν*, i. e. my tent is too far off for me now to fetch arms from

οὐδὲ γὰρ οὐδ' ἐμέ φημι λελασμένον ἔμμεναι ἀλκῆς,
ἀλλὰ μετὰ πρώτοισι μάχην ἀνὰ κυδιάνειραν 270
ἵσταμαι, ὁππότε νεῖκος ὀρώρηται πολέμοιο.
ἄλλον πού τινα μᾶλλον Ἀχαιῶν χαλκοχιτώνων
λήθω μαρνάμενος, σὲ δὲ ἴδμεναι αὐτὸν ὀίω."
τὸν δ' αὖτ' Ἰδομενεὺς Κρητῶν ἀγὸς ἀντίον ηὔδα
"οἶδ' ἀρετὴν οἷός ἐσσι· τί σε χρὴ ταῦτα λέγεσθαι; 275
εἰ γὰρ νῦν παρὰ νηυσὶ λεγοίμεθα πάντες ἄριστοι
ἐς λόχον, ἔνθα μάλιστ' ἀρετὴ διαείδεται ἀνδρῶν,
ἔνθ' ὅ τε δειλὸς ἀνήρ, ὅς τ' ἄλκιμος, ἐξεφαάνθη,—
τοῦ μὲν γάρ τε κακοῦ τρέπεται χρὼς ἄλλυδις ἄλλῃ,
οὐδέ οἱ ἀτρέμας ἧσθαι ἐρητύετ' ἐν φρεσὶ θυμός, 280
ἀλλὰ μετοκλάζει καὶ ἐπ' ἀμφοτέρους πόδας ἵζει,
ἐν δέ τέ οἱ κραδίη μεγάλα στέρνοισι πατάσσει

thence, and therefore I borrow one from a friend, viz. Idomeneus.

269. *λελασμένον, ἐπιλήσμονα.* Cf. xvi. 776, *λελασμένος ἱπποσυνάων.* This is proudly said, as if Idomeneus had claimed credit for a bravery peculiarly his own.

270. *ἀνὰ μάχην*, sc. *ἐπιστρωφώμενος, ἐποιχόμενος*, as I go to and fro in the fight, I take my stand ever in the front, i.e. when a stand is to be made.—*ὀρώρηται*, which might be regarded either as a reduplicated epic aorist, or from a present *ὀρώρω* (like *πεφύκω*, &c.), which occurs in xvi. 633, is most probably an Ionic perfect passive, though these forms are rare. In Plato, Theaet. p. 200, C, we have *ἕωσπερ ἂν κεκτῆται*, for *κεκτημένος ᾖ*. Cf. Od. xix. 377, *ἐπεί μοι ὀρώρεται ἔνδοθι θυμός.*

273. *λήθω.* A play on *λελασμένον sup.*—*σὲ αὐτὸν*, that you yourself well know what I am, viz. as being your squire and attendant. Mr. Trollope thinks that to this relation between the two warriors, who were in a manner rivals, is due the long and not very appropriate dialogue between them in this place. "Meriones inferred from the expression of Idomeneus in 263, that his friend suspected his courage. This insinuation, he answers, he, of all others, had the least occasion to throw out, since they had usually fought side by side."

275. *λέγεσθαι, διαλέγεσθαι*, 'to talk about,' as inf. 292, ii. 435, and frequently. In the next verse *λεγοίμεθα* is, 'if we were being chosen (or counted out, *ἀριθμοίμεθα*, Schol. Ven.) for an ambuscade,'—a service always regarded as the most dangerous; see i. 227. Gladstone, "Studies," iii. p. 93 and 106. The apodosis is at ver. 287.

278. *ἔνθα*, *siquidem ibi apparet qui ignavus, qui fortis sit.* Doederlein takes it as a demonstrative (as inf. 287), not a relative; and one way seems about as good as the other.

279. *ἄλλυδις ἄλλῃ*, i.e. he turns first pale, then flushed, &c. See on 191 sup. Cf. xii. 461.

280. *ἧσθαι*, supply *ὥστε.* So *ἵζεσθαι ἐς λόχον* xviii. 522. His mind is not sufficiently under control,—he has not presence of mind,—to sit quiet, but he kneels first on one leg, then on the other. Schol. Ven. *μετακαθίζει ἐπ' ἀμφοτέρους πόδας.* Such a compound as *μετοκλάζει* (Hesych. *γονατίζει*) can have little claims to a high antiquity. Others have remarked that *ἐπειδὰν* in 285 belongs to the Greek of a late period. The passage is however a fine one, and probably very true to nature.

282. *πατάσσει* intransitive, just as we say 'beats.' Cf. vii. 216, *Ἕκτορί τ' αὐτῷ θυμὸς ἐνὶ στήθεσσι πάτασσεν.*

κῆρας ὀιομένῳ, πάταγος δέ τε γίγνετ᾽ ὀδόντων·
τοῦ δ᾽ ἀγαθοῦ οὔτ᾽ ἂρ τρέπεται χρώς, οὔτε τι λίην
ταρβεῖ, ἐπὴν δὴ πρῶτον ἐσίζηται λόχον ἀνδρῶν, 285
ἀρᾶται δὲ τάχιστα μιγήμεναι ἐν δαῒ λυγρῇ—
οὐδέ κεν ἔνθα τεόν γε μένος καὶ χεῖρας ὄνοιτο.
εἴ περ γάρ κε βλεῖο πονεύμενος ἠὲ τυπείης,
οὐκ ἂν ἐν αὐχέν᾽ ὄπισθε πέσοι βέλος οὐδ᾽ ἐνὶ νώτῳ,
ἀλλά κεν ἢ στέρνων ἢ νηδύος ἀντιάσειεν 290
πρόσσω ἱεμένοιο μετὰ προμάχων ὀαριστύν.
ἀλλ᾽ ἄγε μηκέτι ταῦτα λεγώμεθα νηπύτιοι ὣς
ἑσταότες, μή πού τις ὑπερφιάλως νεμεσήσῃ·
ἀλλὰ σύ γε κλισίηνδε κιὼν ἕλευ ὄβριμον ἔγχος."
ὣς φάτο, Μηριόνης δὲ θοῷ ἀτάλαντος Ἄρηι 295
καρπαλίμως κλισίηθεν ἀνείλετο χάλκεον ἔγχος,
βῆ δὲ μετ᾽ Ἰδομενῆα μέγα πτολέμοιο μεμηλώς.
οἷος δὲ βροτολοιγὸς Ἄρης πόλεμόνδε μέτεισιν,
τῷ δὲ Φόβος φίλος υἱὸς ἅμα κρατερὸς καὶ ἀταρβὴς
ἕσπετο, ὅς τ᾽ ἐφόβησε ταλάφρονά περ πολεμιστήν· 300

285. *πρῶτον*. Doederlein thinks this is masculine, in the sense of 'his first ambuscade.' The more natural sense is, 'when first he takes his station among them.'

286. *τάχιστα*. All his anxiety is centred on the danger being soon encountered.—*μιγήμεναι, προσμίξαι τοῖς πολεμίοις*.

287. *ὄνοιτο*, supply *τις*. Doederlein compares for the ellipse xxii. 199.

288. *βλεῖο*, the epic aorist, whence *βλῆσθαι* and *βλήμενος*. The second person is used (where we might have expected *βλεῖτο* in continuing the description of the brave man) in respect of *τεὸν* in the line before, this being the apodosis to 276.—*τυπείης*, viz. by a near thrust or blow, opposed to *βλεῖο*, by a javelin.

289. *ἐς αὐχένα* would seem a better reading than *ἐν αὐχένι*.

290. *ἀντιάσειεν*, scil. *τὸ βέλος*, seems to take the construction of *ἄντα τύχοι*, 'it would hit breast or belly in front, as you pressed on (or hied) to have your say with the foremost in the fight,' viz. to attack the enemy, which is spoken of as a converse or conversation with them, "festiva proeliandi significatio," Doederlein, who would render *ἀντιάσειεν* *fruatur pascendo*, as *ἀντιόων ταύρων* Od. i. 25.

292. *λεγώμεθα*, cf. 275. This verse occurs again, xx. 244.

293. *ὑπερφιάλως, καθ᾽ ὑπερβολὴν*, 'excessively.'

294. *κλισίηνδε*, scil. *ἐμὴν*. See sup. 267, 268.

295—310. Meriones and Idomeneus go forth armed, and are compared to Ares, the war-god of Thrace, and his attendant Rout (*φόβος*). Meriones asks his companion at what point he proposes to re-enter the fight.

297. *μεμηλὼς*, intent on fighting; having conceived a great concern and desire for the fight; *πολλὴν φροντίδα μάχης ἔχων*, Schol.

298. *μέτεισιν*. Spitzner compares vi. 86, *ἀτὰρ σὺ πόλινδε μετέρχεο*.

299. *Φόβος*, as elsewhere *Δεῖμος*, and in Ar. Pac. 255 *Κυδοιμὸς*, is the mythical companion and child of Ares, since war produces terror. See Hes. Scut. 144. Virgil imitates this in a very fine passage, Aen. xii. 331 seqq.

τὼ μὲν ἄρ' ἐκ Θρήκης Ἐφύρους μέτα θωρήσσεσθον
ἠὲ μετὰ Φλεγύας μεγαλήτορας· οὐδ' ἄρα τώ γε
ἔκλυον ἀμφοτέρων, ἑτέροισι δὲ κῦδος ἔδωκαν·
τοῖοι Μηριόνης τε καὶ Ἰδομενεὺς ἀγοὶ ἀνδρῶν
ἤισαν ἐς πόλεμον κεκορυθμένοι αἴθοπι χαλκῷ. 305
τὸν καὶ Μηριόνης πρότερος πρὸς μῦθον ἔειπεν.
"Δευκαλίδη, πῇ τ' ἂρ μέμονας καταδῦναι ὅμιλον;
ἢ ἐπὶ δεξιόφιν παντὸς στρατοῦ, ἢ ἀνὰ μέσσους;
ἢ ἐπ' ἀριστερόφιν; ἐπεὶ οὔ ποθι ἔλπομαι οὕτως
δεύεσθαι πολέμοιο καρηκομόωντας Ἀχαιούς." 310
τὸν δ' αὖτ' Ἰδομενεὺς Κρητῶν ἀγὸς ἀντίον ηὔδα
"νηυσὶ μὲν ἐν μέσσῃσιν ἀμύνειν εἰσὶ καὶ ἄλλοι,

301. Θρήκης, traditionally the native country of Ares, *Mavortia terra.*—Ἐφύρους μέτα, to visit, or join, the people of Ephyra,—worshippers, perhaps, of that god, as many northern races, e.g. the Scythians, were. Either Crannon in Thessaly or Ephyra in Thesprotia seems meant. The Phlegyes are said to have been a piratical race in the neighbourhood of Daulis and Thebes, living at Gortyna.

303. ἔκλυον. The Ephyreans and Phlegyans are represented as appealing to Ares for aid in a quarrel, but Ares and Terror only hear one side, and give the victory to that party. Schol. Vict. ἐξηγεῖται τὴν ἑτεραλκέα νίκην.—ἑτέροισι, see vii. 26. Doederlein explains it, 'they hear neither of them, but give the victory to the other party,' viz. the Thracians; and he thinks this is added to show the unrelenting spirit of the two warriors. Yet it may be questioned if οὐκ ἔκλυον ἀμφοτέρων can be the same as οὐδετέρων ἔκλυον.

306. τὸν καὶ, a variant of the common formula τὸν μὲν ἔπειτα. The Schol. Ven. says the ancient critics held καὶ to be περισσὸς, superfluous. Doederlein construes καὶ πρότερος, against the natural order.

307. Deucalus, as the father of Idomeneus, is another form of Deucalion, inf. 451; xvii. 608.—For the interrogative τ' ἄρ, see i. 7.

308. ἐπὶ δεξιόφιν. Perhaps for ἐπὶ δεξιοῦ, scil. ἰὼν, 'towards the right;' although the ancient commentators, with whom Spitzner seems inclined to agree, regarded this as equivalent to the more common ἐπὶ δεξιά. The Scholiasts understood τὸν ἐπιδέξιον ὅμιλον. See Dr. Hayman, Appendix to the Odyssey, p. xxix.

310. δεύεσθαι. 'Since I expect that nowhere are the long-haired Achaeans so deficient in the war (as in that part).' Schol. Vict. οὐδαμοῦ ἐνδεεῖς τοσοῦτον οἶμαι τῶν βοηθησόντων εἶναι τοὺς Ἀχαιοὺς, ὅσον ἐπὶ τὰ ἀριστερά. Mr. Trollope, who says that all the commentators have mistaken the meaning of the passage, explains it, "Since I expect that the Greeks will nowhere be in want of war; i.e. engage where we will, we shall have fighting enough." This takes no account of οὕτω, in which the difficulty chiefly lies. Perhaps it means, 'as things now are.' Yet Mr. Trollope rightly adds, "The true sense of the passage is supported by the reply of Idomeneus, who shows that all parts are not equally in want of assistance; but, though there would be enough to do in every direction, still the left wing was in more immediate need of support." See v. 326. By placing a mark of interrogation after ἀνὰ μέσσους we get a third, and as it were a new inquiry, to which the lines following are principally directed.

311—327. Idomeneus replies, that the ships are sufficiently protected by the Ajaces and Teucer from the assault of Hector, and he therefore would rejoin the fight on the left, where aid is most needed.

Αἴαντές τε δύω Τεῦκρός θ', ὃς ἄριστος Ἀχαιῶν
τοξοσύνῃ, ἀγαθὸς δὲ καὶ ἐν σταδίῃ ὑσμίνῃ·
οἵ μιν ἅδην ἐλόωσι καὶ ἐσσύμενον πολέμοιο, 315
Ἕκτορα Πριαμίδην, καὶ εἰ μάλα καρτερός ἐστιν.
αἰπύ οἱ ἐσσεῖται, μάλα περ μεμαῶτι μάχεσθαι,
κείνων νικήσαντι μένος καὶ χεῖρας ἀάπτους
νῆας ἐνιπρῆσαι, ὅτε μὴ αὐτός γε Κρονίων
ἐμβάλοι αἰθόμενον δαλὸν νήεσσι θοῇσιν· 320
ἀνδρὶ δέ κ' οὐκ εἴξειε μέγας Τελαμώνιος Αἴας,
ὃς θνητός τ' εἴη καὶ ἔδοι Δημήτερος ἀκτήν,
χαλκῷ τε ῥηκτὸς μεγάλοισί τε χερμαδίοισιν.
οὐδ' ἂν Ἀχιλλῆι ῥηξήνορι χωρήσειεν
ἔν γ' αὐτοσταδίῃ· ποσὶ δ' οὔ πως ἔστιν ἐρίζειν. 325
νῶιν δ' ὧδ' ἐπ' ἀριστέρ' ἔχε στρατοῦ, ὄφρα τάχιστα

315. Spitzner places a comma at *ἐλόωσι*, and construes *ἐσσύμενον πολέμοιο* = *ἱέμενον*. He rightly rejects the interpretation of Buttmann, Lexil. p. 28, who regards *πολέμοιο* as a genitive of place. Not much better, perhaps, is Doederlein's explanation, which is given by more than one of the Scholiasts, that *ἐλόωσι πολέμου* means *ἀπελάσουσι*. In Od. iv. 733, we have *καὶ ἐσσύμενός περ ὁδοῖο*, without ambiguity, though inf. 630 *Ἄρηος* may depend on *σχήσεσθε* as well as on *ἐσσύμενοι*. It is perhaps equally good to take *ἐλαύνειν ἅδην πολέμου*, as in xix. 423, and *ἅδην ἐλάαν κακότητος* in Od. v. 290, as a formula taking the genitive from the sense of *ἆσαι*, 'to satiate with.' Mr. Trollope's explanation (from Heyne) is unsatisfactory, *οἵ μιν ἐλόωσι, καὶ ἐσσύμενον, εἰς ἅδην πολέμοιο*. The phrase is a difficult one, and it was one that greatly perplexed the ancient commentators, some of whom read *οἵ μιν ἅδην ἐάσουσι* or *ἀάσωσι*, i. e. *κορέσουσι*.

316. *εἰ καὶ* seems a probable emendation of Bentley's.

317. The Doric form (as it is called) of the future does not occur elsewhere in Homer, but is found in Hes. Opp. 503.—*κείνων*, emphatic; '*they* will not easily be beaten' &c.

319. *ὅτε μὴ* = *εἰ μὴ*, *nisi Jupiter ipse ignem injecerit*, i. e. unless indeed the ships are set on fire by a thunderbolt. In this sense *ὁπότε* is more usual than *ὅτε*, but the idiom seems hardly archaic.

324. *οὐδ' ἂν κ.τ.λ.* 'Nay, not even to Achilles the slayer of men would he (Ajax) give place, at least in the stand-up fight, though in speed of foot there is no contending with him,' viz. Achilles.

326. *νῶιν δέ*. This is a difficult verse, and the commentators say but little about it, ancient or modern. Mr. Newman renders it, "Keep we to leftward of the host;" but it is not a resolve or exhortation common to the two, but a command of Idomeneus to Meriones (cf. 328); and this makes *νῶιν*, either as a genitive or a dative, very obscure. 'To our left of the army' seems put for 'to the army on our left.' The Schol. Vict. takes it in this sense, *νῦν κεῖται ἀντὶ τοῦ ἡμῶν ἐπ' ἀριστερά*. Heyne, "tende mihi ad laevam castrorum." Mr. Trollope proposes *ἔχειν*, "nostrum est ad laevam castrorum tendere." A further difficulty is in *ἔχε*, which is usually applied to driving horses, but is here interpreted *πορεύου, βάδιζε*, Schol. Ven. 2. Doederlein takes *ἔχε* to mean *ἔπεχε τὴν βάσιν*. It does not appear that Idomeneus and Meriones were in a car; if they were, there would not be a third as driver, to whom *ἔχε* could be addressed. Possibly, though it was not before stated, Meriones is driving, and Idomeneus, as the *παραβάτης*, now says, 'But for us two (i. e. who must act like Ajax in another place)

εἴδομεν ἠέ τῳ εὖχος ὀρέξομεν ἠέ τις ἡμῖν."
ὣς φάτο, Μηριόνης δὲ θοῷ ἀτάλαντος Ἄρηι
ἦρχ' ἴμεν, ὄφρ' ἀφίκοντο κατὰ στρατόν, ᾗ μιν ἀνώγει.
οἱ δ' ὡς Ἰδομενῆα ἴδον φλογὶ εἴκελον ἀλκήν, 330
αὐτὸν καὶ θεράποντα, σὺν ἔντεσι δαιδαλέοισιν,
κεκλόμενοι καθ' ὅμιλον ἐπ' αὐτῷ πάντες ἔβησαν.
τῶν δ' ὁμὸν ἵστατο νεῖκος ἐπὶ πρύμνῃσι νέεσσιν.
ὡς δ' ὅθ' ὑπὸ λιγέων ἀνέμων σπέρχωσιν ἄελλαι
ἤματι τῷ ὅτε τε πλείστη κόνις ἀμφὶ κελεύθους, 335
οἵ τ' ἄμυδις κονίης μεγάλην ἱστᾶσιν ὀμίχλην,
ὣς ἄρα τῶν ὁμόσ' ἦλθε μάχη, μέμασαν δ' ἐνὶ θυμῷ
ἀλλήλους καθ' ὅμιλον ἐναιρέμεν ὀξέι χαλκῷ.
ἔφριξεν δὲ μάχη φθισίμβροτος ἐγχείῃσιν
μακρῇς, ἃς εἶχον ταμεσίχροας· ὄσσε δ' ἄμερδεν 340
αὐγὴ χαλκείη κορύθων ἄπο λαμπομενάων
θωρήκων τε νεοσμήκτων σακέων τε φαεινῶν
ἐρχομένων ἄμυδις. μάλα κεν θρασυκάρδιος εἴη
ὃς τότε γηθήσειεν ἰδὼν πόνον οὐδ' ἀκάχοιτο.
τὼ δ' ἀμφὶς φρονέοντε δύω Κρόνου υἷε κραταιώ 345

drive to the *left* of the fray, in this direction.'—The next verse is nearly identical with xii. 328.

329. ᾗ, viz. ὁδῷ, sc. ἐπ' ἀριστερά. Construe ἦρχ' ἴμεν, ᾗ μιν ἀνώγει, sc. ἰέναι.

330—344. The Trojans seeing the approach of the two warriors rush in a body to attack them. The conflict is compared to the meeting of clouds of dust in the air on a dry summer's day. The flashing brightness of the armour was dazzling to behold, and none could regard such a fight without horror.

333. ἵστατο. Here at least this verb has no sibilant or digamma-sound at the beginning.—ὁμὸν, 'like,' 'equal;' Schol. ἰσοβαρές· λέγει δὲ τῶν περὶ Ἰδομενέα Τρώων. But τῶν seems rather to refer to the combatants on each side, and ὁμὸν may mean that the fight seemed one, and not as if proceeding from two parties. Cf. iv. 437, οὐ γὰρ πάντων ἦεν ὁμὸς θρόος, οὐδ' ἴα γῆρυς, and the similar line inf. 354.

334. ἄελλαι, blasts, or currents of air, are set in motion by whistling winds, according to the poet's conception. The intransitive use of σπέρχειν is perhaps unique, at least in early Greek.

336. ἱστᾶσιν. So in ii. 150, ποδῶν δ' ὑπένερθε κονίη ἵστατ' ἀειρομένη. Schol. Ven. 2, τὸ συμπεφυρμένον αὐτῶν εἴκασε τῇ ὑπὸ τῶν ἀνέμων μιγείσῃ κόνει.

339. ἔφριξεν, 'hurtled,' as Aesch. Suppl. 607, χερσὶ δεξιωνύμοις ἔφριξεν αἰθήρ.—ἄμερδεν, 'dimmed,' as the smoke is said ἀμέρδειν, i.e. ἀμαυροῦν, bright armour, in Od. xix. 18,

342. νεοσμήκτων, newly cleaned, or furbished. This word does not seem archaic; nor does it occur again in any early writer.—θρασυκάρδιος, "qui animo obdurato caesorum misericordia nihil movetur, sed hominum strage laetatur," Spitzner. The Scholiasts notice the use of εἴη for ἦν.

345—360. The parts respectively taken in the fight by Zeus and Poseidon are commented on. Zeus gives glory to the Trojans, in order to bring about the final triumph of Achilles, but without really desiring the destruction of the

ἀνδράσιν ἡρώεσσιν ἐτεύχετον ἄλγεα λυγρά.
Ζεὺς μὲν ἄρα Τρώεσσι καὶ Ἕκτορι βούλετο νίκην,
κυδαίνων Ἀχιλῆα πόδας ταχύν· οὐδ' ὅ γε πάμπαν
ἤθελε λαὸν ὀλέσθαι Ἀχαιικὸν Ἰλιόθι πρό,
ἀλλὰ Θέτιν κύδαινε καὶ υἱέα καρτερόθυμον. 350
Ἀργείους δὲ Ποσειδάων ὀρόθυνε μετελθών,
λάθρῃ ὑπεξαναδὺς πολιῆς ἁλός· ἤχθετο γάρ ῥα
Τρωσὶν δαμναμένους, Διὶ δὲ κρατερῶς ἐνεμέσσα.
ἦ μὰν ἀμφοτέροισιν ὁμὸν γένος ἠδ' ἴα πάτρη,
ἀλλὰ Ζεὺς πρότερος γεγόνει καὶ πλείονα ᾔδη. 355
τῷ ῥα καὶ ἀμφαδίην μὲν ἀλεξέμεναι ἀλέεινεν,
λάθρῃ δ' αἰὲν ἔγειρε κατὰ στρατόν, ἀνδρὶ ἐοικώς.
τοὶ δ' ἔριδος κρατερῆς καὶ ὁμοιίου πολέμοιο
πεῖραρ ἐπαλλάξαντες ἐπ' ἀμφοτέροισι τάνυσσαν,
ἄρρηκτόν τ' ἄλυτόν τε, τὸ πολλῶν γούνατ' ἔλυσεν. 360

Greeks; Poseidon assists the Argives because he is vexed at the policy of Zeus. He does not however openly interfere with the councils of his elder and wiser brother.

345. ἀμφὶς, Schol. Lips. κεχωρισμένως. The sense is, that by their diversity of sentiment the two gods caused all this destruction to mortal heroes; and so the responsibility of it is laid on them.—ἐτεύχετον, like διώκετον in x. 364, in the ordinary dialect would be ἐτευχέτην. There was a variant τετεύχετον, a reduplicated aorist.

348. κυδαίνων, to do honour to Achilles by making his interference necessary to save the Greeks.—οὐδὲ, ἀλλ' οὐ, 'not that he desired' &c. The verse ἀλλὰ Θέτιν κ.τ.λ. seems a repetition, and it was rejected by the ancient critics.

351. μετελθών, 'coming amongst them.' The Schol. construes μετελθὼν Ἀργείους. The 'stealthy rising' from the sea is not well mentioned here; the god had come forth sup. 38, and since then had been going about among the Greeks in human form, sup. 45. 216. Doederlein joins ὀρόθυνε μετελθὼν λάθρῃ, "clam et sub Achivi alicujus persona," by which the above difficulty is in some measure removed. Poseidon is still ἀνδρὶ ἐοικὼς, inf. 357. So also Heyne: "Neptunus, qui eo consilio e mari emerserat, ὀρόθυνεν Ἀχαιοὺς λάθρῃ, et ver. 357 λάθρῃ αἰὲν ἔγειρε."—ἤχθετο, like most verbs implying mental emotion, takes an accusative of the object. Cf. v. 361, λίην ἄχθομαι ἕλκος. The Schol. Vict. quotes a verse of Eupolis, ἤδη γὰρ Ἀρίσταρχον στρατηγοῦντ' ἄχθομαι. But the Schol. Ven. takes the order of the words thus: Ἀργείους δ' ὀρόθυνε Τρωσὶν δαμναμένους, making ἤχθετο γάρ ῥα a parenthesis. See Buttm. Lexil. p. 465.

353. Occurred above, 16.

355. πρότερος γεγόνει. See xix. 218. To the elder birth and consequent superiority of Zeus in shrewdness is attributed the hesitation of the inferior god to assist the Greeks openly, viz. lest he should be overmatched. To Zeus, as the author of causation, Plato attributes the same mental superiority, Phileb. p. 30, D, οὐκοῦν ἐν μὲν τῇ τοῦ Διὸς ἐρεῖς φύσει βασιλικὴν μὲν ψυχὴν βασιλικὸν δὲ νοῦν ἐγγίνεσθαι διὰ τὴν τῆς αἰτίας δύναμιν.—ἀμφαδίην, cf. vii. 196. The root is φαϝ, as in φαίνω. Compare ἀμφαδὸν and ἀναφανδόν.

357. ἔγειρε, supply αὐτοὺς ἐς πόλεμον.

358—360. πεῖραρ, an archaic form of πέρας, whence the more frequent plural πείρατα, like εἴδατα from εἶδαρ &c. Mr. Newman renders this, "So they alternate both ways hauled the cable tough

ἔνθα, μεσαιπόλιός περ ἐών, Δαναοῖσι κελεύσας
Ἰδομενεὺς Τρώεσσι μετάλμενος ἐν φόβον ὦρσεν.
πέφνε γὰρ Ὀθρυονῆα Καβησόθεν ἔνδον ἐόντα,
ὅς ῥα νέον πολέμοιο μετὰ κλέος εἰληλούθει,
ᾔτεε δὲ Πριάμοιο θυγατρῶν εἶδος ἀρίστην 365
Κασσάνδρην ἀνάεδνον, ὑπέσχετο δὲ μέγα ἔργον,
ἐκ Τροίης ἀέκοντας ἀπωσέμεν υἷας Ἀχαιῶν.
τῷ δ' ὁ γέρων Πρίαμος ὑπό τ' ἔσχετο καὶ κατένευσεν

and stubborn, Of strife and war all levelling, which many knees unstringeth." Dr. Donaldson (New Crat. § 174, p. 325, ed. 3) remarks on this use of ἐπαλλάσσειν, implying alternation or interchange, and renders it "alternating the rope of war, pulling it now to one side, now to the other, fighting with various success;" and he compares xi. 336, ἔνθα σφι κατὰ ἶσα μάχην ἐτάνυσσε Κρονίων. A somewhat different rendering is given in Arnold's edition, "having interlaced the ends of the fight, they stretched them indissolubly on both sides;" but this is not very intelligible. Mr. Trollope gives the order of the words thus: ἐπετάνυσσαν ἀμφοτέροις πεῖραρ ἔριδος, ἐπαλλάξαντες. From sup. 37 we might fairly infer that the tying of a knot is meant, by overlapping the two ends; compare the use of πτύσσεσθαι sup. 134. The Scholiasts refer τοὶ δὲ to Zeus and Poseidon; but Doederlein, less correctly, perhaps, understands it of the contending parties, and supposes there is an allusion to the game (we call it "French and English") in which two parties try to tug each other across a line by a rope. This would very well suit ἄρρηκτον, and ἄλυτον would then mean, that neither party could disengage themselves from the struggle.

361—382. Idomeneus makes a sudden spring upon the Trojans and slays Othryoneus, who was engaged to Priam's daughter Cassandra. He utters bitter taunts over the body, in reference to his vain pledges to drive away the Argives.

361. μεσαιπόλιος, half grey, grizzled, i.e. past the middle age. Cf. inf. 512. The word occurs here only, and seems properly to mean 'grey half-way,' viz. towards complete *canities*. In Plato, Parmen. p. 127, B, Parmenides is described as σφόδρα πολιὸς περὶ ἔτη μάλιστα πέντε καὶ ἑξήκοντα.

363. ἔνδον ἐόντα, "E Cabesio qui aderat," Spitzner, after Bergler, and the Schol. ἐνόντα καὶ παρόντα. Mr. Trollope and Doederlein refer it to the man's being engaged to Priam's daughter, and therefore being then an inmate of Priam's palace. The truth perhaps is, that the phrase was borrowed by an interpolator from xv. 438, where it has a consistent and simple meaning.—The site of Cabesus is variously given by the Schol., as in Thrace, Lycia, the Hellespont, and elsewhere.—μετὰ κλέος, see xi. 227.

366. ἀνάεδνον, without offering bridal gifts (to the parents, perhaps). This word is compounded, like ἀνάελπτος, of the full form of the privative, α, viz. ἀνὰ (equivalent to our *un* in *unlike*, &c.), and the digammated Ϝέδνον, Ϝέλπομαι.

367. ἀέκοντας, βίῃ, 'willy nilly,' as our old phrase is. The sense is, that he offered his services in war in place of a dower. Similarly Propert. v. 4, 'dos tibi non humilis prodita Roma venit.' Others compare the promise of David in 1 Kings xviii. 25, to slay 100 Philistines in order to win Saul's daughter.

368. ὑπέσχετο, in reference to the same word above; Priam on his part promised his daughter's hand. The Schol. Vict. supplies φονεύων αὐτόν, as if the sense were, that Priam secretly wished to be rid of him.—πιθήσας, in compliance with his own engagements. So Doederlein explains it. Others, 'trusting to the king's promises.' "Erectus spe Cassandrae sibi pactae," Heyne. Compare βαρείᾳ χειρὶ πιθήσας, 'following the impulse of his own heavy hand.'

δωσέμεναι· ὁ δὲ μάρναθ' ὑποσχεσίῃσι πιθήσας·
Ἰδομενεὺς δ' αὐτοῖο τιτύσκετο δουρὶ φαεινῷ, 370
καὶ βάλεν ὕψι βιβάντα τυχών· οὐδ' ἤρκεσε θώρηξ
χάλκεος, ὃν φορέεσκε, μέσῃ δ' ἐν γαστέρι πῆξεν.
δούπησεν δὲ πεσών· ὁ δ' ἐπεύξατο φώνησέν τε
"Ὀθρυονεῦ, περὶ δή σε βροτῶν αἰνίζομ' ἁπάντων,
εἰ ἐτεὸν δὴ πάντα τελευτήσεις ὅσ' ὑπέστης 375
Δαρδανίδῃ Πριάμῳ· ὁ δ' ὑπέσχετο θυγατέρα ἥν.
καί κέ τοι ἡμεῖς ταῦτά γ' ὑποσχόμενοι τελέσαιμεν,
δοῖμεν δ' Ἀτρείδαο θυγατρῶν εἶδος ἀρίστην,
Ἄργεος ἐξαγαγόντες, ὀπυιέμεν, εἴ κε σὺν ἄμμιν
Ἰλίου ἐκπέρσῃς εὐναιόμενον πτολίεθρον. 380
ἀλλ' ἕπευ, ὄφρ' ἐπὶ νηυσὶ συνώμεθα ποντοπόροισιν
ἀμφὶ γάμῳ, ἐπεὶ οὔ τοι ἐεδνωταὶ κακοί εἰμεν."
ὣς εἰπὼν ποδὸς ἕλκε κατὰ κρατερὴν ὑσμίνην
ἥρως Ἰδομενεύς. τῷ δ' Ἄσιος ἦλθεν ἀμύντωρ
πεζὸς πρόσθ' ἵππων· τὼ δὲ πνείοντε κατ' ὤμων 385
αἰὲν ἔχ' ἡνίοχος θεράπων. ὁ δὲ ἵετο θυμῷ
Ἰδομενῆα βαλεῖν· ὁ δέ μιν φθάμενος βάλε δουρί
λαιμὸν ὑπ' ἀνθερεῶνα, διαπρὸ δὲ χαλκὸν ἔλασσεν.
ἤριπε δ' ὡς ὅτε τις δρῦς ἤριπεν ἢ ἀχερωίς

371. *ὕψι βιβάντα*, as he was in the act of taking a high and haughty step, viz. confident in his own vaunted prowess. The Schol. seems hardly correct, *ὡς μεγαλοφρονοῦντος αὐτοῦ περὶ τοῦ θώρακος.*—*τυχὼν*, supply *αὐτοῦ.*—*ἤρκεσε*, sc. *ὄλεθρον.* See Lexil. p. 543.

374. *αἰνίζομαι*, I regard you as a subject of *αἶνος*, i. e. *ἐπαινῶ σε.* The word, which can hardly be regarded as an archaic form, occurs also in Od. viii. 487=*ὁ δ' ὑπέσχετο*=*ὑποσχομένῳ.*

377. *καί κέ τοι κ.τ.λ.* An instance of that banter so common in Homer as directed against a fallen foe. 'Come now, *we* too will make you the like offer, and we will perform it too,—if *with* us (instead of fighting against us) you will sack Troy.'

381. *ἕπευ*, "quasi tractus pedibus sponte sequatur," Doederlein.—*συνώμεθα (συνιέναι)*, that we may make the compact, *συνθήκας ποιησώμεθα*, Hesych. and Schol. Ven. Cf. xxii. 261.—*ἐεδνωταὶ*, *κηδεσταὶ*, *πενθεροὶ*, lit. 'portioners;' but the sense must here be, 'those who for a given dower hand over to a suitor a child for marriage.'

382—401. Idomeneus in dragging off the corpse is confronted by Asius. He aims at, but is slain by the Grecian hero. The charioteer, too much alarmed to escape, is transfixed by the lance of Antilochus.

384. *τῷ δὲ*, to the deceased, Othryoneus; see xvi. 751.—*πεζὸς*, on foot, supported by his chariot close behind, as was the custom. Cf. inf. 536. Here the timidity of Asius is ridiculed, who had the horses so close that they breathed upon and down his shoulders. (Schol. Ven. 2, and Lips.)

388. *ἀνθερεῶνα*, the under part of the chin, i. 501; v. 293.

389—393. These lines are repeated in xvi. 482 seqq. The huge stature of

ἠὲ πίτυς βλωθρή, τήν τ' οὔρεσι τέκτονες ἄνδρες 390
ἐξέταμον πελέκεσσι νεήκεσι νήιον εἶναι·
ὣς ὁ πρόσθ' ἵππων καὶ δίφρου κεῖτο τανυσθείς,
βεβρυχώς, κόνιος δεδραγμένος αἱματοέσσης.
ἐκ δέ οἱ ἡνίοχος πλήγη φρένας, ἃς πάρος εἶχεν·
οὐδ' ὅ γ' ἐτόλμησεν, δηίων ὑπὸ χεῖρας ἀλύξας, 395
ἂψ ἵππους στρέψαι. τὸν δ' Ἀντίλοχος μενεχάρμης
δουρὶ μέσον περόνησε τυχών· οὐδ' ἤρκεσε θώρηξ
χάλκεος, ὃν φορέεσκε, μέσῃ δ' ἐν γαστέρι πῆξεν.
αὐτὰρ ὅ γ' ἀσθμαίνων εὐεργέος ἔκπεσε δίφρου,
ἵππους δ' Ἀντίλοχος, μεγαθύμου Νέστορος υἱός, 400
ἐξέλασε Τρώων μετ' ἐυκνήμιδας Ἀχαιούς.
Δηίφοβος δὲ μάλα σχεδὸν ἤλυθεν Ἰδομενῆος,
Ἀσίου ἀχνύμενος, καὶ ἀκόντισε δουρὶ φαεινῷ.
ἀλλ' ὁ μὲν ἄντα ἰδὼν ἠλεύατο χάλκεον ἔγχος
Ἰδομενεύς· κρύφθη γὰρ ὑπ' ἀσπίδι πάντοσ' ἐίσῃ, 405
τὴν ἄρ' ὅ γε ῥινοῖσι βοῶν καὶ νώροπι χαλκῷ
δινωτὴν φορέεσκε, δύω κανόνεσσ' ἀραρυῖαν·
τῇ ὕπο πᾶς ἐάλη, τὸ δ' ὑπέρπτατο χάλκεον ἔγχος,
καρφαλέον δέ οἱ ἀσπὶς ἐπιθρέξαντος ἄυσεν

Asius (xii. 136, *μέγαν Ἄσιον*) is figured by the fall of a lofty and vigorous tree, *βλωθρή*. Cf. Od. xxiv. 234, *ὑπὸ βλωθρὴν ὄγχνην*. — *ἀχερωΐς*, *λεύκη*, the white poplar.

391. *ἐξέταμον*, *exscindunt*, iii. 61; iv. 486.—*νήϊον*, *δόρυ* or *ξύλον*, timber for ships. — *νεήκεσι*, Schol. *νεακονήτοις*, 'newly-whetted.'

392. *πρόσθ' ἵππων*, viz. in which he had vainly placed his confidence (Schol.).

393. *βεβρυχώς*, 'gnashing his teeth,' or perhaps, 'roaring with pain,' as xvii. 264, *βέβρυχεν μέγα κῦμα ποτὶ ῥόον*. Soph. Trach. 805, *βρυχώμενον σπασμοῖσι*. See Lexil. p. 204.

394. *πλήγη*. Spitzner compares xvi. 403, *ἐκ γὰρ πλήγη φρένας*, and xviii. 225, *ἡνίοχοι δ' ἔκπληγεν*. The meaning is, that the driver now lost the presence of mind which hitherto he had retained. The Attic use is *ἐξεπλάγη* applied to mental emotion.

395. *ἐτόλμησεν*. He had not the presence of mind to get away at once from the enemy and drive off, but he was stupefied and bewildered, and so met his fate.

398. See sup. 372. The next verse occurred v. 585.

402—416. Deïphobus, eager to avenge the fall of Asius, aims his lance at Idomeneus, who crouches in safety behind his shield. A Greek chief, however, Hypsenor, is slain, and Deïphobus vaunts over his success.

407. *δινωτὴν*, 'made circular with layers of hide and brass.' Shortly put, as Doederlein remarks, for *ποιητὴν καὶ δινωτὴν*, and he well compares Od. xix. 56, *κλισίην—δινωτὴν ἐλέφαντι καὶ ἀργύρῳ*.—*κανόνεσσι*, 'cross-bars;' see on viii. 193.

408. *ἐάλη*, 'he crouched,' 'drew himself up,' *se collegit*. From *εἴλειν*, part. *ἀλεὶς*, like *ἑάλων* and *ἁλούς*. See Buttm. Lexil. p. 257, and on xxii. 12.

409. *καρφαλέον*, 'harsh and dry,' viz. as the spear grated (*ἐπέτρεχε*) over a

ἔγχεος. οὐδ' ἅλιόν ῥα βαρείης χειρὸς ἀφῆκεν, 410
ἀλλ' ἔβαλ' Ἱππασίδην Ὑψήνορα, ποιμένα λαῶν,
ἧπαρ ὑπὸ πραπίδων, εἶθαρ δ' ὑπὸ γούνατ' ἔλυσεν.
Δηίφοβος δ' ἔκπαγλον ἐπεύξατο, μακρὸν ἀύσας.
"οὐ μὰν αὖτ' ἄτιτος κεῖτ' Ἄσιος, ἀλλά ἕ φημι
εἰς Ἄιδός περ ἰόντα πυλάρταο κρατεροῖο 415
γηθήσειν κατὰ θυμόν, ἐπεί ῥά οἱ ὤπασα πομπόν."
ὣς ἔφατ', Ἀργείοισι δ' ἄχος γένετ' εὐξαμένοιο,
Ἀντιλόχῳ δὲ μάλιστα δαΐφρονι θυμὸν ὄρινεν·
ἀλλ' οὐδ' ἀχνύμενός περ ἑοῦ ἀμέλησεν ἑταίρου,
ἀλλὰ θέων περίβη καί οἱ σάκος ἀμφεκάλυψεν. 420
τὸν μὲν ἔπειθ' ὑποδύντε δύω ἐρίηρες ἑταῖροι,
Μηκιστεὺς Ἐχίοιο πάις καὶ δῖος Ἀλάστωρ,
νῆας ἔπι γλαφυρὰς φερέτην βαρέα στενάχοντε·
Ἰδομενεὺς δ' οὐ λῆγε μένος μέγα, ἵετο δ' αἰεί
ἠέ τινα Τρώων ἐρεβεννῇ νυκτὶ καλύψαι 425
ἢ αὐτὸς δουπῆσαι ἀμύνων λοιγὸν Ἀχαιοῖς.
ἔνθ' Αἰσυήταο διοτρεφέος φίλον υἱόν,
ἥρω' Ἀλκάθοον—γαμβρὸς δ' ἦν Ἀγχίσαο,
πρεσβυτάτην δ' ὤπυιε θυγατρῶν Ἱπποδάμειαν,

dry material. See xii. 166; inf. 441, *αὖον ἄϋσεν*. Schol. *τοῦ γὰρ δόρατος πληγὴν μὲν οὐ ποιήσαντος, διαδραμόντος δὲ, ἄκρως (scite) τὸν ψόφον τῆς ἀσπίδος ἐμιμήσατο.* Mr. Newman's version is good, "Snug under covert here he crouched, the while the flying danger Passed over, but the buckler jarred with harsh and hollow tinkle."—*ἔθρεξα* does not seem a word of the genuine old epic. We have *περιθρέξαι* in Ar. Thesm. 657.

412. See xvii. 349. That he was not killed at once appears from 423, if with Spitzner we read *στενάχοντα*, and not *στενάχοντε*, with Aristarchus.

414. *αὖτε*, 'now in turn Asius is avenged.' Mr. Trollope gives *οὐδ' ἄτιτος*, on Blomfield's correction.—*ἄτιτος*, *ἀτιμώρητος*. Here again is banter, as sup. 381.—*πυλάρταο*, see viii. 367.

417—454. The stricken Hypsenor is rescued by Antilochus, and carried off to the ships. Idomeneus is fired with a desire to slay some Trojan in return, and kills Alcathoüs, the son-in-law of Anchises. He then vauntingly challenges Deïphobus to the fight.

419. *ἑταίρου*, viz. Hypsenor. Grief did not so overcome him as to hinder him from protecting his fallen friend. The next four lines occur also in viii. 331—334,—a book that more than any other is made up of repeated verses.—For *καλύψαι*, *praetendere*, see v. 315. 506.

424. *ἵετο*, *ἐπεθύμει*.—*νυκτὶ κ.τ.λ.*, Schol. *ἀντὶ τοῦ ἀναιρῆσαι*. This is a very unusual expression, though we often have *τὸν δὲ σκότος ὄσσε κάλυψεν* &c.

426. *δουπῆσαι*, *νεκρὸς πεσεῖν*. The Schol. compares xxiii. 679, *δεδουπότος Οἰδιπόδαο ἐς τάφον*.

427. *υἱόν*. The accusative depends on *ἐδάμασσεν* inf. 434, though the subject is changed from Idomeneus to Poseidon.

τὴν περὶ κῆρι φίλησε πατὴρ καὶ πότνια μήτηρ 430
ἐν μεγάρῳ· πᾶσαν γὰρ ὁμηλικίην ἐκέκαστο
κάλλεϊ καὶ ἔργοισιν ἰδὲ φρεσί· τοὔνεκα καί μιν
γῆμεν ἀνὴρ ὤριστος ἐνὶ Τροίῃ εὐρείῃ—
τὸν τόθ' ὑπ' Ἰδομενῆι Ποσειδάων ἐδάμασσεν
θέλξας ὄσσε φαεινά, πέδησε δὲ φαίδιμα γυῖα· 435
οὔτε γὰρ ἐξοπίσω φυγέειν δύνατ' οὔτ' ἀλέασθαι,
ἀλλ' ὥς τε στήλην ἢ δένδρεον ὑψιπέτηλον
ἀτρέμας ἑσταότα στῆθος μέσον οὔτασε δουρί
ἥρως Ἰδομενεύς, ῥῆξεν δέ οἱ ἀμφὶ χιτῶνα
χάλκεον, ὅς οἱ πρόσθεν ἀπὸ χροὸς ἤρκει ὄλεθρον· 440
δὴ τότε γ' αὖον ἄυσεν ἐρεικόμενος περὶ δουρί.
δούπησεν δὲ πεσών, δόρυ δ' ἐν κραδίῃ ἐπεπήγει,
ἥ ῥά οἱ ἀσπαίρουσα καὶ οὐρίαχον πελέμιζεν
ἔγχεος· ἔνθα δ' ἔπειτ' ἀφίει μένος ὄβριμος Ἄρης.
Ἰδομενεὺς δ' ἔκπαγλον ἐπεύξατο, μακρὸν ἀύσας. 445
"Δηίφοβ', ἦ ἄρα δή τι εἴσκομεν ἄξιον εἶναι

430. *μήτηρ*. The Schol. records her name, Ἐριῶπις.—*ἐκέκαστο*, 'surpassed.' Cf. ii. 530; xiv. 124.—*φρεσὶ*, 'intelligence,' as i. 115, *οὐ δέμας οὔτε φυὴν οὔτ' ἂρ φρένας*, Schol.—*ἔργοισιν*, *ἐριουργίᾳ*.

433. *ὁ ἄριστος*, the Attic use of the article.

435. *θέλξας*, having bewitched, beguiled, so that he did not see his enemy coming. Cf. xii. 254, *αὐτὰρ Ἀχαιῶν θέλγε νόον*. Schol. Vict. *μεταβαλὼν τῆς ὀξυωπίας· ἵστατο γὰρ ἀκίνητος οὐχ ὁρῶν*.—*φαεινὰ*, as inf. 616, *ὄσσε αἱματόεντα*.

437. *στήλη*, the pillar on a tumulus. Cf. xvii. 434, *ἀλλ' ὥστε στήλη μένει ἔμπεδον κ.τ.λ.*, and see on xi. 371. The comma usually placed after *ὑψιπέτηλον* has been removed, the sense being *ἀτρέμας ἑσταότα ὥστε στήλην κ.τ.λ.*

439. *ἀμφὶ*, 'on him,' viz. with which he was clad. "*Utrobique*, in pectore atque in tergo; nam totum transverberabat Alcathoi corpus ac thoracem." Doederlein.

440. *ἤρκει*, *arcebat;* see vi. 16. This sense establishes the radical identity of *ἀρκέω* and *arceo*, though the Latin verb retained only the older sense, while the Greek took the cognate sense of 'sufficiency.' Buttmann discusses this question not very satisfactorily in Lexil. p. 544. Curtius, Gr. Et. 132, gives the double root *ἀλκ* and *ἀρκ*, and adds, "in the root *ἀρκ* the positive meaning, 'to hold good,' is prominent, in *ἀλκ* the negative one, 'to keep off.'"

441. *αὖον*, see sup. 409.—*ἐρεικόμενος*, viz. *χιτὼν*, being torn into tatters round the place where the spear entered. See xvii. 295, *ἤρικε δ' ἱπποδάσεια κόρυς περὶ δουρὸς ἀκωκῇ*.

443. *πελέμιζεν*. The violent palpitation of the heart made even the spear-end to quiver; a poetical hyperbole.—*ἀφίει μένος*, relaxed, or made to cease, the force of the spear. See xvi. 613; xvii. 529.

446. *ἦ τι κ.τ.λ.*, banter again: literally, 'do we think it at all like, so as to be an equivalent, that three have been slain in place of one?' Mr. Trollope renders it, "Do I conjecture rightly, that three deaths, instead of one, are a just compensation?" Schol. *ἆρα ἴσον ὀφείλομεν στοχάζεσθαι τὸ τρεῖς ἀνθ' ἑνὸς πεφονεῦσθαι, ἢ δῆλον ὅτι μεῖζον καὶ τριπλάσιον;* There was a variant *σ' εἴσκομεν*, arising from ignorance of the digamma, *ϝεϝίσκομεν*. The three are Othryoneus (363), Asius (387), Alca-

τρεῖς ἑνὸς ἀντὶ πεφάσθαι; ἐπεὶ σύ περ εὔχεαι οὕτως,
δαιμόνι'. ἀλλὰ καὶ αὐτὸς ἐναντίον ἵστασ' ἐμεῖο,
ὄφρα ἴδῃ οἷος Ζηνὸς γόνος ἐνθάδ' ἱκάνω,
ὃς πρῶτον Μίνωα τέκε Κρήτῃ ἐπίουρον· 450
Μίνως δ' αὖ τέκεθ' υἱὸν ἀμύμονα Δευκαλίωνα,
Δευκαλίων δ' ἐμὲ τίκτε πολέσσ' ἄνδρεσσιν ἄνακτα
Κρήτῃ ἐν εὐρείῃ· νῦν δ' ἐνθάδε νῆες ἔνεικαν
σοί τε κακὸν καὶ πατρὶ καὶ ἄλλοισι Τρώεσσιν."
ὣς φάτο· Δηίφοβος δὲ διάνδιχα μερμήριξεν, 455
ἤ τινά που Τρώων ἑταρίσσαιτο μεγαθύμων
ἂψ ἀναχωρήσας, ἦ πειρήσαιτο καὶ οἶος.
ὧδε δέ οἱ φρονέοντι δοάσσατο κέρδιον εἶναι,
βῆναι ἐπ' Αἰνείαν. τὸν δ' ὕστατον εὗρεν ὁμίλου
ἑσταότ'· αἰεὶ γὰρ Πριάμῳ ἐπεμήνιε δίῳ, 460

thous (428) in place of Hypsenor (411). Doederlein maintains that εἴσκομεν must stand for the subjunctive, or we must remove the question at πεφάσθαι; "alioquin contraria existit sententia." But εὔχεαι οὕτως refers to 414—416, and ἐπεὶ implies an ellipse; ('which I remind you of,) since' &c. The simple sense is, 'Deïphobus, *you* need not boast, for I have slain three Trojans to your one Grecian.' The Schol. Ven. tells us that Aristarchus read οὕτως, Zenodotus αὔτως.

450. ἐπίουρον, a guardian or ruler (οὖρος). A word, one may suspect, of the Alexandrine rather than the early epic dialect. Cf. Theocr. xxv. 1, φυτῶν ἐπίουρος ἀροτρεύς. Apoll. Rhod. i. 87, Οἰχαλίης ἐπίουροι, ἀπηνέος Εὐρύτου υἷες, and *ib.* iii. 1179. We have however ὑῶν ἐπίουρος in Od. xiii. 405.

451. Δευκαλίωνα. See sup. 307. Gladstone, "Studies," vol. i. p. 109. Those who believe in Homeric "history" speculate on the identity of this Minos with the great Cretan legislator. Prof. Sayce (Journal of Philology, No. 23, p. 40) observes that the older tradition (xiv. 321) made Minos a Phoenician, and that Minos the Gnossian is the later myth followed by Herodotus.—πολέσσι, πολλοῖς. Cf. Od. xix. 172, Κρήτη τις γαῖ' ἔστι,—ἐν δ' ἄνθρωποι πολλοὶ ἀπειρέσιοι.

455—467. Deïphobus hesitates whether to accept the challenge alone, or to invite the aid of some comrade. He decides on the latter, and seeks the aid of Aeneas.

456. ἑταρίσσαιτο, *sibi comitem adjungeret.* See xxiv. 335, ἀνδρὶ ἑταιρίσσαι, i.e. ἕταιρον εἶναι.

457. πειρήσαιτο, try his strength on Idomeneus.

458. δοάσσατο, ἔδοξε. A common Homeric verse. See xxiii. 339.—ἐπὶ, μετὰ, in quest of Aeneas.

460. ἑσταότα, 'standing idle.'—ἐπεμήνιε, he kept up a feeling of resentment against Priam. See on vii. 230.—μετ' ἀνδράσιν, as the Schol. Ven. observes, may be construed indifferently with ἐσθλὸν ἐόντα or with ἀνδράσιν. Schol. Lips. διὰ τοῦτο ἐπεμήνιεν Αἰνείᾳ, διότι παρά του τῶν μάντεων ἤκουσεν ὡς μετὰ τὴν ἅλωσιν τῆς Τροίας μέλλει Αἰνείας κτίσαι πόλιν, καὶ ὅτι συνήργησεν Ἀλεξάνδρῳ εἰς ἁρπαγὴν τῆς Ἑλένης. From the allusion in xi. 58, Αἰνείαν ὃς Τρωσὶ θεὸς ὣς τίετο δήμῳ, it must be inferred that a party in the state, viz. the Dardani, regarded Aeneas as the lawful heir, and the family of Priam as an intruder. Compare xx. 307. We may accept the legend for what it is worth, without assenting to Pope's *dictum,* quoted by Mr. Trollope, that the passage is "purely historical."

οὕνεκ᾽ ἄρ᾽ ἐσθλὸν ἐόντα μετ᾽ ἀνδράσιν οὔ τι τίεσκεν.
ἀγχοῦ δ᾽ ἱστάμενος ἔπεα πτερόεντα προσηύδα.
"Αἰνεία Τρώων βουληφόρε, νῦν σε μάλα χρὴ
γαμβρῷ ἀμυνέμεναι, εἴ πέρ τί σε κῆδος ἱκάνει.
ἀλλ᾽ ἕπευ, Ἀλκαθόῳ ἐπαμύνομεν, ὅς σε πάρος περ 465
γαμβρὸς ἐὼν ἔθρεψε δόμοις ἔνι τυτθὸν ἐόντα·
τὸν δέ τοι Ἰδομενεὺς δουρικλυτὸς ἐξενάριξεν."
ὣς φάτο, τῷ δ᾽ ἄρα θυμὸν ἐνὶ στήθεσσιν ὄρινεν,
βῆ δὲ μετ᾽ Ἰδομενῆα μέγα πτολέμοιο μεμηλώς.
ἀλλ᾽ οὐκ Ἰδομενῆα φόβος λάβε τηλύγετον ὥς, 470
ἀλλ᾽ ἔμεν᾽ ὡς ὅτε τις σῦς οὔρεσιν ἀλκὶ πεποιθώς,
ὅς τε μένει κολοσυρτὸν ἐπερχόμενον πολὺν ἀνδρῶν
χώρῳ ἐν οἰοπόλῳ, φρίσσει δέ τε νῶτον ὕπερθεν·
ὀφθαλμὼ δ᾽ ἄρα οἱ πυρὶ λάμπετον· αὐτὰρ ὀδόντας
θήγει, ἀλέξασθαι μεμαὼς κύνας ἠδὲ καὶ ἄνδρας. 475
ὣς μένεν Ἰδομενεὺς δουρικλυτός, οὐδ᾽ ὑπεχώρει,
Αἰνείαν ἐπιόντα βοηθόον· αὖε δ᾽ ἑταίρους,

464. γαμβρῷ, your brother-in-law, or step-brother, Alcathoüs, who had married the *eldest* sister of Aeneas, sup. 429, and so may be supposed to have known Aeneas as a mere boy, ἔτι τυτθὸν ἐόντα.—κῆδος, family claims, or ties; hence, also, concern for his death.

465. ἐπαμύνομεν, for the aorist subjunctive ἐπαμύνωμεν. There were variants ἐπαμυνέμεν and ἐπαμῦναι.

468—486. Aeneas complies with the request and advances against Idomeneus, who however stands his ground as a wild boar awaits the hunters, and summons five of his most trusty companions to his aid.

469. πτολέμοιο μεμηλώς, 'full of zeal for the fight,' whereas he had before been standing idle, 460. Deïphobus, as a son of Priam, had no right to expect the aid of one with whom he had an hereditary feud; but the relationship between Aeneas and the deceased prevailed over that consideration.

470. τηλύγετον, like one born last, or of aged parents, and therefore weakly, or more pampered than others would be. 'A spoilt child,' Buttm. Lexil. p. 512. See on iii. 175; v. 153.

471. ὡς ὅτε σῦς. This is one of those grand similes from animal life so common in Homer and so remarkable for their exact knowledge and observation. The Schol. Vict. remarks, that the comparison with the boar suits a man somewhat elderly (sup. 361) better than that with a fiery lion would have done.

472. κολοσυρτὸν, the train of hunters; more literally, 'the rabble rout.'

475. ἠδὲ καί. He is prepared to defend himself against both dogs and men, trusting to his terrible and deadly tusk, ἀλκὶ πεποιθὼς, 471.—θήγει, cf. xi. 416, θήγων λευκὸν ὀδόντα μετὰ γναμπτῇσι γένυσσιν.

477. βοηθόον, as the Schol. Vict. remarks, is nowhere used by Homer in the sense of σύμμαχον, which is rather an Alexandrine use, as Theocr. xxii. 23. In xvii. 481 βοηθόον ἅρμα occurs (where see the note), and in Pind. Nem. vii. 33, where βοαθόων (if the genitive be adopted, and not βοαθόον) appears to mean ἡρώων. Here the most obvious sense is certainly σύμμαχον, and the same question suggests itself as on ἐπίουρος sup. 450, respecting the possibility of Alexandrine interpolations.

Ἀσκάλαφόν τ' ἐσορῶν Ἀφαρῆά τε Δηίπυρόν τε
Μηριόνην τε καὶ Ἀντίλοχον, μήστωρας ἀυτῆς.
τοὺς ὅ γ' ἐποτρύνων ἔπεα πτερόεντα προσηύδα. 480
"δεῦτε, φίλοι, καί μ' οἴῳ ἀμύνετε. δείδια δ' αἰνῶς
Αἰνείαν ἐπιόντα πόδας ταχύν, ὅς μοι ἔπεισιν,
ὃς μάλα καρτερός ἐστι μάχῃ ἔνι φῶτας ἐναίρειν·
καὶ δ' ἔχει ἥβης ἄνθος, ὅ τε κράτος ἐστὶ μέγιστον.
εἰ γὰρ ὁμηλικίη γε γενοίμεθα τῷδ' ἐπὶ θυμῷ, 485
αἶψά κεν ἠὲ φέροιτο μέγα κράτος ἠὲ φεροίμην."
ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἕνα φρεσὶ θυμὸν ἔχοντες
πλησίοι ἔστησαν, σάκε' ὤμοισι κλίναντες.
Αἰνείας δ' ἑτέρωθεν ἐκέκλετο οἷς ἑτάροισιν,
Δηίφοβόν τε Πάριν τ' ἐσορῶν καὶ Ἀγήνορα δῖον, 490
οἵ οἱ ἅμ' ἡγεμόνες Τρώων ἔσαν· αὐτὰρ ἔπειτα
λαοὶ ἕπονθ', ὡς εἴ τε μετὰ κτίλον ἕσπετο μῆλα
πιόμεν' ἐκ βοτάνης· γάνυται δ' ἄρα τε φρένα ποιμήν.
ὣς Αἰνείᾳ θυμὸς ἐνὶ στήθεσσι γεγήθει,
ὡς ἴδε λαῶν ἔθνος ἐπισπόμενον ἑοῖ αὐτῷ. 495

478. Ἀφαρῆα κ.τ.λ. See ix. 53.

482. ἔπεισιν, ἐπέρχεται, in the present sense usual in Homer.

484. ἥβης ἄνθος. Idomeneus himself was μεσαιπόλιος, sup. 361. Cf. inf. 512.

485. ὁμηλικίη, for ὁμήλικες, 'of the same age with Aeneas.' Zenodotus read ὁμηλικίην, others ὁμηλικίῃ, as appears from the note of Schol. Vict., τινὲς καὶ χωρὶς τοῦ ῑ. In truth, either seems a better reading than the nominative. See however Spitzner's note, who compares Od. iii. 49. 364.— τῷδ' ἐπὶ θυμῷ, 'with (or beside) this courage.' The Schol. Ven. well compares Od. xvi. 99, εἰ γὰρ ἐγὼν οὕτω νέος εἴην τῷδ' ἐπὶ θυμῷ.

486. φέροιτο κ.τ.λ., 'quickly either he should win a great victory, or I would win it.' That is, 'the contest would not long remain undecided.' Cf. xviii. 308, στήσομαι, ἤ κε φέρῃσι μέγα κράτος, ἦ κε φεροίμην.

487—495. His friends flock to aid Idomeneus; and Aeneas on his part takes courage when he sees himself similarly supported.

488. This verse occurred xi. 593. The συνασπισμὸς or close packing of the men is described, where each shield rests on the back of him next in front.

490. Deïphobus, who at 463 had summoned Aeneas, is now in turn called upon by him; which the Schol. interprets as a reproach for his backwardness.—οἵ ἅμα, 'together with himself.' They were leaders, and as a consequence (ἔπειτα) the people followed them as a flock of sheep follows the ram. For κτίλος see iii. 196.—βοτάνης, 'the pasture.' The Schol. Ven. wrongly explains it by μετὰ τὴν βόσκησιν.—πιόμενα, the future; the ι is here long, as in the Attic.—γάνυται, the shepherd is pleased at the sight, viz. at the long and orderly row. Cf. viii. 555, γέγηθε δέ τε φρένα ποιμήν.

495. ἐπισπόμενον, 'that attended him,' the epic aorist, and slightly different in sense from ἐφεπόμενον, 'following him.' The sense appears to be, that Aeneas was proud of the number of his adherents, including some of the sons of Priam, to whom personally he was hostile.—ἑοῖ, for Ϝοῖ.

οἱ δ' ἀμφ' Ἀλκαθόῳ αὐτοσχεδὸν ὡρμήθησαν
μακροῖσι ξυστοῖσι· περὶ στήθεσσι δὲ χαλκός
σμερδαλέον κονάβιζε τιτυσκομένων καθ' ὅμιλον
ἀλλήλων. δύο δ' ἄνδρες ἀρήιοι ἔξοχον ἄλλων,
Αἰνείας τε καὶ Ἰδομενεύς, ἀτάλαντοι Ἄρηι, 500
ἵεντ' ἀλλήλων ταμέειν χρόα νηλέι χαλκῷ.
Αἰνείας δὲ πρῶτος ἀκόντισεν Ἰδομενῆος·
ἀλλ' ὃ μὲν ἄντα ἰδὼν ἠλεύατο χάλκεον ἔγχος,
αἰχμὴ δ' Αἰνείαο κραδαινομένη κατὰ γαίης
ᾤχετ', ἐπεί ῥ' ἅλιον στιβαρῆς ἀπὸ χειρὸς ὄρουσεν. 505
Ἰδομενεὺς δ' ἄρα Οἰνόμαον βάλε γαστέρα μέσσην,
ῥῆξε δὲ θώρηκος γύαλον, διὰ δ' ἔντερα χαλκός
ἤφυσ'· ὃ δ' ἐν κονίῃσι πεσὼν ἕλε γαῖαν ἀγοστῷ.
Ἰδομενεὺς δ' ἐκ μὲν νέκυος δολιχόσκιον ἔγχος
ἐσπάσατ', οὐδ' ἄρ' ἔτ' ἄλλα δυνήσατο τεύχεα καλά 510
ὤμοιιν ἀφελέσθαι· ἐπείγετο γὰρ βελέεσσιν.
οὐ γὰρ ἔτ' ἔμπεδα γυῖα ποδῶν ἦν ὁρμηθέντι,
οὔτ' ἄρ' ἐπαΐξαι μεθ' ἑὸν βέλος οὔτ' ἀλέασθαι·
τῷ ῥα καὶ ἐν σταδίῃ μὲν ἀμύνετο νηλεὲς ἦμαρ,

496—525. They fight over the body of Alcathoüs, but especially Aeneas and Idomeneus meet in deadly fray. The latter, in slowly retiring, is aimed at by Deïphobus, who misses him, but strikes Ascalaphus, a son of Poseidon.

496. αὐτοσχεδόν. Schol. Ven. ὡς σχέδην καὶ συστάδην ἀγωνιούμενοι. 'But now the comrades of Alcathoüs rushed to close conflict in the fray.'—ξυστοῖσι, *hastilibus*. Schol. λείπει δόρασιν.

499. ἔξοχον, adverbially, *prae aliis*. Compare ix. 641.

502. πρῶτος. Not for πρότερος, *ultro*, but in the sense of ἀρχόμενος τῆς μάχης.

504. κατὰ γαίης. The context shows the meaning to be 'into the earth;' literally, perhaps, 'down towards the earth.' Compare iii. 217, κατὰ χθονὸς ὄμματα πήξας, and xi. 358, ὅθι οἱ κατα-είσατο γαίης.

508. διήφυσε, 'let out through the wound,' *effudit*. Cf. iv. 526, ἐκ δ' ἄρα πᾶσαι χύντο χαμαὶ χολάδες. Od. xix. 450, πολλὸν δέ διήφυσε σαρκὸς ὀδόντι. So Doederlein. But διαφύσσειν might here mean 'to drain away the blood through the wound.'

512. οὐ γὰρ κ.τ.λ. 'For his lower limbs had not now the firm tread (to support him) either in rushing at his foe after (discharging) his javelin, nor in avoiding (his attack).' He was too old either to assault or to retreat with sufficient speed. Cf. 485. Doederlein seems to be right in explaining μεθ' ἑὸν βέλος thus, and not, as usual, of *recovering* the weapon, which in fact had been done at 510. Perhaps however it is a *general* description of activity; 'he could not, like a younger man, run to pick up a dart that had been thrown, nor nimbly avoid an assailant.' In the Schol. Vict. ὅτι μετὰ τὸ λαβεῖν τὸ ἴδιον ἔγχος οὐκ ἦν αὐτῷ ἐγκλῖναι, we should read μετὰ τὸ βαλεῖν κ.τ.λ.

514. τῷ ῥα κ.τ.λ. 'For this reason he was able in the pitched battle to ward off from himself pitiless fate, but more than that (οὐκέτι) his feet would not do, in carrying him nimbly off to escape

τρέσσαι δ' οὐκέτι ῥίμφα πόδες φέρον ἐκ πολέμοιο. 515
τοῦ δὲ βάδην ἀπιόντος ἀκόντισε δουρὶ φαεινῷ
Δηίφοβος· δὴ γάρ οἱ ἔχεν κότον ἐμμενὲς αἰεί.
ἀλλ' ὅ γε καὶ τόθ' ἅμαρτεν, ὃ δ' Ἀσκάλαφον βάλε δουρί,
υἱὸν Ἐνυαλίοιο· δι' ὤμου δ' ὄβριμον ἔγχος
ἔσχεν· ὃ δ' ἐν κονίῃσι πεσὼν ἕλε γαῖαν ἀγοστῷ. 520
οὐδ' ἄρα πώ τι πέπυστο βριήπυος ὄβριμος Ἄρης
υἷος ἑοῖο πεσόντος ἐνὶ κρατερῇ ὑσμίνῃ,
ἀλλ' ὅ γ' ἄρ' ἄκρῳ Ὀλύμπῳ ὑπὸ χρυσέοισι νέφεσσιν
ἧστο, Διὸς βουλῇσιν ἐελμένος, ἔνθα περ ἄλλοι
ἀθάνατοι θεοὶ ἦσαν ἐεργόμενοι πολέμοιο. 525
οἱ δ' ἀμφ' Ἀσκαλάφῳ αὐτοσχεδὸν ὡρμήθησαν.
Δηίφοβος μὲν ἀπ' Ἀσκαλάφου πήληκα φαεινήν
ἥρπασε, Μηριόνης δὲ θοῷ ἀτάλαντος Ἄρηι
δουρὶ βραχίονα τύψεν ἐπάλμενος, ἐκ δ' ἄρα χειρός
αὐλῶπις τρυφάλεια χαμαὶ βόμβησε πεσοῦσα. 530

from the fight.'—τρέσσαι, ὥστε φυγεῖν ἐκ πολέμου. For this use of the word the Schol. compares v. 256, τρεῖν μ' οὐκ ἐᾷ Παλλὰς Ἀθήνη.

517. ἔχεν κότον. The Schol. Vict. says that according to Ibycus and Simonides, Deïphobus and Idomeneus were rival lovers of Helen; and according to the common legend she had been the wife of Deïphobus, whence Aeschylus calls her πολυάνωρ, Agam. 62. But the Schol. adds that the ill-feeling was rather διὰ τοὺς πεσόντας, viz. on account of the greater number slain by Idomeneus. Doederlein explains δὴ γὰρ κ.τ.λ., "*jam ante* quam ipsi occurrerat, ob Idomenei famam."

518. καὶ τότε, on this occasion as well as before, viz. at 404.—Ἀσκάλαφον, see xv. 112.

520. ἔσχεν, διέσχεν or ἐξέσχεν.

521—525. These verses read very like an addition. βριήπυος, 'strong-voiced,' is only found here, and it is difficult to defend it by analogy. It seems compounded of βρι and ἠπύω, but Doederlein will have it to be a shortened form of βαρυήπιος. The ignorance of a god respecting human affairs was criticized by the old commentators, but explained on the ground of the τὸ ἀνθρωποειδὲς of the Homeric gods. Besides, Ares, as Mr. Gladstone has pointed out, is a very stupid god. There is much truth in the remark of Prof. Sayce, that the Iliad seems to "breathe the spirit of Aristophanes" in its theology, and that "there runs through it a mocking laugh which holds up to scorn all that had once claimed the deepest reverence of the Greek people" (Journ. of Phil., 23 p. 37–8).

522. υἷος. The genitive perhaps depends on τι, 'he had not yet heard any thing about his son's (Ascalaphus') fall. See on xvii. 102.

524. ἐελμένος, 'kept close,' κεκλεισμένος, Schol. Lips. See viii. 11, sup. 9, and for the perfect of εἴλω, xxiv. 662, οἶσθα γὰρ ὡς κατὰ ἄστυ ἐέλμεθα. Both εἴλειν and ἔργειν were digammated words.

526—539. Deïphobus is wounded by Meriones in despoiling the corpse, but is rescued by his own brother Polites, and borne away to the city in a chariot.

526. Compare sup. 496.

528. ἥρπασε. The Schol. remarks on this word, different from the σκυλεύειν of the Greek party, who habitually despoiled the dead. Here, he says, Deïphobus ὥσπερ κλοπῇ κέχρηται.

530. αὐλῶπις. See on v. 182; xi. 353. The word βόμβησε implies, and indeed

Μηριόνης δ' ἐξαῦτις ἐπάλμενος, αἰγυπιὸς ὥς,
ἐξέρυσε πρυμνοῖο βραχίονος ὄβριμον ἔγχος,
ἂψ δ' ἑτάρων εἰς ἔθνος ἐχάζετο. τὸν δὲ Πολίτης
αὐτοκασίγνητος, περὶ μέσσῳ χεῖρε τιτήνας,
ἐξῆγεν πολέμοιο δυσηχέος, ὄφρ' ἵκεθ' ἵππους 535
ὠκέας, οἵ οἱ ὄπισθε μάχης ἠδὲ πτολέμοιο
ἕστασαν ἡνίοχόν τε καὶ ἅρματα ποικίλ' ἔχοντες·
οἳ τόν γε προτὶ ἄστυ φέρον βαρέα στενάχοντα,
τειρόμενον· κατὰ δ' αἷμα νεουτάτου ἔρρεε χειρός.
οἱ δ' ἄλλοι μάρναντο, βοὴ δ' ἄσβεστος ὀρώρει. 540
ἔνθ' Αἰνέας Ἀφαρῆα Καλητορίδην ἐπορούσας
λαιμὸν τύψ', ἐπὶ οἷ τετραμμένον, ὀξέι δουρί·
ἐκλίνθη δ' ἑτέρωσε κάρη, ἐπὶ δ' ἀσπὶς ἑάφθη
καὶ κόρυς, ἀμφὶ δέ οἱ θάνατος χύτο θυμοραϊστής.
Ἀντίλοχος δὲ Θόωνα μεταστρεφθέντα δοκεύσας 545
οὔτασ' ἐπαΐξας, ἀπὸ δὲ φλέβα πᾶσαν ἔκερσεν,

imitates, a metallic ring as the helm fell.

532. πρυμνοῖο, Schol. ἄκρου, τοῦ πρὸς τὸν ὦμον. Cf. inf. 705.

533. Πολίτης, a son of Priam, ii. 791; and so brother of Deïphobus.—τιτήνας, τείνας, throwing his arms round his waist. Schol. Lips. ἤγουν ἀγκαλισάμενος. —χεῖρε, "ambas manus, ita ut portanti similior esset quam ducenti," Doed.

536. οἱ ὄπισθε. See sup. 385.

539. νεουτάτου. See xviii. 536.—τειρόμενον, cf. v. 352.

540—559. The fight over the corpse of Ascalaphus continues. Aeneas slays Aphareus, and Thöon falls to Antilochus, who is prevented by the Trojans from despoiling him, but is protected by Poseidon from receiving any hurt.

541. Αἰνέας, a dissyllable, compared by Herodianus with Ἑρμέας. Schol. Ven. 2.

543. ἑτέρωσε. Not 'on one side,' but 'in the other direction,' i. e. backwards, as the blow was received in front. So Doederlein, who compares xiv. 18, οὔτ' ἄρα τε προκυλίνδεται οὐδ' ἑτέρωσε.—ἑάφθη. This form occurs only here and in the similar passage xiv. 419. The ancients seem generally to have referred it to ἕπω or ἕπομαι; but the more tenable opinion is, that it is a resolved form of argument for ἥφθη, like ἑάλωκεν, ἑάγη, ἑήνδανε, ἕεστο, &c., although ἅπτειν is not one of the regularly digammated verbs. Curtius, Gr. Et. 501, classes this word under the forms from ἅπτω. Mr. Trollope's explanation accords with this view, "by tmesis, and Ionicè for ἐφήφθη, from ἐφάπτω, *to annex*." Hesychius has ἑάφθη· ἐκάμφθη· ἐβλάβη. Tyrannion (ap. Schol. Ven.) explained it οἱονεὶ συνήφθη αὐτῷ. Can this have been a *spurious* form, introduced by an imitator or compiler, as if a synonym of ἐάγη? Buttmann (Lexil. p. 242 seqq.) has a long discussion on the word, and Spitzner also in Excursus xxiv., but neither with very satisfactory results. The sense seems to be, 'as to it (viz. the head) were fastened both the shield and the helm.' The weight of the shield, borne on the neck and shoulder by the τελαμών, tended to draw the head backwards. Doederlein refers καὶ κόρυς to ἐκλίνθη, making the intermediate words parenthetical.

544. θυμοραιστής. Hesych. θυμοφθόρος· ῥαῖσαι γὰρ τὸ φθεῖραι καὶ ῥῆξαι. See xvi. 414 and 591.

546. φλέβα, the jugular vein, which extends along the back from the liver.

ἥ τ' ἀνὰ νῶτα θέουσα διαμπερὲς αὐχέν' ἱκάνει·
τὴν ἀπὸ πᾶσαν ἔκερσεν· ὁ δ' ὕπτιος ἐν κονίῃσιν
κάππεσεν, ἄμφω χεῖρε φίλοις ἑτάροισι πετάσσας.
Ἀντίλοχος δ' ἐπόρουσε, καὶ αἴνυτο τεύχε' ἀπ' ὤμων 550
παπταίνων· Τρῶες δὲ περισταδὸν ἄλλοθεν ἄλλος
οὔταζον σάκος εὐρὺ παναίολον, οὐδὲ δύναντο
εἴσω ἐπιγράψαι τέρενα χρόα νηλέι χαλκῷ
Ἀντιλόχου· πέρι γάρ ῥα Ποσειδάων ἐνοσίχθων
Νέστορος υἱὸν ἔρυτο καὶ ἐν πολλοῖσι βέλεσσιν. 555
οὐ μὲν γάρ ποτ' ἄνευ δηίων ἦν, ἀλλὰ κατ' αὐτούς
στρωφᾶτ'· οὐδέ οἱ ἔγχος ἔχ' ἀτρέμας, ἀλλὰ μάλ' αἰεί
σειόμενον ἐλέλικτο· τιτύσκετο δὲ φρεσὶ ᾗσιν
ἤ τευ ἀκοντίσσαι ἠὲ σχεδὸν ὁρμηθῆναι.
ἀλλ' οὐ λῆθ' Ἀδάμαντα τιτυσκόμενος καθ' ὅμιλον 560
Ἀσιάδην, ὅ οἱ οὖτα μέσον σάκος ὀξέι χαλκῷ
ἐγγύθεν ὁρμηθείς· ἀμενήνωσεν δέ οἱ αἰχμήν
κυανοχαῖτα Ποσειδάων βιότοιο μεγήρας.

550. *αἴνυτο*, elsewhere (iv. 531) an epic aorist, seems here the imperfect.

553. *ἐπιγράψαι*, to graze the skin within or behind the shield. Compare iv. 139.

555. *ἐν πολλοῖσι.* Schol. Vict. *καὶ ἐν ταῖς ἄλλαις μάχαις· οὐ γὰρ νῦν βάλλεται, ἀλλ' οὐτάζεται.* Cf. 552. But the more natural sense is, 'even amidst a storm of darts.'—*πέρι*, either in the intensive sense, *περισσῶς*, or briefly for *περιβαίνων*, *περιέπων*. He protected him *all round*, that no darts might hurt him from any direction.

556—559. *ἦν*, viz. Antilochus. It seems not improbable that these four lines, perhaps including even the preceding couplet, were added by a rhapsodist or interpolator. The use of *τιτύσκετο*, 'he aimed,' i. e. 'desired,' is peculiar to this passage; and the phrase *ἄνευ δηΐων εἶναι*, 'to have no enemies to contend with,' is a strange one. We can hardly attribute to *ἄνευ* the sense of *ἀφίστασθαι πολεμίων*, though the context points to it.—*ἔχ' ἀτρέμας*, scil. *ἦν*, or (with Doederlein) *quiete tenebat hastam suam.*—*ἐλέλικτο*, 'was made to quiver by shaking it,' *κραδαινόμενον*. This too is an unwonted sense of *ἑλίσσειν*.

560—575. Antilochus is at last wounded by Adamas, but only slightly, through the intervention of Poseidon. In retreating, Adamas is himself slain by Meriones.

560. *Ἀδάμαντα.* This hero was mentioned at xii. 140, and occurs inf. 759 and 771. He is introduced here in a passage remarkable for words *ἅπαξ λεγόμενα* (as *ἀμενηνοῦν*, *σκῶλος*, *ἰλλάσιν*), and for the idiom *μεγαίρειν τινί τινος*, which has a rather doubtful parallel in iv. 54, *τάων οὔ τοι ἐγὼ πρόσθ' ἵσταμαι οὐδὲ μεγαίρω.* As for *ἀμενήνωσε*, it is formed from *ἀμενηνὸς*, 'weak,' 'powerless,' on the analogy of *ἀτιμόω*, from *ἄτιμος*, *ἀϊστόω*, from *ἄϊστος*.

563. *μεγήρας.* Poseidon allowed the shield to be hit, but not the life to be taken; thus conceding rather the appearance than the reality of a victory. Buttmann (Lexil. p. 408) follows Heyne in supplying *ἔγχει*, not *Ἀδάμαντι.* "The god deprives *the spear* of its force, i. e. refuses to permit it to take away the life of Antilochus." Mr. Trollope renders it, 'anxious for his life,' supplying *ἕνεκα*. Lord Derby is more correct: "But dark-hair'd Neptune grudged the hero's life." Heyne, "*avertens eam a*

καὶ τὸ μὲν αὐτοῦ μεῖν' ὥς τε σκῶλος πυρίκαυστος,
ἐν σάκει Ἀντιλόχοιο, τὸ δ' ἥμισυ κεῖτ' ἐπὶ γαίης. 565
ἂψ δ' ἑτάρων ἐς ἔθνος ἐχάζετο κῆρ' ἀλεείνων.
Μηριόνης δ' ἀπιόντα μετασπόμενος βάλε δουρί
αἰδοίων τε μεσηγὺ καὶ ὀμφαλοῦ, ἔνθα μάλιστα
γίγνετ' Ἄρης ἀλεγεινὸς ὀϊζυροῖσι βροτοῖσιν.
ἔνθα οἱ ἔγχος ἔπηξεν· ὁ δὲ σπόμενος περὶ δουρί 570
ἤσπαιρ' ὡς ὅτε βοῦς, τόν τ' οὔρεσι βουκόλοι ἄνδρες
ἰλλάσιν οὐκ ἐθέλοντα βίῃ δήσαντες ἄγουσιν.
ὣς ὁ τυπεὶς ἤσπαιρε μίνυνθά περ, οὔ τι μάλα δήν,
ὄφρα οἱ ἐκ χροὸς ἔγχος ἀνεσπάσατ' ἐγγύθεν ἐλθὼν
ἥρως Μηριόνης· τὸν δὲ σκότος ὄσσε κάλυψεν, 575
Δηίπυρον δ' Ἕλενος ξίφεϊ σχεδὸν ἤλασε κόρσην

vita Antilochi, h. e. vetans ne eum Adamas vita privaret." Doederlein prefers to supply Ἀδάμαντι. It is almost a matter of indifference. Schol. Lips. φθονήσας Ἀδάμαντι μὴ τὸν βίον Ἀντιλόχου ἀφέληται· ἢ φθονήσας Ἀδάμαντι τοῦ βίου καὶ ποιήσας αὐτὸν ἀναιρεθῆναι. The Schol. Vict. adds, μεγαίρειν δὲ τὸ φθονεῖν Σαλαμίνιοι λέγουσι.

564. τὸ μέν. Part of it, the point, broke off as readily as the charred end of a stick or cudgel, while the other part fell on the ground. Schol. Ven. οἱ γὰρ ἄγροικοι ἀποξύνοντες τὰ ξύλα πυρακτοῦσι τὸ ἄκρον.—χρῶνται δὲ αὐτῷ ἀντὶ αἰχμῆς. This is the *ambustus torris* and the *usta sudes* of the Roman poets. The comparison, ὥστε σκῶλος, lies in the hardness yet brittleness of the burnt stick, which penetrates a little way, and then breaks off. Schol. ἐπεὶ οὖν καὶ τὸ δόρυ οὐ σφόδρα τὴν δύναμιν ἐνεργὸν εἶχεν, ἔμεινε, φησὶν, ἐπὶ τοσοῦτο διελθὸν ὅσον καὶ σκῶλος περονῆσαι δύναται. Mr. Trollope renders it "a part of it, as long as a peasant's stake;" but this should rather have been ὅσον than ὥστε.

566. ἐχάζετο, scil. Adamas.

567. μετασπόμενος, overtaking. Cf. xvii. 190, ποσὶ κραιπνοῖσι μετασπών.

570. σπόμενος. See xii. 395, ὁ δὲ σπόμενος πέσε δουρὶ πρηνής. He followed the course of the spear, i. e. was carried along or propelled by it, and being impaled on it (περὶ) he struggled like an ox unable to free itself from the withies with which it is tied. "Adamas fugiens a tergo transverberatus Antilochi hasta pronus concidit, itaque hastam et ipsam prorsus ruentem sequitur." Doederlein. Mr. Trollope renders it "falling forward," comparing Aen. xii. 301, 'super ipse secutus,' which however merely means 'following up the blow.' The use of περὶ may be compared with that sup. 554. Cf. viii. 86, σὺν δ' ἵππους ἐτάραξε κυλινδόμενος περὶ χαλκῷ. Spitzner construes περὶ δουρὶ ἤσπαιρε.

572. ἰλλάσιν, bands of withy, or osier. Schol. τοῖς ἐξ ἱμάντων σχοινίοις. As from εἴλειν, 'to twist or screw into a rope,' it takes the digamma, and in sound as nearly resembles our 'willow' as οἰσύη does our 'osier.' From the context, it seems probable that the tying a young wild bull for the purpose of taming it is described. Otherwise there is difficulty in ἄγουσιν. The sense seems to be, 'they lead it away after having tied it fast with willow-bands,' either to subdue it by restraint, or to prevent mischief.

573. ἤσπαιρε. Compare Od. xxii. 473, ἤσπαιρον δὲ πόδεσσι μίνυνθά περ, οὔ τι μάλα δήν.

576. κόρσην, the temple, or side of the head. The 'Thracian' sword seems to resemble the 'two-handed' sword of the middle ages; but the weapon does not, as far as we know, occur at all on the earlier Greek vases.

Θρηικίῳ μεγάλῳ, ἀπὸ δὲ τρυφάλειαν ἄραξεν.
ἣ μὲν ἀποπλαγχθεῖσα χαμαὶ πέσε, καί τις Ἀχαιῶν
μαρναμένων μετὰ ποσσὶ κυλινδομένην ἐκόμισσεν·
τὸν δὲ κατ' ὀφθαλμῶν ἐρεβεννὴ νὺξ ἐκάλυψεν, 580
Ἀτρεΐδην δ' ἄχος εἷλε, βοὴν ἀγαθὸν Μενέλαον·
βῆ δ' ἐπαπειλήσας Ἑλένῳ ἥρωι ἄνακτι,
ὀξὺ δόρυ κραδάων· ὁ δὲ τόξου πῆχυν ἄνελκεν.
τὼ δ' ἄρ' ὁμαρτήδην ὃ μὲν ἔγχεϊ ὀξυόεντι
ἵετ' ἀκοντίσσαι, ὃ δ' ἀπὸ νευρῆφιν ὀιστῷ. 585
Πριαμίδης μὲν ἔπειτα κατὰ στῆθος βάλεν ἰῷ
θώρηκος γύαλον, ἀπὸ δ' ἔπτατο πικρὸς ὀιστός.
ὡς δ' ὅτ' ἀπὸ πλατέος πτυόφιν μεγάλην κατ' ἀλωήν
θρώσκωσιν κύαμοι μελανόχροες ἢ ἐρέβινθοι
πνοιῇ ὕπο λιγυρῇ καὶ λικμητῆρος ἐρωῇ, 590
ὣς ἀπὸ θώρηκος Μενελάου κυδαλίμοιο
πολλὸν ἀποπλαγχθεὶς ἑκὰς ἔπτατο πικρὸς ὀιστός.
Ἀτρεΐδης δ' ἄρα χεῖρα, βοὴν ἀγαθὸς Μενέλαος,
τὴν βάλεν ᾗ ῥ' ἔχε τόξον ἐύξοον· ἐν δ' ἄρα τόξῳ

578. ἀποπλαγχθεῖσα, driven to a distance by the violence of a blow. For τρυφάλεια see on iii. 371.—καί τις, 'some one, perhaps,' the act as well as the person being left indefinite, ἡδέως πάνυ καὶ ἀξιοπίστως, says the Schol. Vict.—ἐκόμισσεν, see ii. 875; iii. 378.

581—600. Menelaus is enraged at the death of Deipyrus, and attacks Helenus. The latter lets fly an arrow without effect, and is wounded in the bow-hand by the lance of Menelaus.

582. ἐπαπειλήσας, 'after uttering threats against him,' i.e. after first using words, and following them up by immediate action. This is an Attic compound, e.g. Soph. Antig. 408, and hardly a form of the archaic period. Doederlein would read βῆ δ' ἐπ' ἀπειλήσας.—τόξου πῆχυν, the curved handle of the bow.

584. ὁμαρτήδην, *eodem impetu*. So Bekker and Doederlein with Aristarchus. Spitzner, Heyne, Trollope prefer ὁμαρτήτην, the dual verb.—ὀξυόεντι, see v. 50.—ἀπὸ νευρῆφιν, viii. 309. So below in 588, the suffix φιν gives to the genitive a locative meaning.

588—590. The process of winnowing peas and beans, or rather, of knocking them out of the dry pods by shaking and tossing them on a winnowing-shovel, seems here described. Schol. Ven. πτύον δέ ἐστιν ἐν ᾧ τὰ ἠλοημένα γεννήματα ἀναβάλλουσι χωρίζοντες. Schol. Lips. λέγει ὅτι καὶ ῥωμαλέος ἔσται ὁ λικμῶν πρὸς τὸ ἀναβάλλειν αὐτὰ, τὸν ἄνεμον ἔχων συνεργόν. The effect of the wind (πνοιῇ) and the jerk or effort of the winnower (ἐρωῇ) are combined in a manner not very easy to understand, since the heavy pods would hardly be blown away like light chaff. The point of the comparison lies in the distance and the suddenness of the recoil.—λικμητὴρ is only found here; ἀνδρῶν λικμώντων in v. 500.

594. ᾗ, 'in which he held the bow.' If τῇ βάλεν were read, it would mean 'where,' as in xii. 389, ᾗ ἴδε γυμνωθέντα βραχίονα. There was another reading, rejected by Aristarchus, ἣ ῥ' ἔχε τόξον. The hand was struck as it grasped the bow, and the lance went through the hand and entered the wood, where it stuck so fast that it was dragged along in the retreat.

ἀντικρὺς διὰ χειρὸς ἐλήλατο χάλκεον ἔγχος. 595
ἂψ δ' ἑτάρων εἰς ἔθνος ἐχάζετο κῆρ' ἀλεείνων,
χεῖρα παρακρεμάσας· τὸ δ' ἐφέλκετο μείλινον ἔγχος.
καὶ τὸ μὲν ἐκ χειρὸς ἔρυσεν μεγάθυμος Ἀγήνωρ,
αὐτὴν δὲ ξυνέδησεν ἐυστρεφεῖ οἰὸς ἀώτῳ,
σφενδόνῃ, ἣν ἄρα οἱ θεράπων ἔχε, ποιμένι λαῶν. 600
Πείσανδρός δ' ἰθὺς Μενελάου κυδαλίμοιο
ἤιε· τὸν δ' ἄγε μοῖρα κακὴ θανάτοιο τέλοσδε,
σοὶ Μενέλαε δαμῆναι ἐν αἰνῇ δηιοτῆτι.
οἳ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
Ἀτρεΐδης μὲν ἅμαρτε, παραὶ δέ οἱ ἐτράπετ' ἔγχος, 605
Πείσανδρος δὲ σάκος Μενελάου κυδαλίμοιο
οὔτασεν, οὐδὲ διαπρὸ δυνήσατο χαλκὸν ἐλάσσαι·
ἔσχεθε γὰρ σάκος εὐρύ, κατεκλάσθη δ' ἐνὶ καυλῷ
ἔγχος· ὃ δὲ φρεσὶ ᾗσι χάρη καὶ ἐέλπετο νίκην.
Ἀτρεΐδης δὲ ἐρυσσάμενος ξίφος ἀργυρόηλον 610
ἆλτ' ἐπὶ Πεισάνδρῳ· ὃ δ' ὑπ' ἀσπίδος εἵλετο καλὴν

598. ἐρύω, as nearly always, takes the digamma.

599. ἐυστρόφῳ Spitzner, against Aristarchus. This would rather mean 'easily turned round,' while εὐστρεφὴς is 'well twisted,' in which sense it often occurs. The strings of the sling, made of worsted threads, not the sling itself, are meant, as the Schol. points out. But it is by no means clear that the sling is mentioned in the Iliad; and σφενδόνη perhaps merely means 'a bandage,' as Doederlein explains it, who refers εὐστρεφὲς to the softness and flexibility of the material, and supposes that the attendant carried such bandages, to be ready at need. For οἰὸς ἀώτῳ see on ix. 661. The attendant or squire is said to hold the sling for the use of his master; whence it may be inferred that the ψιλοὶ used it as well as the bow. See inf. 716.

601—639. Peisander attacks Menelaus, whose shield is struck. The combatants close, and Peisander knocks off his adversary's crest with a battle-axe, but is slain and despoiled with bitter taunts by Menelaus.

604. This verse is cited by Aristoph. Pac. 1273.

607. οὐδὲ, ἀλλ' οὐ.—διαπρὸ, 'further through.'

608. ἔσχεθε. Schol. Lips. ἐπέσχε τὴν ὁρμὴν τοῦ δόρατος. The Schol. Vict. records a variant ἔσχετο.—καυλῷ, the socket.

611. ὑπ' ἀσπίδος. He drew forth from under his shield a fair axe of bronze, set on a haft of olive-wood. The ἀξίνη is mentioned only here and in xv. 711. There is a representation of it on a vase from Nola, but not of very early date, in Millingen, Anc. Mon. Pl. xix. It has a cutting edge on one side of the handle, and a point or spike on the other. The olive-handle of a πέλεκυς is mentioned Od. v. 236, στειλειὸν περικαλλὲς ἐλάϊνον, εὖ ἐναρηρός. It was the custom to carry some weapon of offence under and concealed by the shield. Hence Aesch. Theb. 624, παρ' ἀσπίδος γυμνωθὲν ἁρπάσαι δόρυ. Mr. Newman renders it "he, beneath his buckler crouching, wielded a shining axe of brass, with haft of olive timber." But the Schol. Lips. rightly explains τὴν ὑπὸ τὴν ἀσπίδα κρυπτομένην, ἔφερεν γὰρ πρὸς τὸ κατασχίσαι τὰς ναῦς.—πελέκκῳ, for πελέκῳ, like κυνοκέφαλλος &c., or perhaps for πελεκίῳ, the *i* being sounded like our *y*

ἀξίνην εὔχαλκον ἐλαΐνῳ ἀμφὶ πελέκκῳ
μακρῷ ἐυξέστῳ· ἅμα δ' ἀλλήλων ἐφίκοντο.
ἤ τοι ὁ μὲν κόρυθος φάλον ἤλασεν ἱπποδασείης
ἄκρον ὑπὸ λόφον αὐτόν, ὁ δὲ προσιόντα μέτωπον 615
ῥινὸς ὕπερ πυμάτης· λάκε δ' ὀστέα, τὼ δέ οἱ ὄσσε
πὰρ ποσὶν αἱματόεντα χαμαὶ πέσον ἐν κονίῃσιν,
ἰδνώθη δὲ πεσών. ὁ δὲ λὰξ ἐν στήθεσι βαίνων
τεύχεά τ' ἐξενάριξε καὶ εὐχόμενος ἔπος ηὔδα.
"λείψετέ θην οὕτω γε νέας Δαναῶν ταχυπώλων, 620
Τρῶες ὑπερφίαλοι, δεινῆς ἀκόρητοι ἀυτῆς,
ἄλλης μὲν λώβης τε καὶ αἴσχεος οὐκ ἐπιδευεῖς,
ἣν ἐμὲ λωβήσασθε, κακαὶ κύνες, οὐδέ τι θυμῷ
Ζηνὸς ἐριβρεμέτεω χαλεπὴν ἐδείσατε μῆνιν
ξεινίου, ὅς τέ ποτ' ὔμμι διαφθέρσει πόλιν αἰπήν, 625
οἵ μευ κουριδίην ἄλοχον καὶ κτήματα πολλὰ

613. ἅμα δὲ κ.τ.λ., at the same moment they hit each other, ἔτυχον. The Schol. Ven. 2 wrongly supplies κατά. The idiom is more common in Attic Greek; see on Aesch. Cho. 1022, τόξῳ γὰρ οὔτις πημάτων προσίξεται. Cf. Hes. Opp. 468, βοὸς νώτων ἐφίκηται.

614. φάλον. See on x. 258.

615. ὁ δὲ, Menelaus (struck) Peisander as he came up on the forehead.

617. αἱματόεντα. For the neuter see sup. 435. The old reading seems generally to have been αἱματόεντε.

618. ἰδνώθη. See ii. 266; xii. 205. 'He fell doubled up,' we should say in familiar phrase. Schol. συνεκάμφθη ἐπὶ τένοντα.

620 seqq. The *banter* uttered over a fallen foe has often been noticed, e.g. sup. 446.—οὕτω γε, 'in *this* way, at all events (viz. by being slain), you will leave, i.e. desist from attacking, the ships of the Danai.'—ἀκόρητοι, 'insatiate bawlers,' a phrase of contempt, like κακαὶ κύνες below, where the feminine denotes the unmanly character of barbarians.

622. ἐπιδευεῖς, sc. ὄντες, i.e. δεόμενοι. Or, if a full stop be placed at ἀυτῆς, with Heyne, Spitzner, and Doederlein, we may supply ἔστε, or lastly, construe ἄλλης μὲν λώβης οὐκ ἐπιδευεῖς (ὄντες), νῦν αὖτε μενεαίνετε κ.τ.λ. (inf. 628). But it seems better, with Spitzner, to regard μὲν in 622 as answered by νῦν αὖτε in 628, than with Doederlein to contrast μὲν with ἀλλά ποθι in 630. The sense is, as the Schol. Ven. gives it, τοῖς εἰς ἐμὲ ὑμῖν πεπραγμένοις ἄλλο μὲν οὐδὲν ἐνδεῖ τῶν αἰσχρῶν,—'In general insult and contumely towards me you have not been wanting, nor have you shown any regard to the anger of Ζεὺς Ξείνιος, who will yet punish you for carrying away my wife; and now again you are eager to throw fire on our ships.' The Schol. Ven. however supplies ἐσμὲν with ἐπιδευεῖς, 'we have not been deficient in insults heaped upon us.' Lord Derby construes ἐπιδευεῖς with λείψετε, "Thus shall ye all, insatiate of the fight, Proud Trojans, from before our ships depart, Nor lack your share of insult and of wrong, Such as on me, vile hounds, ye cast erewhile."

624. ἐδείσατε. See xx. 61, Dindorf (ed. Teubner) reads ἐδδείσατε. Curtius, Gr. Et. 647, regards δείδω as a digammated word, for δϝείδω.

625. διαφθέρσει seems shortened from διαφθερέσει, the so-called Attic future διαφθερῶ being formed by the non-pronunciation of the σ.

626. κτήματα. See on iii. 72.—ἀνάγοντες, 'taking back with you;' see iii. 48; vi. 292. Od. i. 123.—μὰψ, *injuria*, *ultro*, i.e. without just cause or provoca-

μάψ οἴχεσθ' ἀνάγοντες, ἐπεὶ φιλέεσθε παρ' αὐτῇ·
νῦν αὖτ' ἐν νηυσὶν μενεαίνετε ποντοπόροισιν
πῦρ ὀλοὸν βαλέειν, κτεῖναι δ' ἥρωας Ἀχαιούς.
ἀλλά ποθι σχήσεσθε, καὶ ἐσσύμενοί περ Ἄρηος. 630
Ζεῦ πάτερ, ἦ τέ σέ φασι περὶ φρένας ἔμμεναι ἄλλων,
ἀνδρῶν ἠδὲ θεῶν· σέο δ' ἐκ τάδε πάντα πέλονται.
οἷον δὴ ἄνδρεσσι χαρίζεαι ὑβριστῇσιν,
Τρωσίν, τῶν μένος αἰὲν ἀτάσθαλον, οὐδὲ δύνανται
φυλόπιδος κορέσασθαι ὁμοιΐου πολέμοιο. 635
πάντων μὲν κόρος ἐστί, καὶ ὕπνου καὶ φιλότητος
μολπῆς τε γλυκερῆς καὶ ἀμύμονος ὀρχηθμοῖο,
τῶν πέρ τις καὶ μᾶλλον ἐέλδεται ἐξ ἔρον εἶναι
ἢ πολέμου· Τρῶες δὲ μάχης ἀκόρητοι ἔασιν."
ὣς εἰπὼν τὰ μὲν ἔντε' ἀπὸ χροὸς αἱματόεντα 640
συλήσας ἑτάροισι δίδου Μενέλαος ἀμύμων,
αὐτὸς δ' αὖτ' ἐξαῦτις ἰὼν προμάχοισιν ἐμίχθη.
ἔνθα οἱ υἱὸς ἐπᾶλτο Πυλαιμένεος βασιλῆος

tion.—οἴχεσθε and φιλέεσθε are imperfect tenses, 'You went off with her when you were being entertained at her house,' thereby aggravating the crime by violating the laws of hospitality. Schol. Min. ἐπεὶ φιλοφροσύνης καὶ ξενίας ἐτύχετε. Aesch. Ag. 390, οἷος καὶ Πάρις ἐλθὼν εἰς δόμον τὸν Ἀτρειδᾶν ᾔσχυνε ξενίαν τράπεζαν κλοπαῖσι γυναικός. The narrative was given in full in the Κύπρια ἔπη.

630. ποθι, i.e. που. 'But now, methinks, you will be stopped, even though eager for the war.' Bekker and Dindorf, by a comma after περ, make the genitive depend on σχήσεσθε. But cf. sup. 315, καὶ ἐσσύμενον πολέμοιο.

632. σέο δ' κ.τ.λ. 'And yet it is from thee that all these things do come.' He suppresses, as the Schol. observes, the reproachful words σὺ δ' ἀνόητος ἦσθ' ἄρα. Doederlein places in a parenthesis ἦ τέ σε—πέλονται, and construes Ζεῦ πάτερ, οἷον δὴ χαρίζεαι. He objects (needlessly) to οἷον in the sense of ὅτι τοῖον. Mr. Trollope also explains it by ὅτι τοιοῦτον, "in as much as." (Rather, 'in such a way you are gratifying,' &c.) But the Schol. Lips. more correctly regards it as an exclamation, ἔστι δὲ μετὰ θαύματος καὶ μέμψεως. 'How you are favouring those insolent men, the Trojans!' Cf. xv. 287, οἷον δ' αὖτ' ἐξαῦτις ἀνέστη, κῆρας ἀλύξας, Ἕκτωρ.

635. ὁμοιΐου. Doederlein is perhaps right in taking this epithet not as a common-place, but with a special meaning. 'They cannot be satisfied with the war, even though hitherto it has been equal, and they have not gained the least advantage over the foe.'

638. ἐξ ἔρον εἶναι (ἵημι), like the familiar ἐξ ἔρον ἕντο, 'to put off, or resign, the desire' of something.

640. The position of the article and the order of the words show that αἱματόεντα is a quasi-predicate, 'he stripped from the body the arms, all bloody as they were.' Cf. Thuc. iii. 22, φρυκτοί τε ᾔροντο ἐς τὰς Θήβας πολέμιοι, 'lights were held up towards Thebes to indicate a movement on the part of the enemy.'

643—659. Menelaus has scarcely retired back to the ranks before he is attacked by another Trojan, who fails in the attempt, and in retreating is wounded in the pelvis with an arrow by Meriones, and carried into Troy by his companions to die.

Ἁρπαλίων, ὅ ῥα πατρὶ φίλῳ ἕπετο πτολεμίξων
ἐς Τροίην, οὐδ᾽ αὖτις ἀφίκετο πατρίδα γαῖαν· 645
ὅς ῥα τότ᾽ Ἀτρεΐδαο μέσον σάκος οὔτασε δουρί
ἐγγύθεν, οὐδὲ διαπρὸ δυνήσατο χαλκὸν ἐλάσσαι,
ἂψ δ᾽ ἑτάρων ἐς ἔθνος ἐχάζετο κῆρ᾽ ἀλεείνων,
πάντοσε παπταίνων, μή τις χρόα χαλκῷ ἐπαύρῃ.
Μηριόνης δ᾽ ἀπιόντος ἵη χαλκήρε᾽ ὀιστόν 650
καί ῥ᾽ ἔβαλε γλουτὸν κάτα δεξιόν· αὐτὰρ ὀιστός
ἀντικρὺς κατὰ κύστιν ὑπ᾽ ὀστέον ἐξεπέρησεν.
ἑζόμενος δὲ καταῦθι, φίλων ἐν χερσὶν ἑταίρων
θυμὸν ἀποπνείων, ὥς τε σκώληξ ἐπὶ γαίῃ
κεῖτο ταθείς· ἐκ δ᾽ αἷμα μέλαν ῥέε, δεῦε δὲ γαῖαν. 655
τὸν μὲν Παφλαγόνες μεγαλήτορες ἀμφεπένοντο,
ἐς δίφρον δ᾽ ἀνέσαντες ἄγον προτὶ Ἴλιον ἱρήν
ἀχνύμενοι. μετὰ δέ σφι πατὴρ κίε δάκρυα λείβων,
ποινὴ δ᾽ οὔ τις παιδὸς ἐγίγνετο τεθνηῶτος,
τοῦ δὲ Πάρις μάλα θυμὸν ἀποκταμένοιο χολώθη· 660

649. ἐπαύρῃ, 'should touch,' viz. with a javelin. See xi. 391; xxiii. 340.

650. ἀπιόντος, the genitive after ἵη, like τοξεύειν τινὸς, &c.

652. κατὰ κύστιν. The arrow took its course by the bladder, and passed out under the bone, i.e. going through the middle of the pelvis.

653. καταῦθι, 'sitting down there,' καθεζόμενος αὐτοῦ.—ὥστε σκώληξ, like a writhing worm with its length extended on the earth.

657. ἀνέσαντες, 'having set him up on a chariot-seat.' From εἷσα, not (as Arnold teaches) from ἵημι. The form seems late (new Ionic), and to have been confused with similar forms supposed to come from ἵημι, as if ἀνεῖσαν were the third person of ἀνεῖσα (a first instead of a second aorist), and the participle of it ἀνέσας. Hesychius rightly explains ἀνέσαντες by ἀνακαθίσαντες. In the Homeric Hymn to Apollo we have ὅταν καθέσωσιν ἀγῶνα, and inf. xiv. 209, εἰς εὐνὴν ἀνέσαιμι, where see the note, and also on xiv. 178. Apollonius Rhodius, the Schol. Ven. tells us, read ἀναθέντες, but he adds that the lines 658, 659 were rejected as spurious, on the ground that in v. 576 we read of the death of Pylaemenes the leader of the Paphlagonians, and that the distich might have been made up from a misconception of the meaning of 644. Some again read μετὰ δ᾽ οὔ σφι πατὴρ κίε, while some contended that there were two heroes of the same name. To this last theory of ὁμωνυμία, improbable as it is, Spitzner gives his assent, therein following Aristarchus. The real explanation must be sought in the composite nature of the poem as we have it. See Wolf, Prolegg. p. 80.

659. ποινὴ, 'satisfaction.' Schol. Ven. ἐπεὶ οὐχ ὁ πατὴρ τιμωρεῖ αὐτῷ, ἀλλ᾽ ὁ Ἀλέξανδρος χαλεπήνας ὑπὲρ τοῦ ἀνῃρημένου Εὐχήνορα τὸν Κορίνθιον ἀναιρεῖ (inf. 663. 671). The meaning of ποινὴ is either a money-payment, or the exacting of blood for blood. See xviii. 498. Here there was but an indirect ποινὴ, viz. by another Trojan slaying another Grecian. But it was not true that no such satisfaction was paid, if immediately afterwards Paris slays Euchenor in revenge.

660—672. Paris, enraged at his friend's fall, slays a son of the Corinthian seer Polyidus.

ξεῖνος γάρ οἱ ἔην πολέσιν μετὰ Παφλαγόνεσσιν·
τοῦ ὅ γε χωόμενος προΐη χαλκήρε' ὀϊστόν.
ἦν δέ τις Εὐχήνωρ Πολυείδου μάντιος υἱός,
ἀφνειός τ' ἀγαθός τε, Κορινθόθι οἰκία ναίων,
ὅς ῥ' εὖ εἰδὼς κῆρ' ὀλοὴν ἐπὶ νηὸς ἔβαινεν. 665
πολλάκι γάρ οἱ ἔειπε γέρων ἀγαθὸς Πολύειδος
νούσῳ ὑπ' ἀργαλέῃ φθίσθαι οἷς ἐν μεγάροισιν
ἢ μετ' Ἀχαιῶν νηυσὶν ὑπὸ Τρώεσσι δαμῆναι·
τῷ ῥ' ἅμα τ' ἀργαλέην θωὴν ἀλέεινεν Ἀχαιῶν
νοῦσόν τε στυγερήν, ἵνα μὴ πάθοι ἄλγεα θυμῷ. 670
τὸν βάλ' ὑπὸ γναθμοῖο καὶ οὔατος· ὦκα δὲ θυμὸς
ᾤχετ' ἀπὸ μελέων, στυγερὸς δ' ἄρα μιν σκότος εἷλεν.
ὣς οἱ μὲν μάρναντο δέμας πυρὸς αἰθομένοιο·
Ἕκτωρ δ' οὐκ ἐπέπυστο διίφιλος, οὐδέ τι ᾔδη
ὅττι ῥά οἱ νηῶν ἐπ' ἀριστερὰ δηιόωντο 675

661. *ξεῖνος γάρ.* For he, the slain, had often been his host, and entertained him among many native Paphlagonians.

664. *ἀγαθὸς*, of noble birth. The Schol. Lips. refers the epithet to the bravery shown by both father and son in seeking a fate that was foreseen.—*Κορινθόθι*, see ii. 570. The story of Polyidus was one of those adapted to the Attic stage, and in some of the early epics it was connected with the tale of the Epigoni.

668. The 'double fate' predicted by Polyidus is compared by the Schol. Ven. to that of which Achilles was forewarned by Thetis, ix. 411. The four verses 665—668 are quoted by Lucian, vol. iii. p. 419, ed. Jacobitz.—*φθίσθαι*, the epic aorist.

669. *τῷ*, 'for which reason,' viz. as apprised of his fate.—*θωὴν*, either the fine imposed for refusal to serve (Schol. Min. *τὴν ζημίαν· λέγει δὲ τὸ τῆς στρατείας [ἀστρατείας] ἐπιζήμιον*), or the penalty naturally attaching to it, viz. the charge of cowardice. Schol. Ven. *νῦν τὴν μέμψιν.* Mr. Trollope and Doederlein take the former view; cf. xxiii. 297. Od. ii. 192, *σοὶ δὲ, γέρον, θωὴν ἐπιθήσομεν, ἥν κ' ἐνὶ θυμῷ τίνων ἀσχάλλῃς.* "Apparet hinc, jam tum cogi potuisse homines ad militiam, et fuisse multam *τῆς ἀστρατείας.*" Heyne.

673—722. The tale now reverts to Hector, who at the end of Book xii. had forced his way into the naval camp of the Greeks. Hermann (quoted by Spitzner) was of opinion that this part of the book closely followed ver. 344 sup., and that all the intervening matter was interpolated. With at least equal probability it might be said that from 685 seqq. was adapted from a separate ballad. Of the partial successes of the Greeks Hector has as yet heard nothing; the action he now takes is described 748 seqq. The disposition of the Grecian forces within the camp is somewhat minutely described.

673. *δέμας*, 'like unto.' See xi. 596.

675. *νηῶν ἐπ' ἀριστερά.* It may fairly be doubted if in expressions like this metrical convenience was not the first consideration with the poet, and whether he really had any definite plan conceived in his mind, in respect of the locality of certain actions. Schol. Lips. *ἐπ' ἀριστερὰ τοῦ Ἕκτορος, οὐ τοῦ στρατοῦ· εἰ γὰρ ἐπ' ἀριστεροῖς ἐστὶν ἡ πύλη δι' ἧς εἰσῆλθεν, αὐτόπτης ἂν ἐγένετο.* Whether the direction is taken by one looking towards the sea, or, as Doederlein thinks, towards the city, or, as Heyne says, "*sinistra navium* dicta est ex Achivorum aestimatione; illa ad Simoentem spectabat," it is very difficult to determine.

λαοὶ ὑπ' Ἀργείων. τάχα δ' ἂν καὶ κῦδος Ἀχαιῶν
ἔπλετο· τοῖος γὰρ γαιήοχος εἰνοσίγαιος
ὦτρυν' Ἀργείους, πρὸς δὲ σθένει αὐτὸς ἄμυνεν.
ἀλλ' ἔχεν ᾗ τὰ πρῶτα πύλας καὶ τεῖχος ἔσαλτο,
ῥηξάμενος Δαναῶν πυκινὰς στίχας ἀσπιστάων, 680
ἔνθ' ἔσαν Αἴαντός τε νέες καὶ Πρωτεσιλάου
θῖν' ἐφ' ἁλὸς πολιῆς εἰρυμέναι· αὐτὰρ ὕπερθεν
τεῖχος ἐδέδμητο χθαμαλώτατον, ἔνθα μάλιστα
ζαχρηεῖς γίγνοντο μάχῃ αὐτοί τε καὶ ἵπποι.
ἔνθα δὲ Βοιωτοὶ καὶ Ἰάονες ἑλκεχίτωνες, 685

676. *τάχα δ' ἂν*, in the sense of *ἴσως ἂν*, is perhaps a later phrase. The meaning is, that if Hector had not been made aware of the danger, the Achaeans might perhaps (or might soon) have proved victorious. See Mr. Gladstone, "Studies," vol. i. p. 411, and vol. iii. p. 352.—*τοῖος*, Schol. Lips. *ἀντὶ τοῦ μετὰ τοσαύτης προθυμίας.*

678. *πρὸς δὲ σθένει.* This clause is obscure. Mr. Newman construes *ἄμυνεν σθένει*, 'with his own strength endowed them.' It seems better to join *πρὸς σθένει*, with Schol. Lips., *οὐ πᾶν τὸ ἔργον ἦν τοῦ θεοῦ, ἀλλὰ πρὸς τῷ αὐτῶν σθένει καὶ αὐτὸς ἐπεκούρει· δηλοῖ δὲ ὅτι ἀεὶ ταῖς προθυμίαις συμβάλλεται τὸ θεῖον.* The sense will thus be, 'in addition to the strength with which he inspired them, he assisted them in person.'

679. *ἔχεν*, 'he was staying,' or holding on. Cf. xii. 433, *ἀλλ' ἔχον ὥστε τάλαντα γυνὴ χερνῆτις ἀληθής.* Or *ἤλαυνε*, 'he was driving.'—*ἔσαλτο*, *ἔσθορε*, xii. 462.

681. *Πρωτεσιλάου.* See on ii. 698. These were perhaps among the *ἄκραι νῆες*, or end-ships, xv. 653, as Protesilaus was said to have first leaped on Trojan land.—*εἰρυμέναι*, see iv. 248.—*θῖν' ἐφ'*, i. 350.—*ὕπερθεν*, above, or on the land side. Here the rampart enclosing the ship was lowest, *διὸ καὶ ἡ ὑπέρβασις τοῖς βαρβάροις δυνατὴ γέγονεν.* Schol. Ven.

684. *ζαχρηεῖς*, Schol. Ven. *λίαν ἐπιβαροῦντες*, 'very pressing.' See on xii. 347. Mr. Newman well renders the sense, "here the wall was lowest builded, For that here chiefly men and steeds were staunch and wight for battle." The rampart, in fact, was weakest where the cavalry were strongest, i. e. had the best ground for action in defending the fleet. The *ἵπποι* are those of the Greeks; the Schol. Lips. thinks it ambiguous which side is meant. Mr. Trollope observes that the Trojan chariots had been left behind, xii. 80; and yet that inf. 749, Hector is said to leap from his car.

685. *Ἰάονες ἑλκεχίτωνες* are mentioned in the lines from the Homeric Hymn to Apollo quoted in Thucyd. iii. 104. To the long garb of the archaic form is opposed the *μετρία ἐσθὴς* first adopted by the Laconians, Thuc. i. 6. The Athenians are supposed to be meant. Mr. Gladstone (Juventus Mundi, p. 81) remarks that the epithet does not elsewhere occur in Iliad or Odyssey, and that it "clearly has more or less of disparaging effect, since such an habiliment is ill-suited for military purposes." On the choice of troops to oppose Hector he observes (p. 80), "The same spirit of nationality, which prevents Homer from allowing any eminent Greek chieftain to be slain or wounded in fair conflict with the Trojans, apparently leads him in this place to select (perhaps with the exception of the Epeians) some of the less distinguished portions of the army to resist the Trojans, on an occasion when the resistance is to be ineffectual."—*φαιδιμόεντες*, an epithet not elsewhere found in Homer. The Scholiasts say, that some interpreted it in reference to the bright armour, others as a synonym of *φαίδιμοι.* The Schol. Ven. distinguishes the Phthians, led by Protesilaus, from the Phthiotae, led by Achilles; but Spitzner and Heyne doubt the distinction.

Λοκροὶ καὶ Φθῖοι καὶ φαιδιμόεντες Ἐπειοί
σπουδῇ ἐπαΐσσοντα νεῶν ἔχον, οὐδὲ δύναντο
ὦσαι ἀπὸ σφείων φλογὶ εἴκελον Ἕκτορα δῖον,
οἱ μὲν Ἀθηναίων προλελεγμένοι· ἐν δ' ἄρα τοῖσιν
ἦρχ' υἱὸς Πετεῶο Μενεσθεύς, οἱ δ' ἅμ' ἕποντο 690
Φείδας τε Στιχίος τε Βίας τ' ἐΰς· αὐτὰρ Ἐπειῶν
Φυλεΐδης τε Μέγης Ἀμφίων τε Δρακίος τε,
πρὸ Φθίων δὲ Μέδων τε μενεπτόλεμός τε Ποδάρκης.
ἤ τοι ὁ μὲν νόθος υἱὸς Ὀιλῆος θείοιο
ἔσκε Μέδων, Αἴαντος ἀδελφεός· αὐτὰρ ἔναιεν 695
ἐν Φυλάκῃ, γαίης ἄπο πατρίδος, ἄνδρα κατακτάς,
γνωτὸν μητρυιῆς Ἐριώπιδος, ἣν ἔχ' Ὀιλεύς·
αὐτὰρ ὁ Ἰφίκλοιο πάις τοῦ Φυλακίδαο.
οἱ μὲν πρὸ Φθίων μεγαθύμων θωρηχθέντες,
ναῦφιν ἀμυνόμενοι, μετὰ Βοιωτῶν ἐμάχοντο· 700
Αἴας δ' οὐκέτι πάμπαν, Ὀιλῆος ταχὺς υἱός,
ἵστατ' ἀπ' Αἴαντος Τελαμωνίου, οὐδ' ἠβαιόν,
ἀλλ' ὥς τ' ἐν νειῷ βόε οἴνοπε πηκτὸν ἄροτρον,
ἶσον θυμὸν ἔχοντε, τιταίνετον· ἀμφὶ δ' ἄρα σφιν
πρυμνοῖσιν κεράεσσι πολὺς ἀνακηκίει ἱδρώς· 705

687. *σπουδῇ, μόγις.* See on xi. 561.—*ἔχον, κατεῖχον Ἕκτορα.* The sense is, 'strongly as the position was defended by the Grecian forces of various peoples, they could scarcely keep Hector from making a dash at the ships.' For *ἐπαΐσσειν τινὸς* see v. 263.

689. *οἱ μέν.* 'They (the Ionians) picked troops of the Athenians (among them Menestheus was commander, attended by his staff),—while the Epeians were led by Meges.' Doederlein remarks that *οἱ δὲ Ἐπειοὶ, τῶν ἦρχε Μέγης,* should have followed. For these heroes see sup. 195; ii. 627; v. 69. 72. Mr. Trollope renders *προλελεγμένοι* 'stationed in front.' This is somewhat confirmed by *πρὸ Φθίων* below; where however it seems better, with Doederlein, to supply *προέστασαν.* This use of *πρὸ* is very peculiar, but it occurs below at 699. Compare Theocr. xiii. 17, *οἱ δ' αὐτῷ ἀριστῆες συνέποντο, πασᾶν ἐκ πολίων προλελεγμένοι, ὧν ὄφελός τι.* As for the genitive *Ἐπειῶν,* it depends either on the same preposition, or on *ἦρχε* implied.

694—697. These four verses occur below, xv. 335 seqq.—*γνωτὸν,* 'a brother,' or more generally, a kinsman. See iii. 174.—*Ἐριώπιδος,* the daughter of Pheres (Schol. Vict.).

698. *τοῦ,* a clear instance of the Attic article.—*Φυλακίδαο,* see ii. 705.

700. *ναῦφιν,* 'at the ships,' a true locative. Spitzner however takes it for the genitive, as in ii. 794, and xv. 731, where *ἄμυνε νεῶν* occurs.—*οἱ μὲν,* Medon and Podarces, sup. 693.

703. *οἴνοπε,* 'dark-faced,' or with head and neck darker than the rest of the body, a peculiarity of some oxen.—*πηκτὸν ἄροτρον,* compacted, artificially put together. See on Hes. Opp. 433, and compare x. 353, Od. xiii. 31.

705. *πρυμνοῖς,* the roots of the horns, as *πρυμνὸς βραχίων,* sup. 532, is the shoulder. Schol. Lips. *τοῖς παρὰ τὴν σάρκα.*

τὼ μέν τε ζυγὸν οἶον ἐΰξοον ἀμφὶς ἐέργει
ἱεμένω κατὰ ὦλκα, τέμει δέ τε τέλσον ἀρούρης·
ὣς τὼ παρβεβαῶτε μάλ' ἕστασαν ἀλλήλοιιν.
ἀλλ' ἦ τοι Τελαμωνιάδῃ πολλοί τε καὶ ἐσθλοί
λαοὶ ἕπονθ' ἕταροι, οἵ οἱ σάκος ἐξεδέχοντο 710
ὁππότε μιν κάματός τε καὶ ἱδρὼς γούναθ' ἵκοιτο·
οὐδ' ἄρ' Ὀιλιάδῃ μεγαλήτορι Λοκροὶ ἕποντο·
οὐ γάρ σφι σταδίῃ ὑσμίνῃ μίμνε φίλον κῆρ·
οὐ γὰρ ἔχον κόρυθας χαλκήρεας ἱπποδασείας,
οὐδ' ἔχον ἀσπίδας εὐκύκλους καὶ μείλινα δοῦρα, 715
ἀλλ' ἄρα τόξοισιν καὶ ἐϋστρεφεῖ οἰὸς ἀώτῳ
Ἴλιον εἰς ἅμ' ἕποντο πεποιθότες, οἷσιν ἔπειτα

706. *ζυγὸν οἶον*. The yoke alone keeps them apart, i. e. prevents them from coming close side to side, which their efforts in pulling would have a tendency to effect.—*ἱεμένω*, *τιταινομένω*, moving eagerly forward over the furrow. —*ὦλκα*, probably for *Ϝάολκα*, transposed from *Ϝάλοκα*, as *αὔλακα* is another variation in the position of the *Ϝ*, viz. *ἄϜλοκα*, like *εὔκηλος* for *Ϝέκηλος*.—*τέμει*, viz. *τὸ ζυγὸν* or *τὸ ἄροτρον*. The form *τέμει* for *τέμνει* occurs only in this place, and does not appear sound. The verse indeed is unnecessary, and may have been made up from xviii. 544. Hesychius does not recognize it, though a most diligent collector and expositor of Homeric forms. Hermann proposed *τέμῃ*, depending on *ὥστε* sup., Wolf, Dindorf, and Doederlein *τεμεῖ*, while Spitzner proposes to read *ἄροτρον* for *ἀρούρης*.—*τέλσον*, Hesych. *πέρας, καὶ τὰ ὅμοια*. The Schol. Lips. explains it by *βάθος* or *πέρας*, and the Schol. Ven. says it is the same as *τέλος* by inserting the *σ*. This statement is repeated on xviii. 544, where the context requires that it should mean *τέλος*, and where it is, perhaps, used in a mistaken sense by one who thought to employ an archaic word. For in the very next verse of that passage, the violation of the digamma in *μελιηδέος οἴνου* goes far to deprive it of all claim to a great antiquity. It is clear the grammarians did not know what to make of it. Curtius, Gr. Et. 480, says *τέλσον* is the Sanskrit *Kârshman*, 'a boundary,' and has in Homer 'the exclusive meaning of boundary furrow.' This may be so, although the two words have but a remote resemblance; but *τέλσος* may be connected with A.-S. *til* and *tilian*, and our *tilth*; for *τέλθειν* and *τέλθος* are recognized by Hesychius, and *σ* and *θ* are convertible, as in *σιὸς* for *θεός*. See xviii. 544. The Schol. Ven. compares the form of the word with *χέρσος*.

708. *μάλα*, for *μάλ' ἐγγὺς*, by a singular ellipse, or rather, perhaps, by a singular use of *παρβεβαὼς* for *πλησίος*.

709. *ἀλλ' ἦτοι*. The two Ajaces are compared to two oxen working together; only, it is added—perhaps rather feebly—that the son of Telamon had many followers, who could relieve him of his shield, while the Locrian Ajax was not so supported, because his men were *ψιλοὶ* and not *ὁπλῖται*.—*ἕταροι*, in apposition, 'as companions in arms.'

712. *οὐδὲ, ἀλλ' οὐ*, as frequently.—*μίμνε*, their courage failed them in the close fight, *conserta pugna*.

714. *κόρυθας—δοῦρα*, viz. the armature of hoplites.

716. *οἰὸς ἀώτῳ*, sheep's wool, perhaps for slings. See sup. 599. Doederlein explains it *vestimenta lanea*, in which case *ἐϋστρεφεῖ* will mean *habili*, 'flexible.'

717. *ἔπειτα*, 'thenceforth,' after their arrival. Here also the sentiment seems feeble, and it is difficult to feel any confidence in the antiquity of the whole passage.

ταρφέα βάλλοντες Τρώων ῥήγνυντο φάλαγγας.
δή ῥα τόθ' οἱ μὲν πρόσθε σὺν ἔντεσι δαιδαλέοισιν
μάρναντο Τρωσίν τε καὶ Ἕκτορι χαλκοκορυστῇ, 720
οἱ δ' ὄπιθεν βάλλοντες ἐλάνθανον. οὐδέ τι χάρμης
Τρῶες μιμνήσκοντο· συνεκλόνεον γὰρ ὀιστοί.
ἔνθα κε λευγαλέως νηῶν ἄπο καὶ κλισιάων
Τρῶες ἐχώρησαν προτὶ Ἴλιον ἠνεμόεσσαν,
εἰ μὴ Πουλυδάμας θρασὺν Ἕκτορα εἶπε παραστάς 725
"Ἕκτορ, ἀμήχανός ἐσσι παραρρητοῖσι πιθέσθαι.
οὕνεκά τοι περὶ δῶκε θεὸς πολεμήια ἔργα,
τοὔνεκα καὶ βουλῇ ἐθέλεις περιίδμεναι ἄλλων.
ἀλλ' οὔ πως ἅμα πάντα δυνήσεαι αὐτὸς ἑλέσθαι.
ἄλλῳ μὲν γὰρ ἔδωκε θεὸς πολεμήια ἔργα, 730
ἄλλῳ δ' ὀρχηστύν, ἑτέρῳ κίθαριν καὶ ἀοιδήν·
ἄλλῳ δ' ἐν στήθεσσι τιθεῖ νόον εὐρύοπα Ζεὺς
ἐσθλόν, τοῦ δέ τε πολλοὶ ἐπαυρίσκοντ' ἄνθρωποι,

719. *οἱ μὲν*, the followers of Ajax son of Telamon. Schol. Ven. *οἱ Σαλαμίνιοι δηλονότι.*—*σὺν ἔντεσι*, i. e. as *ὁπλῖται.*

721. *οἱ δὲ*, the Locrian *ψιλοί.*

722. *συνεκλόνεον*, *conturbabant.* The *σὺν* has the same force as in *συγχεῖν*, *συνταράσσειν.* The meaning is, that the *ψιλοὶ* of the other Ajax, though not so prominent in the fight, did not less service to the Grecian cause.

723—747. Pulydamas, who so often acts the part of prudent adviser to the rash and headstrong Hector, here warns him of the danger of his position, and advises him to call off the Trojans for further deliberation. He reminds him, as the Schol. observes, of the suggestion before made, xii. 216, *μὴ ἴομεν Δαναοῖσι μαχησόμενοι περὶ νηῶν.*—This speech is obscure and difficult. The general purport seems to be as follows: 'Hector, you are too proud of your own merits, and give too little credit to others. But one man may be superior in counsel, if another is braver in war. Good sense is a virtue of which many reap the benefit. My advice is this: as the war rages round you, and you are but poorly supported by your friends, retire from the fight on the fair plea of calling a council. Then we will consider whether to attack the ships, or to retire while we may. But I am in fear that, as Achilles is yet reserving his strength, we shall meet with a terrible reprisal for our successes of yesterday.'

725. *εἶπε*, for *προσεῖπε*, as frequently.—*ἀμήχανος*, difficult to persuade to follow advice. Schol. Lips. *ἀκίνητος, ἢ ἀπαραμύθητος, τοῖς βουλομένοις σε πείθειν ἀμηχανίαν παρέχων. παραρρητοῖσι δὲ, παρηγορητικοῖς λόγοις, παραμυθήμασιν, ὑποθήκαις.* This verbal must here have an active sense, 'arguments capable of talking one over to a particular view.' It is passive in ix. 526.

728. *περιίδμεναι ἄλλων*, to have intelligence beyond others. For the next line compare iv. 320, *ἀλλ' οὔ πως ἅμα πάντα θεοὶ δόσαν ἀνθρώποισιν.*

730. The Schol. Ven. acutely remarks that the speaker puts Hector's military prowess first, and his own merits as a councillor second.

731. "Compare Od. i. 159. 421; xviii. 303. In this place there is every reason to suspect an interpolation." Mr. Trollope. For the combination of several verses beginning with the same word, see sup. i. 436—439.

733. *ἐπαυρίσκονται*, derive advantage from, *ἀπολαύουσιν*, Schol. Buttmann,

καί τε πολέας ἐσάωσε, μάλιστα δέ κ' αὐτὸς ἀνέγνω.
αὐτὰρ ἐγὼν ἐρέω ὥς μοι δοκεῖ εἶναι ἄριστα. 735
πάντῃ γάρ σε περὶ στέφανος πολέμοιο δέδηεν·
Τρῶες δὲ μεγάθυμοι, ἐπεὶ κατὰ τεῖχος ἔβησαν,
οἱ μὲν ἀφεστᾶσιν ξὺν τεύχεσιν, οἱ δὲ μάχονται
παυρότεροι πλεόνεσσι, κεδασθέντες κατὰ νῆας.
ἀλλ' ἀναχασσάμενος κάλει ἐνθάδε πάντας ἀρίστους· 740
ἔνθεν δ' ἂν μάλα πᾶσαν ἐπιφρασσαίμεθα βουλήν,
ἤ κεν ἐνὶ νήεσσι πολυκλήισι πέσωμεν,
εἴ κ' ἐθέλῃσι θεὸς δόμεναι κράτος, ἦ κεν ἔπειτα
πὰρ νηῶν ἔλθωμεν ἀπήμονες. ἦ γὰρ ἐγώ γε
δείδω μὴ τὸ χθιζὸν ἀποστήσωνται Ἀχαιοί 745

Lexil. p. 149, observes that this is the only Homeric passage where the verb has the above sense, the usual one in Attic.

734. πολέας, h. e. πολλούς.—ἐσάωσε, viz. ὁ νοῦν ἔχων, implied in νόον ἐσθλόν. —κ' αὐτὸς, probably for καὶ αὐτὸς, 'and none know it (viz. the value of sense) better than himself.' Schol. Ven. λέγει δὲ ὅτι μᾶλλον τῶν ἄλλων διέγνω τὴν ἐκ τοῦ πράγματος ὠφέλειαν καὶ σωτηρίαν. Spitzner (vol. i. § 3, p. xxxviii) thinks the elided καὶ inadmissible in Homer, and understands κεν ἀνέγνω, 'is likely to know it.' Hermann would read μάλιστα δέ τ' αὐτὸς ἀνέγνω.—The precise meaning of ἀνέγνω is obscure. Perhaps, as in Hes. Opp. 293, οὗτος μὲν πανάριστος, ὃς αὐτῷ πάντα νοήσῃ, the poet meant, that good sense of itself sees best what ought to be done. Heyne renders it, "fructum prudentiae habet praecipue ipse, agendo scilicet omnia prudenter."

736—740. γὰρ—ἀλλ'. As the fight rages round you, and some of your followers are at a distance, others are fighting against odds, it will be best for you to retire for a while and to hold a council with the chiefs. If γὰρ is thus to be taken in the sense of ἐπεὶ, a colon should be placed at κατὰ νῆας v. 739. But the sense perhaps is, '(I say, *what I think best*,) for the crisis is urgent.' In this case the colon should stand after ἄριστα.

736. στέφανος, Schol. Lips. ὁ κύκλος.

737. ἐπεὶ κ.τ.λ. Schol. Vict. ἀφ' οὗ κατέβησαν τὸ τεῖχος. Lit. 'by way of the wall,' as sup. 652. Mr. Newman, "sithence they passed the rampart."

738. ἀφεστᾶσιν. Here we have the ordinary Attic form of the perfect.—σὺν τεύχεσιν is obscure. He seems to mean that some, who ought to have been supporting their chief as heavily-armed men, are standing aloof, or rather perhaps, are engaged at some distance off.

740. ἀρίστους. τοὺς ἀριστέας, Schol. Ven.—βουλὴν κ.τ.λ., cf. ii. 282, μῦθον ἀκούσειαν καὶ ἐπιφρασσαίατο βουλήν. Translate, 'Then after that we can well consider our whole plan, whether we should fall at once on the many-benched ships,—if perchance the god should be willing to give us the victory, —or our next step (ἔπειτα) should be to retire from the ships while yet unharmed.' The real feeling of Pulydamas, says the Schol., is in favour of the latter alternative, only he dares not propose it so openly, fearing that Hector will reject it. Doederlein takes ἔνθεν as if for ἐνθένδε ὁρμώμενοι, 'we can counsel whether thence (viz. on leaving the place where the meeting is held) we should fall on the ships,' &c.

745. δείδω μὴ κ.τ.λ. 'I fear lest the Achaeans should weigh out to us in recompense the debt incurred from them yesterday,' viz. when we made such havoc in our attack. "Ne quasi ad libram appensum hesternum debitum reddant," Spitzner. Schol. Ven. (μὴ) χθιζινὸν χρεῖος τῷ ἴσῳ σταθμῷ ἀποκαταστήσωσι, τουτέστι μὴ ὃ ἡμεῖς ἐλάβομεν χθὲς νικῶντες, σήμερον εἰσπράξωσιν. Ἄλλως· μήπως τὴν χθεσινὴν ἧτταν ἀποδώσουσιν ἡμῖν οἱ Ἕλληνες ὥσπερ σταθμῷ δεδανεικότες.

χρεῖος, ἐπεὶ παρὰ νηυσὶν ἀνὴρ ἆτος πολέμοιο
μίμνει, ὃν οὐκέτι πάγχυ μάχης σχήσεσθαι ὀίω."
ὣς φάτο Πουλυδάμας, ἅδε δ' Ἕκτορι μῦθος ἀπήμων.
αὐτίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἆλτο χαμᾶζε,
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα. 750
"Πουλύδαμαν, σὺ μὲν αὐτοῦ ἐρύκακε πάντας ἀρίστους,
αὐτὰρ ἐγὼ κεῖσ' εἶμι καὶ ἀντιόω πολέμοιο·
αἶψα δ' ἐλεύσομαι αὖτις, ἐπὴν εὖ τοῖς ἐπιτείλω."
ἦ ῥα, καὶ ὡρμήθη ὄρεϊ νιφόεντι ἐοικώς,
κεκληγώς, διὰ δὲ Τρώων πέτετ' ἠδ' ἐπικούρων. 755
οἱ δ' ἐς Πανθοΐδην ἀγαπήνορα Πουλυδάμαντα
πάντες ἐπεσσεύοντ', ἐπεὶ Ἕκτορος ἔκλυον αὐδήν.
αὐτὰρ ὁ Δηίφοβόν τε βίην θ' Ἑλένοιο ἄνακτος
Ἀσιάδην τ' Ἀδάμαντα καὶ Ἄσιον Ὑρτάκου υἱόν
φοίτα ἀνὰ προμάχους διζήμενος εἴ που ἐφεύροι. 760
τοὺς δ' εὗρ' οὐκέτι πάμπαν ἀπήμονας οὐδ' ἀνολέθρους,

746. ἀνὴρ, viz. Achilles.—ἆτος, see vi. 203.—σχήσεσθαι, see ix. 655.

748—753. Hector assents to the proposal of Pulydamas, whom he bids to summon the chiefs, while he himself departs for a short time to give instructions to those absent (sup. 738), viz. to come at once to the council. Cf. 757.

748. This and the next verse occurred xii. 80.

752. ἀντιόω. For ἀντιάσω, as κρεμόω, δαμόωσιν, vi. 368; vii. 83.—κεῖσε, 'yonder,' pointing to some spot. Doederlein wrongly joins κεῖσε πολέμοιο, and perversely explains the whole passage. For the genitive see on vii. 158. So xx. 125, πάντες δ' Οὐλύμποιο κατήλθομεν ἀντιόωντες τῆσδε μάχης. See Lexil. p. 142.—ἐλεύσομαι, the Attic ἥξω, 'I will return.'—ἐπιτείλω, 'when I have instructed them well.' It is not clear to what this refers. Perhaps to the summons for a council, as Heyne explains it. In what follows, no special mention is made of any orders given by Hector, who inf. 802 is seen leading his men to renew the fight, not drawing them off; and he intimates this in the words ἀντιόω πολέμοιο. Doederlein felt the difficulty: "Non potuit idem simul illic proeliari, simulque statim huc redire."

754—773. Hector starts at once to speak with the chiefs, and finds among others his brother Paris, whom he severely chides. Compare iii. 38.

754. ὄρεϊ νιφόεντι. The comparison, according to Schol. Lips. implies the stature and τὸ ἀκίνητον of the man. Perhaps his white plume is also alluded to. Virgil appears to imitate this not very appropriate simile, Aen. xii. 701, 'Quantus Athos aut—nivali Vertice se attollens pater Apenninus ad auras.' Mr. Newman thinks the poet wrote ὀρνέῳ θύοντι, 'a raging bird,'—and this (improbable as it is) would well suit both κεκληγὼς and πέτετο.

756. ἀγαπήνορα. Schol. Vict. ὁ παρασκευάζων καὶ τοὺς ἀνάνδρους ἀνδρείους γίνεσθαι. Schol. Lips. τὸν διὰ τὴν οἰκείαν ἀνδρείαν ἀγαπώμενον. 'Kindly-souled,' Mr. Newman. We have Εὐρυμέδων ἀγαπήνωρ in viii. 114. It is an obscure word, and it is difficult to make out its connexion with ἀγήνωρ.—ἐπεσσεύοντο, hastened to him that they might remain for a while inactive under his charge. Cf. 751.

757. αὐδήν. The command sup. 753.

761. ἀνόλεθρος is a remarkable variant, in respect of the *ictus*, for ἀνώλεθρος. It occurs only in this passage.

ἀλλ' οἳ μὲν δὴ νηυσὶν ἔπι πρυμνῇσιν Ἀχαιῶν
χερσὶν ὑπ' Ἀργείων κέατο ψυχὰς ὀλέσαντες,
οἳ δ' ἐν τείχει ἔσαν βεβλημένοι οὐτάμενοί τε.
τὸν δὲ τάχ' εὗρε μάχης ἐπ' ἀριστερὰ δακρυοέσσης 765
δῖον Ἀλέξανδρον, Ἑλένης πόσιν ἠυκόμοιο,
θαρσύνονθ' ἑτάρους καὶ ἐποτρύνοντα μάχεσθαι.
ἀγχοῦ δ' ἱστάμενος προσέφη αἰσχροῖσι ἔπεσσιν
"Δύσπαρι εἶδος ἄριστε, γυναιμανὲς ἠπεροπευτά,
ποῦ τοι Δηίφοβός τε βίη θ' Ἑλένοιο ἄνακτος 770
Ἀσιάδης τ' Ἀδάμας ἠδ' Ἄσιος Ὑρτάκου υἱός ;
ποῦ δέ τοι Ὀθρυονεύς ; νῦν ὤλετο πᾶσα κατ' ἄκρης
Ἴλιος αἰπεινή· νῦν τοι σῶς αἰπὺς ὄλεθρος."
τὸν δ' αὖτε προσέειπεν Ἀλέξανδρος θεοειδής
"Ἕκτορ, ἐπεί τοι θυμὸς ἀναίτιον αἰτιάασθαι, 775
ἄλλοτε δή ποτε μᾶλλον ἐρωῆσαι πολέμοιο
μέλλω, ἐπεὶ οὐδ' ἐμὲ πάμπαν ἀνάλκιδα γείνατο μήτηρ·
ἐξ οὗ γὰρ παρὰ νηυσὶ μάχην ἤγειρας ἑταίρων,
ἐκ τοῦ δ' ἐνθάδ' ἐόντες ὁμιλέομεν Δαναοῖσιν
νωλεμέως. ἕταροι δὲ κατέκταθεν, οὓς σὺ μεταλλᾷς· 780
οἴω Δηίφοβός τε βίη θ' Ἑλένοιο ἄνακτος
οἴχεσθον, μακρῇσι τετυμμένω ἐγχείῃσιν
ἀμφοτέρω κατὰ χεῖρα, φόνον δ' ἤμυνε Κρονίων.

764. *οὐτάμενοι*, a medial aorist, like *κτάμενος*. It is so used in the phrase *κατ' οὐταμένην ὠτειλήν*, xiv. 518, which involves a repetition of the same root.

765. *ἐπ' ἀριστερά*. Mr. Gladstone discusses the meaning of this phrase, 'Studies,' vol. iii. pp. 352—354.

769. This verse occurs in iii. 39; in fact, the present passage reads very much like a repetition, or at least an imitation, of the other.

772. *νῦν*, viz. on the death or injury of these men.—*σῶς*, a kind of oxymoron, like *ἀσφαλὴς κίνδυνος*. There is a vulgarism not unlike this, 'You are *safe* to perish,' i. e. sure.—*αἰπὺς*, complete: the notion involved being 'fall from a height,' like *ἄρδην ἀπολλύναι*. The same phrase occurs Od. xxii. 28, as Spitzner observes.

774—787. Paris gives a gentle reply, and expresses his readiness to join the council or continue the fight.

776. *ἄλλοτέ ποτε*, 'on some other occasion rather than the present I am likely to retire from the fight.' He means, 'there is no time at which I have so little thought of leaving the contest as at present.' Compare xvii. 422. This view makes the *ἐπεὶ* following consistent. Doederlein refers it to *ἀναίτιον*, making an awkward parenthesis of the intervening words. Mr. Trollope supplies an ellipse: "At other times, perhaps, I have acted weakly; (but not now;) since," &c.

778. *μάχην ἤγειρας*. Schol. Lips. *ἠρέμα ἐλέγχει ὅτι ἐκεῖνος αἴτιος* (viz. *θανάτου αὐτῶν*) *ἀναγκάσας ἐνταῦθα ἐλθεῖν*, —*ὁμιλέομεν*, 'we have been fighting with;' *κατὰ ἴλας συμβάλλομεν αὐτοῖς*, *id.*

782. *τετυμμένω*. Sup. 529 and 594.

νῦν δ' ἄρχ' ὅππῃ σε κραδίη θυμός τε κελεύει·
ἡμεῖς δ' ἐμμεμαῶτες ἅμ' ἑψόμεθ', οὐδέ τι φημί 785
ἀλκῆς δευήσεσθαι, ὅση δύναμίς γε πάρεστιν.
πὰρ δύναμιν δ' οὐκ ἔστι καὶ ἐσσύμενον πολεμίζειν."
ὣς εἰπὼν παρέπεισεν ἀδελφειοῦ φρένας ἥρως.
βὰν δ' ἴμεν, ἔνθα μάλιστα μάχη καὶ φύλοπις ἦεν,
ἀμφί τε Κεβριόνην καὶ ἀμύμονα Πουλυδάμαντα, 790
Φάλκην Ὀρθαῖόν τε καὶ ἀντίθεον Πολυφήτην
Πάλμυν τ' Ἀσκάνιόν τε Μόρυν θ' υἷ' Ἱπποτίωνος,
οἵ ῥ' ἐξ Ἀσκανίης ἐριβώλακος ἦλθον ἀμοιβοί
ἠοῖ τῇ προτέρῃ· τότε δὲ Ζεὺς ὦρσε μάχεσθαι.
οἱ δ' ἴσαν ἀργαλέων ἀνέμων ἀτάλαντοι ἀέλλῃ, 795
ἥ ῥά θ' ὑπὸ βροντῆς πατρὸς Διὸς εἶσι πέδονδε,
θεσπεσίῳ δ' ὁμάδῳ ἁλὶ μίσγεται, ἐν δέ τε πολλά
κύματα παφλάζοντα πολυφλοίσβοιο θαλάσσης,
κυρτὰ φαληριόωντα, πρὸ μέν τ' ἄλλ', αὐτὰρ ἐπ' ἄλλα·
ὣς Τρῶες πρὸ μὲν ἄλλοι ἀρηρότες, αὐτὰρ ἐπ' ἄλλοι, 800
χαλκῷ μαρμαίροντες ἅμ' ἡγεμόνεσσιν ἕποντο.
Ἕκτωρ δ' ἡγεῖτο βροτολοιγῷ ἶσος Ἄρηι,
Πριαμίδης· πρόσθεν δ' ἔχεν ἀσπίδα πάντοσ' ἐίσην,

786. *δευήσεσθαι*, the digammated future of *δέομαι*.—*καὶ ἐσσύμενον*, 'however eager one may be.'

788—820. Hector is appeased by his brother's reply, and the two go together to encourage and support the other Trojan chiefs in the fight. Hector is boldly confronted by Ajax, who foretells his defeat by Achilles.

788. This verse occurred vii. 120.

789. Either *ἦεν* must mean 'had been,' or the Polydamas here mentioned cannot be the same as sup. 751.

792. *υἷα*, not *υἷε*, is the full form. Morys and his father Hippotion are both slain by Meriones, xiv. 514. "Nec desunt similia aliorum exempla, velut Asium patrem Acamas filius comitatur, xii. 140, Pylaemenen Harpalion paullo antea 643 seqq." Spitzner.

793. *ἀμοιβοί*, 'as a relief,' *διάδοχοι*. Schol. Ven. *οἱ ἐξ ἀμοιβῆς καὶ ἐναλλαξέως παραγεγονότες συμμαχῆσαι τοῖς Τρωσὶν ἀντὶ τῶν πρότερον συνεργούντων αὐτοῖς πολιτῶν*.

795—799. These are very fine verses, in which both sound and metre are in a manner descriptive; and, as usual in Homer, the observation of nature is at once close and accurate. Aristotle, Rhet. iii. cap. 11, cites 799 as an instance of the poet's art of imparting a kind of vitality, or actual motion, to inanimate objects.—*ἀέλλῃ*, a sudden gust which descends, as it were, upon the earth, and then, moving on like a cyclone, falls upon the sea, tossing up the water and blowing off the tops of the crested waves, which are thus called *κυρτά*.—*φαληριᾶν*, like *κελευτιᾶν*, sup. 125, from the root *φαλ*, 'bald,' means, 'to be in a state of whiteness,' or foam, 'at the top.'—*ἐν δέ τε*, supply *γίγνεται*, 'and on it arise many waves roaring with foam on the surging sea, swept off short in their whitened tops, some in front, others following close behind.'

ῥινοῖσιν πυκινήν, πολλὸς δ' ἐπελήλατο χαλκός·
ἀμφὶ δέ οἱ κροτάφοισι φαεινὴ σείετο πήληξ. 805
πάντῃ δ' ἀμφὶ φάλαγγας ἐπειρᾶτο προποδίζων,
εἴ πώς οἱ εἴξειαν ὑπασπίδια προβιβάντι·
ἀλλ' οὐ σύγχει θυμὸν ἐνὶ στήθεσσιν Ἀχαιῶν.
Αἴας δὲ πρῶτος προκαλέσσατο, μακρὰ βιβάσθων.
" δαιμόνιε, σχεδὸν ἐλθέ· τί ἦ δειδίσσεαι αὔτως 810
Ἀργείους; οὔ τοί τι μάχης ἀδαήμονές εἰμεν,
ἀλλὰ Διὸς μάστιγι κακῇ ἐδάμημεν Ἀχαιοί.
ἦ θήν πού τοι θυμὸς ἐέλπεται ἐξαλαπάξειν
νῆας· ἄφαρ δέ τε χεῖρες ἀμύνεμεν εἰσὶ καὶ ἡμῖν.
ἦ κε πολὺ φθαίη εὖ ναιομένη πόλις ὑμή 815
χερσὶν ὑφ' ἡμετέρῃσι ἁλοῦσά τε περθομένη τε.
σοὶ δ' αὐτῷ φημὶ σχεδὸν ἔμμεναι ὁππότε φεύγων
ἀρήσῃ Διὶ πατρὶ καὶ ἄλλοις ἀθανάτοισιν
θάσσονας ἰρήκων ἔμεναι καλλίτριχας ἵππους,
οἵ σε πόλινδ' οἴσουσι κονίοντες πεδίοιο." 820
ὣς ἄρα οἱ εἰπόντι ἐπέπτατο δεξιὸς ὄρνις,
αἰετὸς ὑψιπέτης· ἐπὶ δ' ἴαχε λαὸς Ἀχαιῶν
θάρσυνος οἰωνῷ. ὁ δ' ἀμείβετο φαίδιμος Ἕκτωρ

806. *προποδίζων.* See sup. 158. 'Putting one foot leisurely before the other' is the explanation of the Schol. Perhaps 'stalking in front' is rather the sense here. But these may well be adapted verses from 158, 159.

808. *σύγχει, ἐξέπλησσε, ἐτάρασσε.*

809. *βιβάσθων.* Philoxenus, ap. Schol. Ven., regarded this form as strengthened from *βιβάθω*, like *εἰκάθω* &c., and the dental sound *τθ* might have passed euphonically into the aspirate. Compare *ὄπφις, ζεπφύριος, σκύπφος*, &c. A similar form is *ἀΐσθων*, xvi. 468, where see the note.

810. *δειδίσσεαι*, 'try to scare.' See iv. 184.—*μάχης κ.τ.λ.* The Schol. Vict. compares vii. 237, where Hector says, *αὐτὰρ ἐγὼν εὖ οἶδα μάχας ἀνδροκτασίας τε.*—*μάστιγι*, see xii. 37. Aesch. Ag. 625, *διπλῇ μάστιγι τὴν Ἄρης φιλεῖ.* The metaphor seems borrowed from slaves.

814. *ἄφαρ*, at once, straightway, without delay. Schol. Ven. *ῥᾳδίως*, who says that some construed *ἄφαρ ἀμύνειν.*

815. *ἦ κε κ.τ.λ.* 'Methinks it is more likely that your finely-built city will be taken and ravaged by our hands long before that.' Cf. v. 489.

817. *ὁππότε, ὁπήνικα*, the time is at hand when you shall pray that your horses will carry you quickly out of the fight. This seems to allude to Hector's being caught in the chase round the city by Achilles. But the Schol. Lips. says, *οὐ προμαντεύεται, ἀλλὰ στοχάζεται· ἤκουσε γὰρ καὶ Ἀχιλλέως* (ix. 654) *ἀμφὶ δέ τοι τῇμῇ κλισίῃ Ἕκτορα καὶ μεμαῶτα μάχης σχήσεσθαι ὀΐω.*

821—832. The words of Ajax are confirmed by an omen. Hector retorts, that Ajax himself will assuredly fall, if he should dare to come within the range of his spear.

822. *ἴαχε* properly takes the *F.*—*θάρσυνος*, formed like *πίσυνος*. See xvi. 70.

"Αἶαν ἁμαρτοεπὲς βουγάιε, ποῖον ἔειπες.
εἰ γὰρ ἐγὼν οὕτω γε Διὸς πάϊς αἰγιόχοιο 825
εἴην ἤματα πάντα, τέκοι δέ με πότνια Ἥρη,
τιοίμην δ' ὡς τίετ' Ἀθηναίη καὶ Ἀπόλλων,
ὡς νῦν ἡμέρη ἥδε κακὸν φέρει Ἀργείοισιν
πᾶσι μάλ'. ἐν δὲ σὺ τοῖσι πεφήσεαι, εἴ κε ταλάσσῃς
μεῖναι ἐμὸν δόρυ μακρόν, ὅ τοι χρόα λειριόεντα 830
δάψει· ἀτὰρ Τρώων κορέεις κύνας ἠδ' οἰωνοὺς
δημῷ καὶ σάρκεσσι, πεσὼν ἐπὶ νηυσὶν Ἀχαιῶν."
ὣς ἄρα φωνήσας ἡγήσατο, τοὶ δ' ἅμ' ἕποντο
ἠχῇ θεσπεσίῃ, ἐπὶ δ' ἴαχε λαὸς ὄπισθεν.
Ἀργεῖοι δ' ἑτέρωθεν ἐπίαχον, οὐδὲ λάθοντο 835
ἀλκῆς, ἀλλ' ἔμενον Τρώων ἐπιόντας ἀρίστους.
ἠχὴ δ' ἀμφοτέρων ἵκετ' αἰθέρα καὶ Διὸς αὐγάς.

824. ἁμαρτοεπὲς, 'blunderer in words.' See iii. 215.—βουγάιε, 'churlish lout,' 'bumpkin.' Theocritus has βουκαῖε in the same sense (x. 1), and so Eustathius would read here. The precise meaning is not very clear. Doederlein connects it with γαίων, 'boasting.' The word occurs in Od. xviii. 79, νῦν μὲν μήτ' εἴης, βουλάιε, μήτε γένοιο. The Schol. cites its use in Nicander; and this is one of the words in Homer which are not free from some suspicions of an Alexandrine coinage. Spitzner, however, contends that βουγάιος and βουκαῖος are quite distinct. If the former word be really ancient, it may be a combination of two primitive names for Earth. For "in the oldest languages of the Indo-Germanic family the names of the Cow or Ox and Earth are commutable" (Varronianus, p. 4, ed. 2). Mr. Postgate, in a treatise on the word in *Journal of Philology*, no. xv. p. 121, concludes that it contains the prefix βου to denote material size, and the substantive γάιος 'an ox' (Sanscr. *gaûs*), so that the compound means 'a great ox,' 'a lumbering brute.'

825—828. This passage is nearly the same as viii. 538—541.

829. ταλάσσῃς. So ἐτάλασσας = ἔτλης in xvii. 166. See xv. 164. For πεφήσεαι, see xvii. 164.

831. κορέεις. The future, like μενέω, γαμέω, πορσυνέω, &c. See on iii. 411.—ἄταρ κ.τ.λ., 'but, when slain, you shall not be buried.' So Doederlein, who observes that this differs from the continuative δέ. — λειριόεντα, ironically, 'that lily-skin,' i. e. tender as the petal of a lily.

837. Διός. Here evidently used in the sense of *Dyaus*, the god of light, and *dies*. The expression is unusual and rather remarkable.

ΙΛΙΑΔΟΣ

Ξ.

Νέστορα δ' οὐκ ἔλαθεν ἰαχὴ πίνοντά περ ἔμπης,
ἀλλ' Ἀσκληπιάδην ἔπεα πτερόεντα προσηύδα.
"φράζεο, δῖε Μαχᾶον, ὅπως ἔσται τάδε ἔργα·
μείζων δὴ παρὰ νηυσὶ βοὴ θαλερῶν αἰζηῶν.
ἀλλὰ σὺ μὲν νῦν πῖνε καθήμενος αἴθοπα οἶνον, 5
εἰς ὅ κε θερμὰ λοετρὰ ἐυπλόκαμος Ἑκαμήδη
θερμήνῃ καὶ λούσῃ ἄπο βρότον αἱματόεντα·
αὐτὰρ ἐγὼν ἐλθὼν τάχα εἴσομαι ἐς περιωπήν."
ὣς εἰπὼν σάκος εἷλε τετυγμένον υἷος ἑοῖο,
κείμενον ἐν κλισίῃ, Θρασυμήδεος ἱπποδάμοιο, 10
χαλκῷ παμφαῖνον· ὃ δ' ἔχ' ἀσπίδα πατρὸς ἑοῖο·

1—26. Machaon, when wounded by Paris, had been borne off the field in Nestor's car, xi. 512, to the tent where the fair captive Hecamede had attended to him, ib. 624. The two heroes had then sat down to a social cup, ib. 642. Nestor now leaves his guest for a time, that he may go and see how the Greeks fare in the contest that has been raging at some distance (inf. 30) from the ships. He finds them flying in terror, and considers what course he should pursue. The *ἰαχὴ* meant is that at xiii. 834.—*πίνοντά περ*, though engaged at the time in social converse over his wine. The moral is, says the Schol. Ven., that not even the pleasures of the table prevent the good warrior from attending to his duty.

3. *φράζεο*, observe, notice, what will be the issue of this fight. Cf. inf. 61. He meant to say, 'go and see,' but he corrects himself and adds, 'or rather, do you stay here for a while, and I will go myself.'

4. *μείζων*, sc. *γίγνεται*. The cry for aid (*βοὴ*) from our stalwart fighting men becomes every moment greater at the ships. Cf. iii. 26, *εἴ περ ἂν αὐτὸν σεύωνται ταχέες τε κύνες θαλεροί τ' αἰζηοί*. Schol. Lips. *ἀπὸ τῶν νέων ἔτι καὶ θαλλόντων φυτῶν παρείληπται ἡ μεταφορά.*

8. *ἐς περιωπὴν*, to a place where I can take a survey. Hesych. *περιωπή. τόπος ὑψηλὸς, ὅθεν ἔστι περισκοπῆσαι· ἀκρώρεια.* It is so used, xxiii. 451. Od. x. 146.—*εἴσομαι*, *ibo*. The Schol. Vict. wrongly explains *ὄψομαι ἢ γνώσομαι*, for the order of the words is against this. Hesychius gives both meanings, for which compare viii. 532 with xxi. 335. The aorist *εἴσατο, εἰσάμενος* is more frequent. On the *F*, see Preface, § 3.

9. *τετυγμένον*. Schol. Ven. *εὔτυκτον*.

11. *ἀσπίδα πατρός*. Nestor's shield was of special beauty, viii. 191. The father and the son seem to have exchanged shields by mistake; or perhaps Nestor had lent his own to his son

εἵλετο δ' ἄλκιμον ἔγχος, ἀκαχμένον ὀξέϊ χαλκῷ,
στῆ δ' ἐκτὸς κλισίης. τάχα δ' ἔσιδε ἔργον ἀεικές,
τοὺς μὲν ὀρινομένους τοὺς δὲ κλονέοντας ὄπισθεν,
Τρῶας ὑπερθύμους· ἐρέριπτο δὲ τεῖχος Ἀχαιῶν. 15
ὡς δ' ὅτε πορφύρῃ πέλαγος μέγα κύματι κωφῷ,
ὀσσόμενον λιγέων ἀνέμων λαιψηρὰ κέλευθα,
αὔτως, οὐδ' ἄρα τε προκυλίνδεται οὐδ' ἑτέρωσε
πρίν τινα κεκριμένον καταβήμεναι ἐκ Διὸς οὖρον,
ὣς ὁ γέρων ὅρμαινε δαϊζόμενος κατὰ θυμὸν 20
διχθάδι', ἢ μεθ' ὅμιλον ἴοι Δαναῶν ταχυπώλων
ἦε μετ' Ἀτρεΐδην Ἀγαμέμνονα, ποιμένα λαῶν.
ὧδε δέ οἱ φρονέοντι δοάσσατο κέρδιον εἶναι,
βῆναι ἐπ' Ἀτρεΐδην. οἱ δ' ἀλλήλους ἐνάριζον

for the occasion. Schol. Lips. τάχα γοῦν ὑποχωρῶν τῆς μάχης ὁ Νέστωρ τὴν κρείττονα ἀσπίδα τῷ υἱῷ κατέλιπεν. Mr. Trollope takes the former view.

13. στῆ δ' ἐκτός. As soon as he came out of the tent, he stood, viz. without going to a περιωπή, sup. 8.

15. ἐρέριπτο, 'had been thrown down.' A reduplicated pluperfect of ἐρείπω, like ἠρήρειστο, from ἐρείδω, &c. See inf. 55.

16. ὡς ὅτε κ.τ.λ. As the sea frets, and is ruffled before a coming storm, as if hesitating in which direction to roll its swelling waves, so was the mind of Nestor divided between this or that course of action. A fine simile: on which see Mure, Hist. Lit. vol. ii. p. 33. Schol. Ven. εἴωθε δὲ, ὅταν ἀρχὴν λαμβάνῃ κινήματος ἡ θάλασσα, μελανίζειν· διὸ μεταφέρει ἐπὶ τοὺς κατὰ ψυχὴν μεριμνῶντας καὶ ταρασσομένους. καὶ ὅτι κωφῷ λέγει τῷ ἀφώνῳ καὶ μηδέπω καχλάζοντι καὶ ἀποτελοῦντι ἠχήν· μηδέπω γὰρ ἀνέμου εὐκρινοῦς ὄντος, τὸ κῦμα ἠρεμεῖ. By κεκριμένον οὖρον "is meant some decisive wafting breeze" (Mr. Newman). "Certum aliquem et a ceteris distinctum ventum," Doed. The εὐκρινέες αὖραι of Hesiod, Opp. 670. Cf. x. 417, οὔ τις κεκριμένη (sc. φυλακὴ) ῥύεται στρατὸν οὐδὲ φυλάσσει. Pind. Nem. vi. 1, ἓν ἀνδρῶν, ἓν θεῶν γένος, —διείργει δὲ πᾶσα κεκριμένα δύναμις. Theognis 381, οὐδέ τι κεκριμένον πρὸς δαίμονός ἐστι βροτοῖσιν.

17. ὀσσόμενον, 'expecting,' and as it were in suspense as to what wind will ultimately blow. Some render it 'foreshowing' (Schol. Min. προσδεχόμενον ἢ προσημαῖνον); but the poet seems to attribute to the element itself a kind of conscious restlessness preceding a storm.

18, αὔτως, lit. 'just so,' i. e. without any decided result or effect.—ἑτέρωσε, 'backwards.' See xiii. 543.

20. δαϊζόμενος, divided, wavering between two schemes. See ix. 8. Doederlein, who thinks that by πορφύρῃ (16) the gloom of anxiety as well as the agitation of doubt is implied, says on this verse, "ὅρμαινε dubitationem, δαϊζόμενος dolorem Nestoris denotat." A similar sense is, 'was made anxious by being divided in his mind in respect of two ways of action.' Cf. xvi. 435, διχθὰ δέ μοι κραδίη μέμονε φρεσὶν ὁρμαίνοντι.

23. δοάσσατο. See xxiii. 339. Literally, 'he made it plain to himself,' root διϜ, as in δῆλος.

24. οἱ δέ. For they, viz. the combatants to whom he was proposing to go, were slaying each other in fighting. Cf. 60—62. Schol. Ven. τοῦτο δὲ ἐπήγαγε πρὸς τὸ ἢ μεθ' ὅμιλον ἴοι Δαναῶν. —λάκε, an aorist from a root λακ, ληκ (*lacero*, λακὶς), representing the sound made by rending or tearing.

μαρνάμενοι, λάκε δέ σφι περὶ χροῒ χαλκὸς ἀτειρὴς 25
νυσσομένων ξίφεσίν τε καὶ ἔγχεσιν ἀμφιγύοισιν.
Νέστορι δὲ ξύμβληντο διοτρεφέες βασιλῆες
πὰρ νηῶν ἀνιόντες, ὅσοι βεβλήατο χαλκῷ,
Τυδεΐδης Ὀδυσεύς τε καὶ Ἀτρεΐδης Ἀγαμέμνων.
πολλὸν γάρ ῥ᾽ ἀπάνευθε μάχης εἰρύατο νῆες 30
θῖν᾽ ἐφ᾽ ἁλὸς πολιῆς· τὰς γὰρ πρώτας πεδίονδε
εἴρυσαν, αὐτὰρ τεῖχος ἐπὶ πρύμνῃσιν ἔδειμαν.
οὐδὲ γὰρ οὐδ᾽ εὐρύς περ ἐὼν ἐδυνήσατο πάσας
αἰγιαλὸς νῆας χαδέειν, στείνοντο δὲ λαοί·
τῷ ῥα προκρόσσας ἔρυσαν, καὶ πλῆσαν ἁπάσης 35
ἠιόνος στόμα μακρόν, ὅσον ξυνεέργαθον ἄκραι.

27—51. Nestor resolves to find Agamemnon, in order that he may consult with him. That chief is met returning from the ships with Diomede and Ulysses, to see the state of affairs; for they had retired to the fleet wounded. Agamemnon's alarm is not less than Nestor's, and he thinks the whole army has deserted him for his quarrel with Achilles.

28. *πὰρ νηῶν.* Schol. Ven. *ἀπὸ τῶν πρὸς θάλασσαν ἐπὶ τὰς ἐν τῷ τείχει.* See xi. 660, 661.

29. "Diomedes vulneratus a Paride, xi. 369—400. Ulysses a Soco, xi. 434 sq., 488. Agamemnon a Coone, 273 sq." Heyne.

30. *πολλὸν γάρ.* The particle explains the reason why they were going from their tents, close to the shore, where they had been attending to their wounds, to see how the fight was proceeding, viz. because they could neither hear nor see without getting nearer.—*εἰρύατο*, *εἴρυντο*, had been drawn up. See i. 350; xv. 656.—*πεδίονδε*, high and dry on the land. "Eas naves, quae primae ad Troadis oram pervenerant, in terram traxerant easque muro a tergo munierant Achivi. Fecerant id ut reliqua classis juxta litus anchoras jacere posset neque justo arctius condensaretur; nam numerosiores erant naves quam ut ora quamvis inter duo promontoria, Rhoeteum et Sigeum, extensa universam excipere posset classem." Doederlein.

32. *ἐπὶ πρύμνῃσιν*, 'at the sterns;' for the prows of Greek galleys always faced the sea. See xviii. 76. Hence Virgil's 'litora curvae praetexunt puppes,' Aen. vi. 4. A naval camp, i. e. a fence and rampart, was thrown round on the land side, so as to include all the ships between it and the sea. If we suppose this to have been done at first, it will explain the allusion in Thucyd. i. 11, *ἐπειδὴ δὲ ἀφικόμενοι μάχῃ ἐκράτησαν,— δῆλον δὲ, τὸ γὰρ ἔρυμα τῷ στρατοπέδῳ οὐκ ἂν ἐτειχίσαντο, κ.τ.λ.* The rampart described in vii. 436 was perhaps an after-thought, and a secondary work.

34. *αἰγιαλὸς*, the sea-strand. Wide as this was, it was unable to hold, or contain, all the ships, and the people (the various allied forces) were pressed for room; for this reason then they had drawn up the ships *πρόκροσσαι*, in rows one behind and higher than the other, so as to form a sort of ascending series; or perhaps, side by side, but so as to present different degrees of distance from the sea-line. See the note on xii. 258, *κρόσσας μὲν πύργων ἔρυον.* Mr. Blakesley, on Herod. vii. 188, *πρόκροσσαι ὁρμέοντο ἐς πόντον*, derives the word from *πρὸ* and *κόρση*, 'head foremost,' and renders it 'head out seaward.' The notion of *gradation*, however, evidently attaches to the word, as in Herod. ii. 125. Schol. Ven. *τὰς κλιμακηδὸν νενεωλκημένας ἑτέρας πρὸ ἑτέρων, ὥστε θεατροειδὲς φαίνεσθαι τὸ νεώλκιον.* — *χαδέειν*, the aorist of *χανδάνω*.

36. *στόμα*, the bay or entrance enclosed between the two headlands,

τῷ ῥ' οἵ γ' ὀψείοντες ἀυτῆς καὶ πολέμοιο,
ἔγχει ἐρειδόμενοι, κίον ἀθρόοι· ἄχνυτο δέ σφιν
θυμὸς ἐνὶ στήθεσσιν. ὃ δὲ ξύμβλητο γεραιός
[Νέστωρ, πτῆξε δὲ θυμὸν ἐνὶ στήθεσσιν Ἀχαιῶν.] 40
τὸν καὶ φωνήσας προσέφη κρείων Ἀγαμέμνων
"ὦ Νέστορ Νηληιάδη, μέγα κῦδος Ἀχαιῶν,
τίπτε λιπὼν πόλεμον φθισήνορα δεῦρ' ἀφικάνεις;
δείδω μὴ δή μοι τελέσῃ ἔπος ὄμβριμος Ἕκτωρ,
ὥς ποτ' ἐπηπείλησεν ἐνὶ Τρώεσσ' ἀγορεύων, 45
μὴ πρὶν πὰρ νηῶν προτὶ Ἴλιον ἀπονέεσθαι
πρὶν πυρὶ νῆας ἐνιπρῆσαι, κτεῖναι δὲ καὶ αὐτούς.
κεῖνος τῶς ἀγόρευε· τὰ δὴ νῦν πάντα τελεῖται.
ὢ πόποι, ἦ ῥα καὶ ἄλλοι ἐυκνήμιδες Ἀχαιοί
ἐν θυμῷ βάλλονται ἐμοὶ χόλον ὥς περ Ἀχιλλεύς, 50
οὐδ' ἐθέλουσι μάχεσθαι ἐπὶ πρυμνῇσι νέεσσιν."
τὸν δ' ἠμείβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ
"ἦ δὴ ταῦτά γ' ἑτοῖμα τετεύχαται, οὐδέ κεν ἄλλως
Ζεὺς ὑψιβρεμέτης αὐτὸς παρατεκτήναιτο.

Sigeum and Rhoeteum. See Gell. Troad, p. 29. "Ut in Od. v. 441, fluvii ostium *στόμα* nuncupavit, ita maris oram, in terram porrectam, *ἠιόνος στόμα* appellat poeta." Spitzner.

37. *οἵ γε*, sup. 29.—*ὀψείοντες*, 'desirous to feast on the war-cry.' The genitive seems to depend on the notion implied, *ἐπιθυμοῦντες αὐτῆς* (*μάχης*), *γεύσασθαι αὐτῆς*. It is more probably a late formation from *ὄψον* than a legitimate desiderative from *ὄπτομαι*, in which the genitive properly has no place.—*ἐρειδόμενοι*, supporting themselves by their spears, i. e. as having been lately wounded.—*ἀθρόοι*, in close company; or perhaps, surrounded by a staff. The picture is more vivid than if they came up as stragglers to view the fight.—*ἄχνυτο*, not for themselves, but for their friends hard pressed in the conflict (Schol. Lips.).

45. *ποτε*. See viii. 181. 526.—*μὴ πρὶν —πρίν*, see on vii. 481.

49. *καὶ ἄλλοι*. He supposes, or pretends to suppose, that Nestor also has left the fight and deserted the Grecian cause, through some personal ill-feeling against him, such as that entertained by Achilles.—*ἦ ῥα* perhaps here represents the Attic *ἆρα*, and should be read interrogatively, 'Can it be that others also are disposed to leave me?'

51. *πρυμνῇσι*, the hinder ships, viz. those drawn up first on land, and therefore the same as *πρώτῃσι*.

52—63. Nestor thinks the state of affairs very threatening, but advises that they should consult what had best be done, and not return at once to the fight.

53. *ταῦτα*, the threats of Hector.—*ἑτοῖμα*, see ix. 425.—*ἄλλως*, i. e. *τεκτήναιτο ἄλλα παρὰ ταῦτα*. The sense is, 'these evils, which you fear, are not merely in prospect, but are already wrought upon us, and Zeus himself could not make them otherwise,' because a thing done cannot be undone. Schol. Ven. 2, *φησὶ δὲ ὅτι ταῦτα μὲν οὕτως ὡς ἐκεῖνος ἠπείλησεν ἔσται, καὶ οὐκ ἂν παρὰ ταῦτα ποιήσειεν ὁ Ζεύς.*

τεῖχος μὲν γὰρ δὴ κατερήριπεν, ᾧ ἐπέπιθμεν 55
ἄρρηκτον νηῶν τε καὶ αὐτῶν εἶλαρ ἔσεσθαι·
οἳ δ' ἐπὶ νηυσὶ θοῇσι μάχην ἀλίαστον ἔχουσιν
νωλεμές. οὐδ' ἂν ἔτι γνοίης, μάλα περ σκοπιάζων,
ὁπποτέρωθεν Ἀχαιοὶ ὀρινόμενοι κλονέονται,
ὡς ἐπιμὶξ κτείνονται, ἀυτὴ δ' οὐρανὸν ἵκει. 60
ἡμεῖς δὲ φραζώμεθ' ὅπως ἔσται τάδε ἔργα,
εἴ τι νόος ῥέξει. πόλεμον δ' οὐκ ἄμμε κελεύω
δύμεναι· οὐ γάρ πως βεβλημένον ἔστι μάχεσθαι."
τὸν δ' αὖτε προσέειπε ἄναξ ἀνδρῶν Ἀγαμέμνων
"Νέστορ, ἐπεὶ δὴ νηυσὶν ἔπι πρυμνῇσι μάχονται 65
τεῖχος δ' οὐκ ἔχραισμε τετυγμένον, οὐδέ τι τάφρος,
οἷς ἔπι πόλλ' ἔπαθον Δαναοί, ἔλποντο δὲ θυμῷ
ἄρρηκτον νηῶν τε καὶ αὐτῶν εἶλαρ ἔσεσθαι,
οὕτω που Διὶ μέλλει ὑπερμενέι φίλον εἶναι,
νωνύμνους ἀπολέσθαι ἀπ' Ἄργεος ἐνθάδ' Ἀχαιούς. 70
ᾔδεα μὲν γὰρ ὅτε πρόφρων Δαναοῖσιν ἄμυνεν,
οἶδα δὲ νῦν ὅτε τοὺς μὲν ὁμῶς μακάρεσσι θεοῖσιν
κυδάνει, ἡμέτερον δὲ μένος καὶ χεῖρας ἔδησεν.
ἀλλ' ἄγεθ', ὡς ἂν ἐγὼ εἴπω, πειθώμεθα πάντες.

55. *κατερήριπεν*, the reduplicated active aorist in the usual intransitive sense. See sup. 15.—*εἶλαρ*, see vii. 437.

62. *νόος*, intelligence, *σύνεσις*. Nestor thinks that counsel and advice may effect something, though wounded chiefs can do little in fighting. It is difficult to have any faith in the antiquity of this passage. Spitzner remarks that *ὁπποτέρωθεν* occurs nowhere else in Homer. The allusion to *νοῦς*, as an agent, seems to indicate the philosophical views of a later age; and *σκοπιάζειν*, though found in x. 40, Od. x. 260, can hardly be a word of really ancient epic use.

64—81. Agamemnon rejoins, that as the ramparts have not afforded the expected protection to the fleet, and as the gods seem adverse to the Grecian cause, they had best launch the galleys nearest the sea, and moor them in deep water, with a view to their leaving the Troad at night. (This expedient is a mere repetition of that in ii. 139; and ver. 69 is even identical with ii. 116.)

66. *ἔχραισμε*. Buttmann regards this as an aorist, Doederlein as the imperfect. See Lexil. p. 542, and on vii. 144, *ὅθ' ἄρ' οὐ κορύνη οἱ ὄλεθρον χραῖσμε σιδηρείη*. Inf. xv. 32. There may have been two forms of the present, *χραίσμω* and *χραισμέω*, like *κύρω* and *κυρέω*, *αἴνω* and *αἰνέω* &c., but neither of them occurs.

67. *ἔλποντο δὲ*, 'though they expected in their hearts that it would prove,' &c. Dindorf reads *ᾗ ἔπι*, referring only to *τάφρος*.

69. This verse occurred (besides ii. 116) in ix. 23, and the next one xii. 70; xiii. 227.

71. *ᾔδεα*, I knew it, viz. that the Greeks would perish, when before Zeus zealously assisted them; i. e. I did not believe their triumph would be for long. *Now* I know it, when he gives these Trojans all the glory.—*κυδάνει*, cf. xx. 42. The Schol. Ven. compares *οἰδάνει νόον*, ix. 554.

νῆες ὅσαι πρῶται εἰρύαται ἄγχι θαλάσσης 75
ἕλκωμεν, πάσας δὲ ἐρύσσομεν εἰς ἅλα δῖαν,
ὕψι δ' ἐπ' εὐνάων ὁρμίσσομεν, εἰς ὅ κεν ἔλθῃ
νὺξ ἀβρότη, ἢν καὶ τῇ ἀπόσχωνται πολέμοιο
Τρῶες· ἔπειτα δέ κεν ἐρυσαίμεθα νῆας ἁπάσας.
οὐ γάρ τις νέμεσις φυγέειν κακόν, οὐδ' ἀνὰ νύκτα. 80
βέλτερον ὃς φεύγων προφύγῃ κακὸν ἠὲ ἁλώῃ."
τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πολύμητις Ὀδυσσεύς
"Ἀτρεΐδη, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων.
οὐλόμεν' εἴθ' ὤφελλες ἀεικελίου στρατοῦ ἄλλου
σημαίνειν, μηδ' ἄμμι ἀνασσέμεν οἷσιν ἄρα Ζεύς 85
ἐκ νεότητος ἔδωκε καὶ ἐς γῆρας τολυπεύειν
ἀργαλέους πολέμους, ὄφρα φθιόμεσθα ἕκαστος.
οὕτω δὴ μέμονας Τρώων πόλιν εὐρυάγυιαν
καλλείψειν, ἧς εἵνεκ' ὀιζύομεν κακὰ πολλά;
σίγα, μή τίς τ' ἄλλος Ἀχαιῶν τοῦτον ἀκούσῃ 90

75. *πρῶται*. Viewed from the sea, and regarded as most ready to be launched, the 'first ships' mean those which arrived last, and are nearest the water-line. In another sense, those which arrived first and were drawn up highest are *πρῶται νῆες*, as in xv. 654.—It is to be observed, that this is the third time Agamemnon counsels flight; see on ix. 17. 27.

77. *ὕψι*, perhaps by ropes tied from the upper part, or bulwarks, to stones thrown out on each side to steady the ship, called *εὐναί*. If *ἐν μετεώρῳ*, 'on the high sea,' is meant, there would be difficulty in embarking the troops at night. The Schol. Lips. however compares Od. iv. 785, *ὑψοῦ δ' ἐν νοτίῳ τήν γ' ὥρμισαν*. Doederlein explains the passage very differently. He takes *πρῶται νῆες* for those highest on land, construes *ἕλκωμεν ἄγχι θαλάσσης*, i. e. *ὥστε εἶναι*, and thinks *ὕψι ἐπ' εὐνάων* means 'on the high and dry strand, fixed to stones embedded in the earth,' comparing i. 485, *ὑψοῦ ἐπὶ ψαμάθοις*.

78. *νὺξ ἀβρότη*, 'divine night.' See Lexil. p. 83.—*ἢν καὶ τῇ κ.τ.λ.* 'if perchance even so, viz. by means that may seem to some dishonourable, the Trojans, thinking the Greeks are going, should suspend the fight.' Virg. Aen. ii. 25, 'Nos abiisse rati et vento petiisse Mycenas.'

79. *ἁπάσας*, *ἅμα πάσας*, *cunctas*; different, as Doederlein well observes, from *πάσας* in 76.

80. *νέμεσις*, see iii. 156. There can be no objection made to our escaping from ill, even though stealthily and by night. Schol. Lips. *καίτοι γε ἀγεννὲς ἦν τὸ νυκτὸς ὥσπερ δραπετεῦσαι τὴν μάχην*. The next verse is hardly wanted, but in some degree it explains away the *νέμεσις*. 'Better it is by flying from it to escape evil, than to be overtaken and caught by it.'

82—102. Ulysses (sup. 29) gives an indignant reply to the proposal of the chief. He will not hear of giving up Troy, now on the eve of capture, and wonders that any chief of sense and authority can use such language.

85. *σημαίνειν*, *σημάντωρ εἶναι*, 'I would you had been the ruler of some other army, and that a sorry one.' See xvi. 172.

87. *ὄφρα κ.τ.λ.* Schol. Vict. *ὡς ἕκαστος ἡμῶν φθαρῇ*. This is said with bitterness, and with invidiousness against the general-in-chief.

88. *οὕτω δή*, viz. in this base and stealthy way.

μῦθον, ὃν οὔ κεν ἀνήρ γε διὰ στόμα πάμπαν ἄγοιτο
ὅς τις ἐπίσταιτο ᾗσιν φρεσὶν ἄρτια βάζειν
σκηπτοῦχός τ' εἴη, καί οἱ πειθοίατο λαοί
τοσσοίδ' ὅσσοισιν σὺ μετ' Ἀργείοισι ἀνάσσεις·
[νῦν δέ σευ ὠνοσάμην πάγχυ φρένας, οἷον ἔειπες·] 95
ὃς κέλεαι πολέμοιο συνεσταότος καὶ ἀυτῆς
νῆας ἐυσσέλμους ἅλαδ' ἑλκέμεν, ὄφρ' ἔτι μᾶλλον
Τρωσὶ μὲν εὐκτὰ γένηται ἐπικρατέουσί περ ἔμπης,
ἡμῖν δ' αἰπὺς ὄλεθρος ἐπιρρέπῃ. οὐ γὰρ Ἀχαιοί
σχήσουσιν πόλεμον νηῶν ἅλαδ' ἑλκομενάων, 100
ἀλλ' ἀποπαπτανέουσιν, ἐρωήσουσι δὲ χάρμης.
ἔνθα κε σὴ βουλὴ δηλήσεται, ὄρχαμε λαῶν."
τὸν δ' ἠμείβετ' ἔπειτα ἄναξ ἀνδρῶν Ἀγαμέμνων

91. ὃν οὔ κεν κ.τ.λ. 'Which no man who knew in his heart how to speak sagely would take in his mouth at all, to utter it.' Note the phrase ἄγεσθαι διὰ στόμα, which Doederlein explains *ex pectore per os educat*; Schol. Ven. ὃν οὐχ ἕτερος εἴποι.

96—102. This passage is quoted by Plato, Legg. iv. p. 706 fin., with the variants ἐελδομένοισι in 98 and πολέμου in 100, and οἷ' ἀγορεύεις in 102. He cites the verses as an instance of πονηρὰ ἔθη, which ought not to be inculcated, and adds, ἦν δέ που τοῦτο καὶ παρ' Ὁμήρου λαβεῖν, ὅτι τὸ ἐπιτήδευμα ἦν τὸ τοιοῦτον οὐ καλόν. Ὀδυσσεὺς γὰρ αὐτῷ λοιδορεῖ τὸν Ἀγαμέμνονα, τῶν Ἀχαιῶν τότε ὑπὸ τῶν Τρώων κατεχομένων τῇ μάχῃ, κελεύοντα τὰς ναῦς εἰς τὴν θάλατταν καθέλκειν, ὁ δὲ χαλεπαίνει τε αὐτῷ καὶ λέγει, Ὃς κέλεαι—ἀγορεύεις. Ταῦτ' οὖν ἐγίγνωσκε καὶ ἐκεῖνος, ὅτι κακὸν ἐν θαλάττῃ τριήρεις ὁπλίταις παρεστῶσαι μαχομένοις· καὶ λέοντες ἂν ἐλάφους ἐθίσθειεν φεύγειν τοιούτοις ἔθεσι χρώμενοι. Plato therefore regarded the viciousness of the advice as consisting in the temptation which the ships would offer the Greeks for escape, and for relaxing their efforts to conquer.

96. συνεσταότος, συνεστεῶτος, i. e. καθισταμένου, now that the war is in progress, or has fairly set in, as we say; or, perhaps, when the battle is being closely fought.

98. εὐκτὰ, a verbal not elsewhere occurring in Homer; 'that what the Trojans pray for may be realized,—though they are already victorious, and might well be content,'—viz. the ignominious retreat of the Greeks.

99. ἐπιρρέπῃ, ἐπιβρίσῃ, may descend upon us like a weighted scale.

100. σχήσουσιν, *sustinebunt;* they will not bear the brunt of the battle alone, when the ships are being launched, but will look on from a distance (compare ἀποσκοπεῖν, Eur. Hec. 939, ἀφορᾶσθαι, Ar. Nub. 281,) and will retire from the fight. Schol. Lips. περιβλέψουσι καὶ πτοηθήσονται, δηλονότι περὶ τὴν καθολκὴν γενόμενοι. On the Ionic future in έω, like σημανέω, θαυμανέω, see on iii. 411.

102. ἔνθα, κ.τ.λ. 'Then, perchance, thy counsel will be found injurious.' The future is equivalent to the subjunctive, and that to δηλήσαιτο ἄν. We might read δηλώσεται, 'the true nature of it will be made evident.'—ὄρχαμε, Schol. Lips. κατακερτομεῖ γὰρ τὴν βουλὴν ὡς οὐ βασιλεῖ ἁρμόζουσαν.

103—108. Agamemnon replies with dignity and calmness, 'You have greatly touched my feelings by your bitter rebuke. *I* am not the man to order the Greeks to launch their ships if they do not like it. (The advice may not perhaps be the best possible:) but under the circumstances (νῦν) show me the man who shall advise better; I should be only too glad to meet him.'

" ὦ Ὀδυσεῦ, μάλα πώς με καθίκεο θυμὸν ἐνιπῇ
ἀργαλέῃ· ἀτὰρ οὐ μὲν ἐγὼν ἀέκοντας ἄνωγα 105
νῆας ἐυσσέλμους ἅλαδ' ἑλκέμεν υἷας Ἀχαιῶν.
νῦν δ' εἴη ὃς τῆσδέ γ' ἀμείνονα μῆτιν ἐνίσποι,
ἢ νέος ἠὲ παλαιός· ἐμοὶ δέ κε ἀσμένῳ εἴη."
τοῖσι δὲ καὶ μετέειπε βοὴν ἀγαθὸς Διομήδης
" ἐγγὺς ἀνήρ—οὐ δηθὰ ματεύσομεν—, εἴ κ' ἐθέλητε 110
πείθεσθαι καὶ μή τι κότῳ ἀγάσησθε ἕκαστος,
οὕνεκα δὴ γενεῆφι νεώτατός εἰμι μεθ' ὑμῖν.
πατρὸς δ' ἐξ ἀγαθοῦ καὶ ἐγὼ γένος εὔχομαι εἶναι
[Τυδέος, ὃν Θήβῃσι χυτὴ κατὰ γαῖα καλύπτει.]
Πορθεῖ γὰρ τρεῖς παῖδες ἀμύμονες ἐξεγένοντο, 115
ᾤκεον δ' ἐν Πλευρῶνι καὶ αἰπεινῇ Καλυδῶνι,
Ἄγριος ἠδὲ Μέλας, τρίτατος δ' ἦν ἱππότα Οἰνεύς,
πατρὸς ἐμοῖο πατήρ· ἀρετῇ δ' ἦν ἔξοχος αὐτῶν.
ἀλλ' ὁ μὲν αὐτόθι μεῖνε, πατὴρ δ' ἐμὸς Ἄργεϊ νάσθη
πλαγχθείς· ὣς γάρ που Ζεὺς ἤθελε καὶ θεοὶ ἄλλοι. 120
Ἀδρήστοιο δ' ἔγημε θυγατρῶν, ναῖε δὲ δῶμα
ἀφνειὸν βιότοιο, ἅλις δέ οἱ ἦσαν ἄρουραι
πυροφόροι, πολλοὶ δὲ φυτῶν ἔσαν ὄρχατοι ἀμφίς,

104. *καθίκεο, καθήψω.* With an accusative, as in Od. i. 342 *ἐπεί με μάλιστα καθίκετο πένθος ἄλαστον.*

109—132. Diomede next volunteers to give advice, and prefaces his remarks by some account of his descent, that his birth and position may be weighed against his youth. In fact, he is here introduced in a new character, as a counsellor. The *Διομήδεος ἀριστεία* in Book v. was probably a distinct ballad. And this account, in which allusion is made to Tydeus and Adrastus, perhaps anciently pertained rather to the Thebaica than to the Troica; unless we regard it as an integral portion of the Achaean folk-lore which is largely worked up into the Iliad. See iv. 376.

110. *ματεύειν* does not occur again in Homer, though it is used by Pindar and Aeschylus. With the formula *ἐγγὺς ἀνὴρ* Spitzner compares Theocr. xxii. 69, *τίς γὰρ, ὅτῳ χεῖρας καὶ ἐμοὺς συνερείσω ἱμάντας; Α. ἐγγὺς ὁρᾷς.*

111. *ἀγάσησθε*, if you do not view my offer invidiously, or with dislike.—*νεώτατος*, see ix. 54.

119. *νάσθη (ναίω)*, came to dwell at Argos,—*πλαγχθείς*, a euphemism for *φεύγων.* Schol. Min. *ἀποπλανηθεὶς καὶ ἐκπεσὼν τῆς πατρίδος διὰ τὴν φυγήν.* The Schol. Ven. gives the story on the authority of Pherecydes. Tydeus had slain the sons of Agrius for expelling Oeneus in his old age from the sovereignty. He had then fled to Argos, where he obtained the rites of expiation from Adrastus, and married his daughter Deipyle. Doederlein thinks this a post-Homeric legend, and that *πλαγχθεὶς* merely means that he wandered forth as an adventurer, and came to Argos,—'an emigrant,' we should say.

123. *ἀμφίς*, Schol. Vict. *χωρὶς τῶν ἀρουρῶν.* But it may mean, 'round the estate,'—'arbustis felicibus obsita circum,' Lucret. v. 1378.

πολλὰ δέ οἱ πρόβατ' ἔσκε, κέκαστο δὲ πάντας Ἀχαιούς
ἐγχείῃ. τὰ δὲ μέλλετ' ἀκουέμεν, εἰ ἐτεόν περ. 125
τῷ οὐκ ἄν με γένος γε κακὸν καὶ ἀνάλκιδα φάντες
μῦθον ἀτιμήσαιτε πεφασμένον, ὅν κ' εὖ εἴπω.
δεῦτ' ἴομεν πολεμόνδε, καὶ οὐτάμενοί περ, ἀνάγκῃ.
ἔνθα δ' ἔπειτ' αὐτοὶ μὲν ἐχώμεθα δηιοτῆτος
ἐκ βελέων, μή πού τις ἐφ' ἕλκεϊ ἕλκος ἄρηται· 130
ἄλλους δ' ὀτρύνοντες ἐνήσομεν, οἳ τὸ πάρος περ
θυμῷ ἦρα φέροντες ἀφεστᾶσ' οὐδὲ μάχονται."
ὣς ἔφαθ', οἳ δ' ἄρα τοῦ μάλα μὲν κλύον ἠδὲ πίθοντο.
βὰν δ' ἴμεν, ἦρχε δ' ἄρα σφι ἄναξ ἀνδρῶν Ἀγαμέμνων.
οὐδ' ἀλαοσκοπίην εἶχεν κλυτὸς εἰνοσίγαιος, 135
ἀλλὰ μετ' αὐτοὺς ἦλθε παλαιῷ φωτὶ ἐοικώς,
δεξιτερὴν δ' ἕλε χεῖρ' Ἀγαμέμνονος Ἀτρεΐδαο,
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα.
"Ἀτρεΐδη, νῦν δή που Ἀχιλλῆος ὀλοὸν κῆρ
γηθεῖ ἐνὶ στήθεσσι, φόνον καὶ φύζαν Ἀχαιῶν 140
δερκομένῳ, ἐπεὶ οὔ οἱ ἔνι φρένες, οὐδ' ἠβαιαί.

124. *κέκαστο*, he surpassed. See ii. 530.

125. *τὰ δὲ κ.τ.λ.* This forms a kind of aposiopesis: 'But all this you are likely to hear about (from others), whether it is true,' sc. *ὃ λέγω*. Cf. sup. 69. Schol. Ven. *ἀντὶ τοῦ ἐοίκατε ἀκηκοέναι.* Again, *ταῦτα δὲ ὑμᾶς εἰκὸς εἰδέναι ἀκηκοότας εἰ ἀληθῆ λέγω.* Others, as Schol. Lips., took *μέλλετε* for *ἐμέλλετε.* "*Ea num vere dicam fama audivisse vos arbitror;* nam *ἀκούειν* saepe sensu perfecti legitur." Doederlein. Spitzner reads *εἰ ἐτεόν γε*, from a var. lect. *ὡς ἐτεόν γε*, comparing viii. 423; xii. 217.

127. *πεφασμένον*, when delivered and made known. The Attic writers say *γνώμην ἀποφαίνεσθαι* in this sense. So *λόγος ἀρχαῖος φανεὶς*, Soph. Trach. 1.

128. *ἴομεν*, *ἴωμεν*. This advice glanced at the opposite opinion of Nestor sup. 62, *πόλεμον δ' οὐκ ἄμμε κελεύω Δύμεναι.* But *ἀνάγκῃ* modifies it: 'Let us go, because we must; but when there, we will encourage others by our presence, rather than engage, when disabled, in the fight.'—*οὐτάμενοι*, Diomede being one of the wounded, sup. 28.—*ἐχώμεθα*, 'let us ourselves abstain from the conflict, (remaining) out of the reach of javelins and arrows, lest perchance one should carry off wound upon wound, but encourage by our example, and send into the fight others, who hitherto, indulging their temper, have stood aloof and do not fight.' He alludes, probably, to Achilles.—For *ἔχεσθαι* in the sense of *ἀπέχεσθαι* see ii. 98, *εἴ ποτ' ἀϋτῆς σχοίατο.* But it might mean, 'let us take part in' the fight, viz. without actually joining it.

132. *ἦρα φέροντες.* See on i. 572.

133—152. The advice of Diomede is followed, and the chiefs return to the fight. Poseidon, in the guise of an aged man, offers words of encouragement to Agamemnon, and with a loud shout rallies the Greeks and scares the adversary.

135. *ἀλαοσκοπίην.* See x. 515.—*μετ' αὐτοὺς*, in quest of them, to overtake them.

140. *γηθεῖν* is rare in the present tense. Aeschylus has *γηθούσῃ φρενὶ*, Cho. 772 (if the verse is genuine).

ἀλλ' ὁ μὲν ὣς ἀπόλοιτο, θεὸς δέ ἑ σιφλώσειεν·
σοὶ δ' οὔ πω μάλα πάγχυ θεοὶ μάκαρες κοτέουσιν,
ἀλλ' ἔτι που Τρώων ἡγήτορες ἠδὲ μέδοντες
εὐρὺ κονίσουσιν πεδίον, σὺ δ' ἐπόψεαι αὐτός 145
φεύγοντας προτὶ ἄστυ νεῶν ἄπο καὶ κλισιάων."
ὣς εἰπὼν μέγ' ἄυσεν, ἐπεσσύμενος πεδίοιο.
ὅσσον δ' ἐννεάχιλοι ἐπίαχον ἢ δεκάχιλοι
ἀνέρες ἐν πολέμῳ, ἔριδα ξυνάγοντες Ἄρηος,
τόσσην ἐκ στήθεσφι ὄπα κρείων ἐνοσίχθων 150
ἧκεν· Ἀχαιοῖσιν δὲ μέγα σθένος ἔμβαλ' ἑκάστῳ
καρδίῃ, ἄλληκτον πολεμιζέμεν ἠδὲ μάχεσθαι.
Ἥρη δ' εἰσεῖδεν χρυσόθρονος ὀφθαλμοῖσιν
στᾶσ' ἐξ Οὐλύμποιο ἀπὸ ῥίου· αὐτίκα δ' ἔγνω
τὸν μὲν ποιπνύοντα μάχην ἀνὰ κυδιάνειραν, 155
αὐτοκασίγνητον καὶ δαέρα, χαῖρε δὲ θυμῷ·
Ζῆνα δ' ἐπ' ἀκροτάτης κορυφῆς πολυπίδακος Ἴδης
ἥμενον εἰσεῖδεν, στυγερὸς δέ οἱ ἔπλετο θυμῷ.
μερμήριξε δ' ἔπειτα βοῶπις πότνια Ἥρη

142. ἀλλ' κ.τ.λ. 'Well! may he perish e'en so,' i. e. by his folly, 'and may the god strike him with a pest.' This use of ὣς is to be distinguished from that in Od. i. 47, ὡς ἀπόλοιτο καὶ ἄλλος, *utinam pereat* &c. Cf. inf. xviii. 107, ὡς ἔρις ἔκ τε θεῶν ἔκ τ' ἀνθρώπων ἀπόλοιτο.—σιφλώσειεν, lit. 'cripple him.' The word occurs only in this passage, and the Schol. Ven. does not hesitate to say it pertains to a more modern dialect (ἡ λέξις νεωτέρων). Hesychius explains it by ἀφανίσειεν, μωμήσειεν. The analogies of the word the student will find in Liddell and Scott's Lexicon. Apoll. Rhod. i. 104 uses the adjective σιφλὸς as a synonym of πηρός. It is probably a word of the later Greek, and therefore due to interpolators in this passage.

143. οὔ πω. *You* have not yet incurred the anger of the gods (though you have that of Achilles).

147. πεδίοιο, ἐπὶ πεδίον, in the direction of the plain.—The next two lines occurred v. 860, 861. If the passage be really ancient, ἐϜίαχον would be the truer reading. The verb seems here an aorist.—ἔριδα ξυνάγειν, ii. 381.

151. ἑκάστῳ. This word also properly takes the initial Ϝ. But the passage is perhaps made up from xi. 11.

153—192. Hera, seeing the aid rendered by Poseidon to the Greeks, to whom he was usually adverse, conceives the desire of engaging Zeus for a time in dalliance with herself, that the successes of the Grecian army may receive no check. Her real policy (see xv. 14) was to get Hector wounded, and so withdraw him from the contest. The description of the toilette of the goddess forms one of the most remarkable and celebrated descriptions in the Iliad.

153, 154. στᾶσα κ.τ.λ., 'stood and looked out of Olympus from a peak.' Here it is clear that the actual mountain is meant. The goddess is on Olympus, Zeus on Ida. See the fine account of her flight thither, inf. 225 seqq.

155. ποιπνύοντα. See i. 600.—δαέρα, 'brother-in-law;' she had wedded her own brother Zeus, who was also brother of Poseidon.

ὅππως ἐξαπάφοιτο Διὸς νόον αἰγιόχοιο. 160
ἥδε δέ οἱ κατὰ θυμὸν ἀρίστη φαίνετο βουλή,
ἐλθεῖν εἰς Ἴδην εὖ ἐντύνασαν ἓ αὐτήν,
εἴ πως ἱμείραιτο παραδραθέειν φιλότητι
ᾗ χροιῇ, τῷ δ' ὕπνον ἀπήμονά τε λιαρόν τε
χεύῃ ἐπὶ βλεφάροισι ἰδὲ φρεσὶ πευκαλίμῃσιν. 165
βῆ δ' ἴμεν ἐς θάλαμον, τόν οἱ φίλος υἱὸς ἔτευξεν
Ἥφαιστος, πυκινὰς δὲ θύρας σταθμοῖσιν ἐπῆρσεν
κληῗδι κρυπτῇ· τὴν δ' οὐ θεὸς ἄλλος ἀνῷγεν.
ἔνθ' ἥ γ' εἰσελθοῦσα, θύρας ἐπιθεῖσα φαεινάς,
ἀμβροσίῃ μὲν πρῶτον ἀπὸ χροὸς ἱμερόεντος 170
λύματα πάντα κάθηρεν, ἀλείψατο δὲ λίπ' ἐλαίῳ
ἀμβροσίῳ ἑδανῷ, τό ῥά οἱ τεθυωμένον ἦεν·
τοῦ καὶ κινυμένοιο Διὸς κατὰ χαλκοβατὲς δῶ
ἔμπης ἐς γαῖάν τε καὶ οὐρανὸν ἵκετ' ἀυτμή.
τῷ ῥ' ἥ γε χρόα καλὸν ἀλειψαμένη, ἰδὲ χαίτας 175
πεξαμένη, χερσὶν πλοκάμους ἔπλεξε φαεινούς
καλοὺς ἀμβροσίους ἐκ κράατος ἀθανάτοιο.
ἀμφὶ δ' ἄρ' ἀμβρόσιον ἑανὸν ἕσαθ', ὅν οἱ Ἀθήνη

160. *ἐξαπάφοιτο.* This medial aorist occurred ix. 376.

162. Schol. Vict. *ἐντύνασαν· κοσμήσασαν. καὶ ἐπὶ Κίρκης* (Od. xii. 18), *ἦλθ' ἐντυναμένη.* The ἓ without *F* is very suspicious; in fact, we virtually have here the reflexive *ἑαυτὴν* of a later dialect. Cf. xvii. 551.

164. *λιαρὸν*, 'warm,' 'snug.' Cf. Od. v. 268, *οὖρον δὲ προέηκεν ἀπήμονά τε λιαρόν τε.*

167. *ἐπῆρσεν* (root *ἀρ*, as in *ἀραρίσκω, ἤραρε*, &c.), he had closed, fitted close; *ἐπήρεισεν, ἢ ἐφήρμοσεν*, Schol. Ven. This active aorist does not elsewhere occur.—*κληῗδι*, 'with a fastening,' i.e. bolt of some kind, or, like our locks, not visible from without.—*τὴν δὲ*, by a kind of poetical attraction to *κληῗδι.* It should rather have been *τὰς δέ.* (Mr. Trollope admits *τὰς δ'* on the conjecture of Heyne.)

171. *λίπ' ἐλαίῳ.* See on x. 577; xviii. 350.—*ἑδανῷ*, another of the *ἅπαξ λεγόμενα* in this remarkable passage. Hesych. *ἑδανόν· εὐῶδες· ἡδύ· λιτόν.* Clearly (see Curtius, Gr. Et. 228) from the root *σFαδ, σFεδ, sweet*, though Buttmann would derive it from *ἐΰς.* The termination may be compared with *ἠπεδανὸς, ῥιγεδανὸς*, and (as Schol. Ven. well adds) with *πιθανὸς* and *ἱκανός.* Mr. Trollope, supposing from Hesychius (in *ἐδανὰ*) that the word meant 'eatable,' reads *ἐδανῷ.* But fragrant oils or unguents are not *βρώσιμα*, though *φάρμακα* may be.—*τεθυωμένον*, 'which had been perfumed for her,' or made up with scent. The earliest mention, perhaps, of *μύρον*, the *unguentum* of the Romans. (See Lucret. ii. 847 seqq. for a curious ac count of its preparation.) As th ancients had no alcohol, which is made the vehicle and solvent of our modern scents, they used oil boiled with fragrant essences.

173. *καὶ κινυμένοιο*, 'though *only* stirred.'—*ἔμπης*, even though the opening and the stirring took place within a closed room.—*ἐς γαῖαν κ.τ.λ.* i.e. as far as earth downwards and the sky upwards, from the summit of Olympus.

178. *ἑανόν.* See on iii. 385, Curtius, Gr. Et. 379, where the word is shown

ἔξυσ' ἀσκήσασα, τίθη δ' ἐνὶ δαίδαλα πολλά·
χρυσείης δ' ἐνετῇσι κατὰ στῆθος περονᾶτο. 180
ζώσατο δὲ ζώνην ἑκατὸν θυσάνοις ἀραρυῖαν,
ἐν δ' ἄρα ἕρματα ἧκεν ἐυτρήτοισι λοβοῖσιν
τρίγληνα μορόεντα· χάρις δ' ἀπελάμπετο πολλή.
κρηδέμνῳ δ' ἐφύπερθε καλύψατο δῖα θεάων
καλῷ νηγατέῳ· λαμπρὸν δ' ἦν ἠέλιος ὥς· 185
ποσσὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα.
αὐτὰρ ἐπεὶ δὴ πάντα περὶ χροῒ θήκατο κόσμον,
βῆ ῥ' ἴμεν ἐκ θαλάμοιο, καλεσσαμένη δ' Ἀφροδίτην
τῶν ἄλλων ἀπάνευθε θεῶν πρὸς μῦθον ἔειπεν.

to come from the same root as the verb with which it is here joined, Ϝεσ, *ves-tis*, with the adjectival termination in -ανός. In this case πέπλος must be understood. The masculine nominative occurs only in xxi. 507, ἀμβρόσιος ἑανός—ἕσατο, a suspected and probably pseudo-archaic form, ἕσσατο or ἐέσσατο being elsewhere found. Have we not here a confusion with a totally different aorist, ἕσασθαι (ἵζω, εἷσα), Od. xiv. 295, Herod. i. 66?—Ἀθήνη, here mentioned as the goddess of art, especially the female art of embroidery.—ἔξυσε (root ξυ, or perhaps ξεϜ, *shave*), 'had woven smooth and fine.' Hence ξυστὶς was a garment of fine cloth with the nap clipped close or smoothed down. Schol. Ven. ἐλέανεν, ἀπὸ μεταφορᾶς τῶν ξύλων.—ἀσκήσασα, Hesych. μετ' ἐπιμελείας ὑφήνασα. The exact sense is rather doubtful. It may mean 'adorning it with patterns,' or 'after carding and dressing the wool,' as ἤσκειν εἴρια καλὰ in iii. 387; or lastly, as Mr. Newman appears to understand it, 'for practice.' He renders it, "Which for the Queen of heaven Athene as a sampler wrought." In this sense we may compare κερκίδος μελέτας Ar. Ran. 1316, ἐκδίδαγμα κερκίδος Eur. Ion 1419.—τίθη, viz. as she wove it.

180. ἐνετῇσι, brooches or clasps (ἐνι-ἑναι).—κατὰ στῆθος, according to the older forms of art, like the Gorgon-head on the breast of Minerva. Schol. Ven. οὐχ ὡς ἡμεῖς κατὰ τὴν κατάκλειδα τοῦ ὤμου. The art of the jeweller is undoubtedly ancient, and in the Homeric passages generally, e.g. xviii. 401, may reasonably be regarded as Phenician. Compare Od. xv. 460.

182. ἕρματα, 'ear-rings,' from an aspirated and sibilant root, Ϝερ, σϜερ (εἴρειν, *serere*, *sermo*, &c.), explained and illustrated more fully on i. 486 and iv. 116. The primary notion is 'to set in a row,' as gems in pieces of jewellery. So ἠλέκτροισιν ἔερτο, Od. xv. 460.—λοβοῖσι, the lobes or flaps of the ear, which were ἐύτρητα, 'skilfully pierced.' Photius, λοβός· τὸ ἄκρον τοῦ ὠτίου. Hesych. λοβοί· κυρίως τῶν ὤτων τὰ κάτω. Doederlein strangely explains ἐυτρήτοισι "*bene tritis*, ideoque *teretibus*, pumicis ope vel simili corporis comendi arte."

183. τρίγληνα, of three drops, or sparkling stones. — μορόεντα, Hesych. μετὰ πολλοῦ καμάτου πεπονημένα. Schol. Ven. πεπονημένα τῇ κατασκευῇ, ἀπὸ τοῦ μορῆσαι, ὅ ἐστι κακοπαθῆσαι (!) The ancients did not know what to make of this word, which probably contains the same root as *marmor*, μαρμαίρειν, &c. See New Cratylus, p. 687. Doederlein shows that it was an Alexandrine word, used more than once by Nicander. This verse occurs also in Od. xviii. 298.

184. κρηδέμνῳ, a kind of cap, or head-dress, enclosing the hair, something like the *calantica* of the Romans. The Schol. Lips. explains it by κεφαλοδεσμίῳ.—νηγατέῳ, 'newly-made,' perhaps (as the Schol. Lips. suggests) for νεήγατος. See on ii. 42. So ἀπερείσιος for ἀπειρέσιος, ἀεκήλιος for ἀεικέλιος, and the Attic ὠρακιῶ for ὠχριῶ.

187. θήκατο. See x. 31.

" ἦ ῥά νύ μοί τι πίθοιο, φίλον τέκος, ὅττι κε εἴπω, 190
ἦέ κεν ἀρνήσαιο, κοτεσσαμένη τό γε θυμῷ,
οὕνεκ' ἐγὼ Δαναοῖσι σὺ δὲ Τρώεσσιν ἀρήγεις ;"
τὴν δ' ἠμείβετ' ἔπειτα Διὸς θυγάτηρ Ἀφροδίτη
"Ἥρη πρέσβα θεά, θύγατερ μεγάλοιο Κρόνοιο,
αὔδα ὅτι φρονέεις· τελέσαι δέ με θυμὸς ἄνωγεν, 195
εἰ δύναμαι τελέσαι γε καὶ εἰ τετελεσμένον ἐστίν."
τὴν δὲ δολοφρονέουσα προσηύδα πότνια Ἥρη
" δὸς νῦν μοι φιλότητα καὶ ἵμερον, ᾧ τε σὺ πάντας
δαμνᾷ ἀθανάτους ἠδὲ θνητοὺς ἀνθρώπους.
εἶμι γὰρ ὀψομένη πολυφόρβου πείρατα γαίης, 200
Ὠκεανόν τε, θεῶν γένεσιν, καὶ μητέρα Τηθύν,
οἵ μ' ἐν σφοῖσι δόμοισιν ἐὺ τρέφον ἠδ' ἀτίταλλον,
δεξάμενοι Ῥείας, ὅτε τε Κρόνον εὐρύοπα Ζεὺς
γαίης νέρθε καθεῖσε καὶ ἀτρυγέτοιο θαλάσσης.
τοὺς εἶμ' ὀψομένη, καί σφ' ἄκριτα νείκεα λύσω· 205
ἤδη γὰρ δηρὸν χρόνον ἀλλήλων ἀπέχονται

193—213. Aphrodite consents to the request of Hera, to impart to her every grace to captivate Zeus. But the real object of the queen of the gods is concealed; she pretends she is going to reconcile certain quarrels and jealousies between the Titanian powers, and to induce them to return to love.

196. *τετελεσμένον.* If it is a thing that has been done, and so can be done again. This line occurs also xviii. 427.

198. *σύ*, as in every case where it is expressed, gives emphasis to the person. Here, however, it is not very marked; but it implies that the goddess has a singular or special power of doing this. Compare Eur. Alcest. 980, where the person addressed is Ἀνάγκη,—*καὶ τὸν ἐν Χαλύβοις δαμάζεις σὺ βίᾳ σίδαρον.*—*δαμνᾷ*, *tibi subigis*; the middle voice of *δαμνᾶν*, which occurs in the active xvi. 103. The contraction from *δάμνασαι*, like *δύνᾳ*, *ἐπίστᾳ*, &c., would require a different accentuation.

201. This verse is twice cited by Plato, Crat. p. 402, B, and Theaetet. p. 152, E, where a mystical interpretation is given, probably to satirize a certain school who found in Homer the source of all knowledge and philosophy. The passage is more remarkable for containing allusions to the wars of the old Titanic powers, as described in some ancient Theogony. "Debuit in carminibus istis theologicis et cosmogonicis narratum esse et hoc, fuisse aliquando discidia inter Oceanum et Tethyn; quod nunc poeta ingeniose alio respectu memorat: quo sensu vero illud ab antiquioribus traditum, et quibus de caussis jurgium illud natum fuerit, cum antiqua carmina perierint, nunc ignoramus." Heyne. Sexual separation, *secubitus*, was traditionally one of the evils of the old world, till Ἔρως was engendered among them. See Plat. Symp. p. 197. The legend here alluded to makes Hera to have been concealed in the recesses of Earth when Zeus expelled Cronus, and drove him into penal servitude with the Titans.—Tethys here seems to be Γῆ, as Schol. Ven. explains it. The time alluded to is that when Cronus devoured his own offspring.

203. *Ῥείας.* Compare the formula *μητρόθεν δεδεγμένη*, Aesch. Cho. 750. Ar. Ach. 478.

εὐνῆς καὶ φιλότητος, ἐπεὶ χόλος ἔμπεσε θυμῷ.
εἰ κείνω ἐπέεσσι παραιπεπιθοῦσα φίλον κῆρ
εἰς εὐνὴν ἀνέσαιμι ὁμωθῆναι φιλότητι,
αἰεί κέ σφι φίλη τε καὶ αἰδοίη καλεοίμην." 210
τὴν δ' αὖτε προσέειπε φιλομμειδὴς Ἀφροδίτη
"οὐκ ἔστ' οὐδὲ ἔοικε τεὸν ἔπος ἀρνήσασθαι·
[Ζηνὸς γὰρ τοῦ ἀρίστου ἐν ἀγκοίνῃσιν ἰαύεις."]
ἦ, καὶ ἀπὸ στήθεσφιν ἐλύσατο κεστὸν ἱμάντα
ποικίλον, ἔνθα τέ οἱ θελκτήρια πάντα τέτυκτο· 215
ἔνθ' ἔνι μὲν φιλότης, ἐν δ' ἵμερος, ἐν δ' ὀαριστύς,
πάρφασις, ἥ τ' ἔκλεψε νόον πύκα περ φρονεόντων.
τόν ῥά οἱ ἔμβαλε χερσί, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν.
"τῆ νῦν, τοῦτον ἱμάντα τεῷ ἐγκάτθεο κόλπῳ,

209. ἀνέσαιμι. See on xiii. 657. Doederlein seems rightly to refer it to εἷσαι, not to ἵημι, though to the latter belong ἄνεσαν in xxi. 537, ἀνέσει in Od. xviii. 265. Thus ἀνεῖσαι εἰς εὐνὴν will mean 'to set on (restore to) the marriage bed, so as to become one, and act in concert, through love.' It cannot be denied that the common Homeric sense of ἀνῆκα, i. e. ἔπεισα (see v. 422), gives an equally good sense; and it is a grave question whether the author of the passage did not confuse the two meanings. Hesych. ἀνέσαιμι· ἀναπείσαιμι καὶ παρορμήσαιμι. — ὁμωθῆναι, a word ἅπαξ εἰρημένον. Hesych. εἰς ὁμόνοιαν ἐλθεῖν. Schol. Ven. τὸ ὁμωθῆναι οὐκ ἔστιν ὁμοιωθῆναι, ἀλλ' ὁμόσε ἐλθεῖν φιλότητι. Compare the phrase ὁμὸν λέχος εἰσαναβαίνειν, viii. 291.

213. τοῦ ἀρίστου. Note the Attic use of the article. The Schol. Ven. says this line was rejected, on the ground that the favour ought to have been granted to Hera for her own sake, not for that of Zeus. She may give it, however, as a token of respect to the queen of the gods.

214—223. Aphrodite presents to Hera her *cestus*, a bodice or girdle inspiring love. The latter accepts and deposits it in her bosom, or (as Heyne explains it) puts it on, as an article of dress.

214. κεστὸν, connected with κεντεῖν and κένσαι (xxiii. 337), pierced (laced or embroidered). Schol. Ven. 2, ζωστῆρα οὕτω καλούμενον ἀπὸ τοῦ πολυκέντητον αὐτὸν εἶναι ταῖς ῥαφαῖς. Compare ἤκεστος, vi. 94, πολύκεστος ἱμὰς, iii. 371. The word afterwards became a substantive, and the cestus of Venus was celebrated in art; see Martial, Ep. vi. 13, where the present passage is thus alluded to: 'Ut Martis revocetur amor summique Tonantis, A te Juno petat ceston et ipsa Venus.' Hesych. κεστὸν ἱμάντα· τὸν ποικίλον ἱμάντα, ἢ χιτῶνα ποικίλον—καὶ ὁ διακεκεντημένος χιτών. In the earlier sense, as here, it was a bodice or στρόφιον, perhaps cross-laced from holes on each side where it met on the bosom. Hence its peculiar charms were supposed to be derived. In later art, it became a magic belt.

216. ὀαριστὺς, 'dalliance,' love-talk. See on vi. 516.—πάρφασις, 'persuasion,' the power of 'talking over,' as παρειπεῖν, παρπεπιθεῖν, &c. Probably the true reading in Soph. Trach. 662, τᾶς πειθοῦς παγχρίστῳ παρφάσει συγκραθεὶς (vulg. ἐπὶ προφάσει θηρός).—This verse is cited (apparently from memory) by Aristotle, Eth. Nic. vii. 6, as an illustration of ἐπιθυμία, passion.—For the repetition of ἐν with several nouns, compare v. 740; xviii. 483. The θελκτήρια are thus combined in Plaut. Pseud. i. 1. 64, 'amores mores consuetudines Jocus ludus sermo suavis saviatio.'

219. τῆ νῦν, 'take this now.' The root is τα (ταν, τεν,) as in τείνειν and *tenere*. See Curtius, Gr. Et. 216—7.—κόλπῳ, viz. to transfuse into you new charms and graces. So in compliment to Berenice, wife and sister of Ptolemy

ποικίλον, ᾧ ἔνι πάντα τετεύχαται· οὐδέ σε φημί 220
ἄπρηκτόν γε νέεσθαι, ὅ τι φρεσὶ σῇσι μενοινᾷς."
ὣς φάτο, μείδησεν δὲ βοῶπις πότνια Ἥρη,
μειδήσασα δ' ἔπειτα ἑῷ ἐγκάτθετο κόλπῳ.
ἡ μὲν ἔβη πρὸς δῶμα Διὸς θυγάτηρ Ἀφροδίτη,
Ἥρη δ' ἀίξασα λίπεν ῥίον Οὐλύμποιο, 225
Πιερίην δ' ἐπιβᾶσα καὶ Ἠμαθίην ἐρατεινήν
σεύατ' ἐφ' ἱπποπόλων Θρῃκῶν ὄρεα νιφόεντα,
ἀκροτάτας κορυφάς, οὐδὲ χθόνα μάρπτε ποδοῖιν·
ἐξ Ἀθόω δ' ἐπὶ πόντον ἐβήσετο κυμαίνοντα,
Λῆμνον δ' εἰσαφίκανε, πόλιν θείοιο Θόαντος. 230
ἔνθ' Ὕπνῳ ξύμβλητο, κασιγνήτῳ Θανάτοιο,
ἔν τ' ἄρα οἱ φῦ χειρί, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν.
"Ὕπνε ἄναξ πάντων τε θεῶν πάντων τ' ἀνθρώπων,
ἦ μὲν δή ποτ' ἐμὸν ἔπος ἔκλυες, ἠδ' ἔτι καὶ νῦν
πείθευ· ἐγὼ δέ κέ τοι ἰδέω χάριν ἤματα πάντα. 235
κοίμησόν μοι Ζηνὸς ὑπ' ὀφρύσιν ὄσσε φαεινώ,
αὐτίκ' ἐπεί κεν ἐγὼ παραλέξομαι ἐν φιλότητι.

Soter, Theocritus says, xvii. 37, that Aphrodite κόλπον ἐς εὐώδη ῥαδινὰς ἐσεμάξατο χεῖρας. Alcaeus, frag. 62, Bergk, κόλπῳ σ' ἐδέξαντ' ἅγναι Χάριτες Κρίνοι. Doederlein forces the sense of ἐγκάτθεο to mean 'put it round your waist, and show it to Zeus.' The influence of the belt, however, was secret and magic, viz. so as to inspire love towards the possessor of it.—ᾧ ἔνι κ.τ.λ., i. e. in this belt all your wishes are contained; all is wrought that you ask for.

221. νέεσθαι, in the future sense, as xviii. 136, ἠῶθεν γὰρ νεῦμαι.—ἄπρηκτον, Schol. οὐκ ἔσῃ ἄπρακτος οὗ προθυμῇ.

224—241. Possessed of the magic charm from Aphrodite, Hera hastens from Olympus to Ida, and meeting Sleep, she enlists him by the promise of a reward to enthral Zeus for a while in the profoundest repose.

226. Cf. Od. v. 50, Πιερίην δ' ἐπιβὰς [Ἑρμῆς] ἐξ αἰθέρος ἔμπεσε πόντῳ. σεύατ' ἔπειτ' ἐπὶ κῦμα κ.τ.λ. Sup. vi. 505, σεύατ' ἔπειτ' ἀνὰ ἄστυ.—ἱπποπόλων, cf. xiii. 4.

228. κορυφὰς, in apposition; 'keeping only to the highest peaks, and not touching lower earth.'—ἐπὶ πόντον, 'over the sea.' Cf. xiii. 27.

230. Θόαντος. See xxiii. 745, and on xvi. 311.

231. Ὕπνῳ. Compare Hes. Theog. 756, ἡ δ' ὕπνον μετὰ χερσὶ (ἔχουσα), κασίγνητον θανάτοιο.

234. ἦ μέν. Another reading is εἰ μέν. Dindorf edits ἠμὲν δὴ κ.τ.λ. The sense is, 'as formerly you used to hear my request, so now also comply.'—ἰδέω, εἴσομαι χάριν, 'I shall feel gratitude.' A remarkable, if not unique, use of ἰδεῖν, for which Spitzner gives εἰδέω, which the Schol. Ven. says was the common reading. The distinction between εἰδέναι, 'to know,' and ἰδεῖν, 'to see,' εἰδήσω (i. 546) and ἰδήσω (Theocr. iii. 37), is always well marked, though the root is the same; and εἰδέναι χάριν, 'to be conscious of a feeling of gratitude,' is the received formula. Hesych. ἰδέω· γνώσομαι. Is it then an Ionic future in -έω, like γαμέω, μενέω? For κεν with the subjunctive, in the sense of the Attic optative, see i. 137.

δῶρα δέ τοι δώσω καλὸν θρόνον, ἄφθιτον αἰεί,
χρύσεον· Ἥφαιστος δέ κ' ἐμὸς πάις ἀμφιγυήεις
τεύξει ἀσκήσας, ὑπὸ δὲ θρῆνυν ποσὶν ἥσει, 240
τῷ κεν ἐπισχοίης λιπαροὺς πόδας εἰλαπινάζων."
τὴν δ' ἀπαμειβόμενος προσεφώνεε ἥδυμος Ὕπνος
"Ἥρη πρέσβα θεά, θύγατερ μεγάλοιο Κρόνοιο,
ἄλλον μέν κεν ἐγώ γε θεῶν αἰειγενετάων
ῥεῖα κατευνήσαιμι, καὶ ἂν ποταμοῖο ῥέεθρα 245
Ὠκεανοῦ, ὅς περ γένεσις πάντεσσι τέτυκται·
Ζηνὸς δ' οὐκ ἂν ἐγώ γε Κρονίονος ἆσσον ἱκοίμην
οὐδὲ κατευνήσαιμ', ὅτε μὴ αὐτός γε κελεύοι.
ἤδη γάρ με καὶ ἄλλο τεὴ ἐπίνυσσεν ἐφετμή,
ἤματι τῷ ὅτε κεῖνος ὑπέρθυμος Διὸς υἱός 250
ἔπλεε Ἰλιόθεν, Τρώων πόλιν ἐξαλαπάξας.
ἦ τοι ἐγὼ μὲν ἔλεξα Διὸς νόον αἰγιόχοιο
ἥδυμος ἀμφιχυθείς· σὺ δέ οἱ κακὰ μήσαο θυμῷ,
ὄρσασ' ἀργαλέων ἀνέμων ἐπὶ πόντον ἀήτας,
καί μιν ἔπειτα Κόωνδ' εὖ ναιομένην ἀπένεικας, 255

238. *θρόνον.* Schol. Lips. *καλῶς θρόνον ὑπισχνεῖται· ἴδιον γὰρ τοῦ Ὕπνου, καὶ πρὸς ἀνάπαυσιν πεποίηται.*

240. *ἀσκήσας.* See sup. 179. Perhaps *τεύξει τ' ἀσκήσας, ὑπό τε κ.τ.λ.* Od. x. 366, *θρόνου—ὑπὸ δὲ θρῆνυς ποσὶν ἦεν.* The notion is, that the attitude shall be assumed which is most comfortable to a feaster.

242—262. Sleep replies to Hera that he fears the anger of Zeus, if he should comply with her request. And he cites a case in which the wrath of the god was shown against him when Zeus was set to sleep that Hera might persecute Hercules on his return from ravaging Troy.—This story, if not taken from certain *ἱεροὶ λόγοι*, or mysteries, presupposes ballads on the expedition of Hercules and Telamon against Troy. It is again alluded to, and somewhat more in detail, xv. 18 seqq. Pindar mentions it several times, e. g. Nem. iv. 25. Isthm. v. 31.

246. *Ὠκεανοῦ.* Aesch. Prom. 138, *τοῦ περὶ πᾶσαν εἱλισσομένου χθόν' ἀκοιμήτῳ ῥεύματι.—γένεσις κ.τ.λ.*, cf. sup. 201.

248. *ὅτε μὴ, εἰ μὴ, nisi ipso jubente.*

249. *καὶ ἄλλο*, in another matter, viz. that following.—*ἐπίνυσσεν*, warned, instructed me. Schol. Lips. *ἤδη γάρ με καὶ εἰς ἄλλο ἐπαίδευσεν ἡ σὴ πρόσταξις.* The aorist, perhaps, of the rare verb *πινύσκω*, which occurs in Aesch. Pers. 830. Hesych. *ἐπίνυσεν· ἐσωφρόνισεν.* The intransitive *ἀπινύσσειν* is found in the Odyssey, and inf. xv. 10. Doederlein takes *ἄλλο* as a secondary accusative to the verb, 'Your orders before now have taught me another course,' viz. to obey Zeus rather than you; which is nearly the view of Schol. Lips. Heyne gives *καὶ ἄλλοτε ἧ ἐπ. ἐφ.*

250. *κεῖνος* expresses a sense of dislike, as Hera was hostile to Hercules. Cf. v. 604, *καὶ νῦν οἱ πάρα κεῖνος Ἄρης, βροτῷ ἀνδρὶ ἐοικώς.*

252. *ἐγὼ μὲν*, viz. *σοὶ πεισθείς.* I, in obedience to your behests, had lulled to sleep the mind of Zeus.—*ἔλεξα, ἐκοίμησα*, a rare use of the active voice. Cf. xxiv. 635, *λέξον νῦν με τάχιστα, διοτρεφές.*

253. Here and sup. 242 Dindorf has *νήδυμος*, a form, if genuine, very difficult to explain.—*οἱ*, against Hercules.

255. *Κόωνδε.* This verse occurs xv.

νόσφι φίλων πάντων. ὁ δ' ἐπεγρόμενος χαλέπαινεν,
ῥιπτάζων κατὰ δῶμα θεούς, ἐμὲ δ' ἔξοχα πάντων
ζήτει· καί κέ μ' ἄιστον ἀπ' αἰθέρος ἔμβαλε πόντῳ,
εἰ μὴ Νὺξ δμήτειρα θεῶν ἐσάωσε καὶ ἀνδρῶν.
τὴν ἱκόμην φεύγων, ὁ δ' ἐπαύσατο χωόμενός περ· 260
ἅζετο γὰρ μὴ Νυκτὶ θοῇ ἀποθύμια ἔρδοι.
νῦν αὖ τοῦτό μ' ἄνωγας ἀμήχανον ἄλλο τελέσσαι."
τὸν δ' αὖτε προσέειπε βοῶπις πότνια Ἥρη
"Ὕπνε, τί ἢ δὲ σὺ ταῦτα μετὰ φρεσὶ σῇσι μενοινᾷς;
ἦ φῂς ὣς Τρώεσσιν ἀρηξέμεν εὐρύοπα Ζῆν 265
ὡς Ἡρακλῆος περιχώσατο, παιδὸς ἑοῖο;
ἀλλ' ἴθ', ἐγὼ δέ κέ τοι χαρίτων μίαν ὁπλοτεράων
δώσω ὀπυιέμεναι καὶ σὴν κεκλῆσθαι ἄκοιτιν."
[Πασιθέην, ἧς αἰὲν ἐέλδεαι ἤματα πάντα.]
ὣς φάτο, χήρατο δ' Ὕπνος, ἀμειβόμενος δὲ προσηύδα
"ἄγρει νῦν μοι ὄμοσσον ἀάατον Στυγὸς ὕδωρ 271

28. The story is briefly alluded to by Apollodorus, vii. § 1, πλέοντος δὲ ἀπὸ Τροίας Ἡρακλέους, Ἥρα χαλεποὺς ἔπεμψε χειμῶνας· ἐφ' οἷς ἀγανακτήσας Ζεύς, ἐκρέμασεν αὐτὴν ἐξ Ὀλύμπου. Προσέπλει δὲ Ἡρακλῆς τῇ Κῷ· καὶ νομίσαντες αὐτὸν οἱ Κῷοι λῃστρικὸν ἄγειν στόλον, βάλλοντες λίθοις προσπλεῖν ἐκώλυον. Ὁ δὲ βιασάμενος τὴν νύκτα εἷλε, καὶ τὸν βασιλέα Εὐρύπυλον, Ἀστυπαλαίας παῖδα καὶ Ποσειδῶνος, ἔκτεινε.—νόσφι φίλων, i. e. after losing his companions by shipwreck.

258. ἄιστον. Had he found me, he would have hurled me from heaven into the sea to perdition. Cf. Od. i. 235. 242. Aesch. Eum. 565, ὤλετ' ἄκλαυστος ἄϊστος.

263—269. Failing in the attempt to gain over Sleep, Hera now raises her terms, and offers one of the Charites as a bride.

265. ἦ φῂς κ.τ.λ. You do not surely suppose that Zeus would resent a trick done to the Trojans, about whom he is well-nigh indifferent, as he did the wrong done to his own son? Schol. Lips. οὐ γὰρ ὁμοίως κινήσεσθαι τὸν Δία ἐπὶ τοῖς Τρωσὶ κακωθεῖσιν, ὡς ὑπὲρ τοῦ ἰδίου παιδὸς ἐχαλέπηνε.—Ζῆν, see viii. 206.

267. Whatever be meant by 'younger' Graces, it is clear that the triple Graces, known as early as the time of Pindar (Pyth. xii.) are distinct persons, or belong to a distinct mythology. See Gladstone, "Studies," vol. ii. p. 163. In xviii. 382, a Charis is represented as the spouse of Hephaestus.

270—276. Sleep accepts the proffered terms, but requires that they should be sanctioned by a solemn oath.

270. χήρατο. It is difficult to believe that such a form as this (the medial aorist of χαίρω) is archaic. Like ἥσατο from ἥδεσθαι (Od. ix. 353), μήνατο from μαίνεσθαι, it seems to partake of the character of the later Alexandrine. On the other hand, θήκατο is a form used by Herodotus and Pindar. But χήρατο and ἐπιχήρατο seem essentially late and almost debased forms. They are used by Apoll. Rhod. iv. 55 and 1628.

271. ἀάατον, 'inviolable,' not to be hurt or offended by ἄτη, reckless or infatuate folly. Some take this to be a verbal from ἀάω, with the ἀ privative prefixed, as in ἄαπτος, ἀάσχετος. Buttmann has a long, but not satisfactory discussion of this word in the Lexilogus. As ἄτη was ἀϝάτη (αὐάτα in Pindar), the original short αα is contracted into ᾱ, and a second ᾰ is inserted after the con-

χειρὶ δὲ τῇ ἑτέρῃ μὲν ἕλε χθόνα πουλυβότειραν
τῇ δ' ἑτέρῃ ἅλα μαρμαρέην, ἵνα νῶιν ἅπαντες
μάρτυροι ὦσ' οἱ ἔνερθε θεοὶ Κρόνον ἀμφὶς ἐόντες,
ἦ μὲν ἐμοὶ δώσειν χαρίτων μίαν ὁπλοτεράων, 275
Πασιθέην, ἧς τ' αὐτὸς ἐέλδομαι ἤματα πάντα."
ὣς ἔφατ', οὐδ' ἀπίθησε θεὰ λευκώλενος Ἥρη,
ὤμνυε δ' ὡς ἐκέλευε, θεοὺς δ' ὀνόμηνεν ἅπαντας
τοὺς ὑποταρταρίους, οἳ Τιτῆνες καλέονται.
αὐτὰρ ἐπεί ῥ' ὄμοσέν τε τελεύτησέν τε τὸν ὅρκον, 280
τὼ βήτην Λήμνου τε καὶ Ἴμβρου ἄστυ λιπόντε,
ἠέρα ἑσσαμένω, ῥίμφα πρήσσοντε κέλευθον.
Ἴδην δ' ἱκέσθην πολυπίδακα, μητέρα θηρῶν,
Λεκτόν, ὅθι πρῶτον λιπέτην ἅλα· τὼ δ' ἐπὶ χέρσου
βήτην, ἀκροτάτη δὲ ποδῶν ὕπο σείετο ὕλη. 285
ἔνθ' Ὕπνος μὲν ἔμεινε πάρος Διὸς ὄσσε ἰδέσθαι,
εἰς ἐλάτην ἀναβὰς περιμήκετον, ἣ τότ' ἐν Ἴδῃ
μακροτάτη πεφυυῖα δι' ἠέρος αἰθέρ' ἵκανεν·
ἔνθ' ἧστ' ὄζοισιν πεπυκασμένος εἰλατίνοισιν,
ὄρνιθι λιγυρῇ ἐναλίγκιος, ἥν τ' ἐν ὄρεσσιν 290
χαλκίδα κικλήσκουσι θεοί, ἄνδρες δὲ κύμινδιν.

traction, as in ἀμᾶᾶν for ἀμᾶν, ἡβώωσα for ἡβῶσα, &c. The initial ἀ (=ἀνὰ) is simply privative. In the Odyssey, xxi. 91, and xxii. 5, ἄεθλος ἀάἄτος seems to mean 'not to be lightly set aside.' Here the ἄ is retained short because there is no contraction, but the digamma is pronounced double, ἀν—άFFατος.

275. ἦ μέν. See i. 77.—ἐέλδομαι, ἐπιθυμῶ, i. e. ἐFέλδομαι. Cf. xiii. 638.

277—299. Hera having given the required oath proceeds with Sleep to Lectum (a name formed in reference to λέχος, λέξασθαι), on the roots of Mount Ida, where Sleep bides his time, in the form of a bird perched on a fir-tree, while Hera goes to captivate Zeus by her charms on the top of the Gargarus.

279. ὑποταρταρίους. See v. 898; viii. 479; xv. 225.

281. τὼ, the twain, viz. Hera and Sleep.—Λήμνου, cf. sup. 230.

284. Schol. Lips. ἔστι δὲ μέρος Ἴδης τὸ Λεκτὸν,—ὠνομάσθη δὲ ἐκ τοῦ ἐν αὐτῷ κατακλιθῆναι Δία καὶ Ἥραν.

286. πάρος κ.τ.λ. Schol. Lips. πρὶν ἴδῃ τοὺς ὀφθαλμοὺς τοῦ Διὸς, ὅπως μὴ πρὸ τοῦ δέοντος αὐτὸν κοιμίσῃ.

288. δι' ἠέρος, 'through the lower air into the bright sky.' It is said that in this place only the poet uses ἠὴρ not for 'mist' but for 'air.' The former may however be meant, if we interpret it of the low ground-mist that often hovers over forests; and according to Gell, the Troad is naturally a misty region.

291. χαλκίδα—κύμινδιν. It is of course vain to attach any English nomenclature to these words. The bird meant is commonly thought to be an owl. Heyne cites Arist. Hist. An. ix. 12, ἡ Χαλκὶς ὀλιγάκις μὲν φαίνεται· οἰκεῖ γὰρ ὄρη· κύμινδιν δὲ καλοῦσιν Ἴωνες αὐτήν. The expression is a curious one, and can only be plausibly explained on the supposition of two distinct terms coexisting for one and the same object, but derived from two different languages, one of them probably Pelasgic. That people are called δῖοι in x. 429. See 'New

Ἥρη δὲ κραιπνῶς προσεβήσετο Γάργαρον ἄκρον
Ἴδης ὑψηλῆς· ἴδε δὲ νεφεληγερέτα Ζεύς.
ὡς δ᾽ ἴδ᾽, ὥς μιν ἔρος πυκινὰς φρένας ἀμφεκάλυψεν,
οἷον ὅτε πρῶτόν περ ἐμισγέσθην φιλότητι 295
εἰς εὐνὴν φοιτῶντε φίλους λήθοντε τοκῆας.
στῆ δ᾽ αὐτῆς προπάροιθε, ἔπος τ᾽ ἔφατ᾽ ἔκ τ᾽ ὀνόμαζεν.
"Ἥρη, πῇ μεμαυῖα κατ᾽ Οὐλύμπου τόδ᾽ ἱκάνεις;
ἵπποι δ᾽ οὐ παρέασι καὶ ἅρματα, τῶν κ᾽ ἐπιβαίης."
τὸν δὲ δολοφρονέουσα προσηύδα πότνια Ἥρη 300
"ἔρχομαι ὀψομένη πολυφόρβου πείρατα γαίης,
Ὠκεανόν τε, θεῶν γένεσιν, καὶ μητέρα Τηθύν,
οἵ μ᾽ ἐν σφοῖσι δόμοισιν ἐῢ τρέφον ἠδ᾽ ἀτίταλλον.
τοὺς εἶμ᾽ ὀψομένη, καί σφ᾽ ἄκριτα νείκεα λύσω·
ἤδη γὰρ δηρὸν χρόνον ἀλλήλων ἀπέχονται 305
εὐνῆς καὶ φιλότητος, ἐπεὶ χόλος ἔμπεσε θυμῷ.
ἵπποι δ᾽ ἐν πρυμνωρείῃ πολυπίδακος Ἴδης
ἑστᾶσ᾽, οἵ μ᾽ οἴσουσιν ἐπὶ τραφερήν τε καὶ ὑγρήν.
νῦν δὲ σεῦ εἵνεκα δεῦρο κατ᾽ Οὐλύμπου τόδ᾽ ἱκάνω,

Cratylus,' p. 138. Plato, Cratyl. p. 392, A. Phaedrus, p. 252, B. Goettling on Hes. Theog. 831. Gladstone, "Juventus Mundi," p. 76. Also sup. i. 404; ii. 814. That the θεοὶ here meant were deified mortals, held in awe or honour in long pre-historic times, is also probable.

292. Γάργαρον. See vii. 48.

294—296. These can hardly be very early verses. The digamma is violated in the common reading ὡς δ᾽ ἴδεν (Bekker. ὡς δὲ Ϝίδ᾽), and the idiom ὡς—ὣς is rather Alexandrine and Theocritean, as even the Schol. Lips. remarks. See however inf. xx. 424.

296. λήθοντε. The marriage of Zeus and Hera was considered to have been a secret one. Hence the proverb in Theocrit. xv. 64, πάντα γυναῖκες ἴσαντι, καὶ ὡς Ζεὺς ἀγάγεθ᾽ Ἥραν. For Plato's reference to this passage, see on 342 inf.

298. τόδ᾽ ἱκάνεις. λείπει τὸ ὄρος, Schol. Lips., who compares Od. i. 409, ἦ ἑὸν αὐτοῦ χρεῖος ἐελδόμενος τόδ᾽ ἱκάνεις; Rather, perhaps, 'have you made this coming on your part.'—τῶν κ᾽ ἐπιβαίης, viz. in making a long journey. He says this, the Schol. observes, wishing her to stay, while she avows that she has every thing ready.

300—311. Hera craftily pretends that she is on a journey to a distant part, and cannot now stay to dally with her lord.

301—306. These verses were said sup. 200—207 by Hera to Aphrodite. Zenodotus, according to Schol. Ven., rejected them here, as out of place if repeated to Zeus. The criticism however seems unsound, since Hera is affecting an interest indeed in εὐνὴ καὶ φιλότης, but not as between herself and Zeus, thus purposely leaving the advances to be made by him. Ἥρα τελεία, *Juno pronuba*, was the patroness of marriage.

308. ὑγρὴ, for 'sea,' is used also in x. 27. Od. v. 45. Inf. xxiv. 341. Spitzner compares Apoll. Rhod. ii. 544, ἄμυδις δὲ κέλευθος ὑγρή τε τραφερή τ᾽ ἰνδάλλεται. See on xvi. 34. From τρέφειν, 'to coagulate,' τραφερὸς meant 'compact,' πηγός. It is used of a well-fed fish, Theocr. xxi. 44.

μή πώς μοι μετέπειτα χολώσεαι, εἴ κε σιωπῇ 310
οἴχωμαι πρὸς δῶμα βαθυρρόου Ὠκεανοῖο."
τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεύς
"Ἥρη, κεῖσε μὲν ἔστι καὶ ὕστερον ὁρμηθῆναι,
νῶι δ' ἄγ' ἐν φιλότητι τραπείομεν εὐνηθέντε·
οὐ γάρ πώ ποτέ μ' ὧδε θεᾶς ἔρος οὐδὲ γυναικός 315
θυμὸν ἐνὶ στήθεσσι περιπροχυθεὶς ἐδάμασσεν
[οὐδ' ὁπότ' ἠρασάμην Ἰξιονίης ἀλόχοιο,
ἣ τέκε Πειρίθοον θεόφιν μήστωρ' ἀτάλαντον·
οὐδ' ὅτε περ Δανάης καλλισφύρου Ἀκρισιώνης,
ἣ τέκε Περσῆα πάντων ἀριδείκετον ἀνδρῶν· 320
οὐδ' ὅτε Φοίνικος κούρης τηλεκλειτοῖο,
ἣ τέκε μοι Μίνων τε καὶ ἀντίθεον Ῥαδάμανθυν·
οὐδ' ὅτε περ Σεμέλης οὐδ' Ἀλκμήνης ἐνὶ Θήβῃ,
ἥ ῥ' Ἡρακλῆα κρατερόφρονα γείνατο παῖδα·
ἣ δὲ Διώνυσον Σεμέλη τέκε, χάρμα βροτοῖσιν· 325
οὐδ' ὅτε Δήμητρος καλλιπλοκάμοιο ἀνάσσης,
οὐδ' ὁπότε Λητοῦς ἐρικυδέος, οὐδὲ σεῦ αὐτῆς,]
ὡς σέο νῦν ἔραμαι καί με γλυκὺς ἵμερος αἱρεῖ."
τὸν δὲ δολοφρονέουσα προσηύδα πότνια Ἥρη

310. χολώσεαι. See xv. 18, for the treatment suffered by Hera on a similar occasion.

312—328. Zeus addresses his spouse in amorous terms, and assures her that she is more admired by him than any of his former loves.

314. ἐν φιλότητι. There is some confusion between τραπῆναι ἐς φιλότητα and εὐνηθῆναι ἐν φιλότητι. See the note on iii. 441. We should have expected εὐνηθῆναι, perhaps, but for the similar termination of the preceding verse. Spitzner, with Heyne, refers τραπείομεν to τέρπω, not to τρέπω.

315. οὐ γάρ πω κ.τ.λ. Nothing can be clearer than that the catalogue of the amours of Zeus, if it be of genuine antiquity, presupposes, and indeed was borrowed from, earlier ballads which treated of the subjects very fully. It is quite evident that we have here a mere epitome, and the story of each fair maid is assumed to be known in detail to the hearers. The student may consult Gladstone, "Studies," vol. ii. p. 237, and vol. iii. p. 346. The whole passage however (317—327) was rejected by the Alexandrine critics, as the Schol. Ven. expressly says; and even Spitzner, who generally leans to the side of genuineness, includes these eleven lines within brackets. It is likely that these old legends were held in favour by the later poets who affected the ancient lore. So Theocr. viii. 59, ὦ πάτερ, ὦ Ζεῦ, οὐ μόνος ἠράσθην· καὶ τὺ γυναικοφίλας.

317. Ἰξιονίης ἀλόχοιο. Dia, the daughter of Deïoneus. By a singular inversion of the legend, Ixion was said to have been enamoured of Hera, Pind. Pyth. ii. 33.—Πειρίθοον, see ii. 741.

320. Hes. Theog. 543, Ἰαπετιονίδη, πάντων ἀριδείκετ' ἀνάκτων.

321. Φοίνικος κούρης. Europa, daughter of the Phoenician Cadmus. See on xiii. 450.

329—340. Hera affects coyness and

" αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες. 330
εἰ νῦν ἐν φιλότητι λιλαίεαι εὐνηθῆναι
Ἴδης ἐν κορυφῇσι, τὰ δὲ προπέφανται ἅπαντα,
πῶς κ' ἔοι εἴ τις νῶι θεῶν αἰειγενετάων
εὕδοντ' ἀθρήσειε, θεοῖσι δὲ πᾶσι μετελθὼν
πεφράδοι; οὐκ ἂν ἐγώ γε τεὸν πρὸς δῶμα νεοίμην 335
ἐξ εὐνῆς ἀνστᾶσα, νεμεσσητὸν δέ κεν εἴη.
ἀλλ' εἰ δή ῥ' ἐθέλεις καί τοι φίλον ἔπλετο θυμῷ,
ἔστιν τοι θάλαμος, τόν τοι φίλος υἱὸς ἔτευξεν
Ἥφαιστος, πυκινὰς δὲ θύρας σταθμοῖσιν ἐπῆρσεν·
ἔνθ' ἴομεν κείοντες, ἐπεί νύ τοι εὔαδεν εὐνή." 340
τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεύς
" Ἥρη, μήτε θεῶν τό γε δείδιθι μήτε τιν' ἀνδρῶν
ὄψεσθαι· τοῖόν τοι ἐγὼ νέφος ἀμφικαλύψω
χρύσεον. οὐδ' ἂν νῶι διαδράκοι Ἠέλιός περ,
οὗ τε καὶ ὀξύτατον πέλεται φάος εἰσοράασθαι." 345
ἦ ῥα, καὶ ἀγκὰς ἔμαρπτε Κρόνου παῖς ἣν παράκοιτιν.
τοῖσι δ' ὑπὸ χθὼν δῖα φύεν νεοθηλέα ποίην,

thinks they had better retire to the chamber prepared for them by Hephaestus.

331. *εἰ νῦν κ.τ.λ.* The Scholiasts are somewhat perplexed as to the construction of the following sentence. The meaning would be quite clear in Latin: *quod tu nunc in summo monte dormire vis (is vero totus patet); quid, si quis nos caelestium viderit consopitos?* — *πῶς κ' ἔοι*, lit. 'how would it be?' For this form of the verb, see ix. 142, *γαμβρός κέν μοι ἔοι.*—*πεφράδοι*, a reduplicated epic aorist, root *φραδ* (*φράζω*). See x. 127.

336. *νεμεσσητόν.* For this formula of deprecating reproach Spitzner compares iii. 410; xxiv. 463.

339. *ἐπῆρσεν.* See sup. 167.—*κείοντες*, Hesych. *κοιμηθησόμενοι.* See on *κακκείοντες*, i. 606.—*εὔαδεν*, 'pleases,' the digammated aor. 2 of *ἁνδάνω*. See xvii. 647. Curtius, Gr. Et. 228, says it is *ἐσϝαδε*, from the same root as *ἡδὺς* and *suavis.*

341—353. Zeus, deaf to the proposal for delay, leads his spouse at once to an Elysian bed of flowers, where he falls into a deep repose.

342. *τό γε δείδιθι.* Compare the very similar verse, v. 827. Plato, Resp. iii. p. 390, B, *τί δέ;—δοκεῖ σοι ἐπιτήδειον εἶναι —Δία, καθευδόντων τῶν ἄλλων θεῶν τε καὶ ἀνθρώπων καὶ μόνος ἐγρηγορὼς ἃ ἐβουλεύσατο, τούτων πάντων ῥᾳδίως ἐπιλανθανόμενον διὰ τὴν τῶν ἀφροδισίων ἐπιθυμίαν, καὶ οὕτως ἐκπλαγέντα ἰδόντα τὴν Ἥραν, ὥστε μηδ' εἰς τὸ δωμάτιον ἐθέλειν ἐλθεῖν, ἀλλ' αὐτοῦ βουλόμενον χαμαὶ ξυγγίγνεσθαι, καὶ λέγοντα ὡς οὕτως ὑπὸ ἐπιθυμίας ἔχεται, ὡς οὐδ' ὅτε τὸ πρῶτον ἐφοίτων πρὸς ἀλλήλους, φίλους λήθοντε τοκῆας;* (sup. 296.)

343. For *καλύπτειν* in the sense of *praetendere*, see v. 315.

345. *εἰσοράασθαι*, 'keenest for seeing.' Pind. Nem. x. 63, *κείνου γὰρ ἐπιχθονίων πάντων γένετ' ὀξύτατον ὄμμα.*

347. Compare v. 777, *τοῖσιν δ' ἀμβροσίην Σιμόεις ἀνέτειλε νέμεσθαι.* These lines are as beautiful as the image is refined and poetical.— *ἔεργεν*, "molli hyacinthi copia cubantes a dura Idae humo quasi sublimes separabantur." Doederlein. Prop. iv. 12, 36, 'altaque nativo creverat herba toro.'

λωτόν θ' ἐρσήεντα ἰδὲ κρόκον ἠδ' ὑάκινθον
πυκνὸν καὶ μαλακόν, ὃς ἀπὸ χθονὸς ὑψόσ' ἔεργεν.
τῷ ἔνι λεξάσθην, ἐπὶ δὲ νεφέλην ἕσσαντο 350
καλὴν χρυσείην· στιλπναὶ δ' ἀπέπιπτον ἕερσαι.
ὣς ὁ μὲν ἀτρέμας εὗδε πατὴρ ἀνὰ Γαργάρῳ ἄκρῳ,
ὕπνῳ καὶ φιλότητι δαμείς, ἔχε δ' ἀγκὰς ἄκοιτιν.
βῆ δὲ θέειν ἐπὶ νῆας Ἀχαιῶν ἤδυμος Ὕπνος,
ἀγγελίην ἐρέων γαιηόχῳ ἐννοσιγαίῳ. 355
ἀγχοῦ δ' ἱστάμενος ἔπεα πτερόεντα προσηύδα.
"πρόφρων νῦν Δαναοῖσι, Ποσείδαον, ἐπάμυνε,
καί σφιν κῦδος ὄπαζε μίνυνθά περ, ὄφρ' ἔτι εὕδει
Ζεύς, ἐπεὶ αὐτῷ ἐγὼ μαλακὸν περὶ κῶμα κάλυψα·
Ἥρη δ' ἐν φιλότητι παρήπαφεν εὐνηθῆναι." 360
ὣς εἰπὼν ὁ μὲν ᾤχετ' ἐπὶ κλυτὰ φῦλ' ἀνθρώπων,
τὸν δ' ἔτι μᾶλλον ἀνῆκεν ἀμυνέμεναι Δαναοῖσιν.
αὐτίκα δ' ἐν πρώτοισι μέγα προθορὼν ἐκέλευσεν.
"Ἀργεῖοι, καὶ δὴ αὖτε μεθίεμεν Ἕκτορι νίκην
Πριαμίδῃ, ἵνα νῆας ἕλῃ καὶ κῦδος ἄρηται; 365
ἀλλ' ὁ μὲν οὕτω φησὶ καὶ εὔχεται οὕνεκ' Ἀχιλλεὺς
νηυσὶν ἔπι γλαφυρῇσι μένει κεχολωμένος ἦτορ·

348. Dr. Schliemann (Troja, p. 335, notes) says that the summit of Gargarus, which he found to be 1769½ metres in altitude, was covered with spring flowers, including the crocus, violet, and grape-hyacinth, which reminded him of the present passage.

351. *στιλπναί*, from *στίλβω*, as *τερπνός, ἰσχνός, θαλπνός* (Schol.). The word is *ἅπαξ εἰρημένον* in our Homer, and probably belongs to a much later dialect. The sense is, that twinkling dew-drops fell from the mist which enwrapped Zeus and Hera, and refreshed with the moisture the verdure on which they reclined. Zenodotus read *ἐπέπιπτον*.

354—375. Sleep is now despatched to summon Poseidon, who appears among the Grecian host, and exhorts them to make a stand against Hector. (Generally, as one of the builders of Troy, Poseidon favoured the Trojan side.)

357. *πρόφρων*, zealously and openly, not, as hitherto (sup. 136), in the guise of an old man.

360. *ἤπαφε* is an epic aorist from *ἀπαφίσκω*. Cf. Od. xiv. 488. It is, as Spitzner remarks, an Alexandrine word. Here it means *ἔθελξε, παρέπεισε*.

361. *ὁ μέν*, viz., *Ὕπνος*.—*φῦλ' ἀνθρώπων*, viz. *κατακοιμήσων αὐτούς, λιπὼν θεούς*—*τὸν δέ*, viz. Poseidon.—*ἀνῆκεν*, Schol. Lips. *ἀνέπεισεν ἢ παρώρμησεν*. See sup. 422.—*ἔτι μᾶλλον*, construe with *ἀμυνέμεναι*, 'to aid them yet more than before.'

364. *καὶ δή* (*vulgo καὶ δ'*), 'and do we then again cede the victory to Hector, that he may capture our ships?'—*μεθίεμεν*, 'resign,' 'allow to pass to another through our remissness.' Elsewhere *παριέναι*.—*ἵνα*, "cum ironia; quasi *pravo consilio* facerent id quod *vi superati* faciebant." Doed.

366. *ὁ μέν*. And yet he, Hector, declares and boasts that it will be so, viz. that he will prevail, because Achilles is staying at the ships through vexation of heart.

κείνου δ' οὔ τι λίην ποθὴ ἔσσεται, εἴ κεν οἱ ἄλλοι
ἡμεῖς ὀτρυνώμεθ' ἀμυνέμεν ἀλλήλοισιν.
ἀλλ' ἄγεθ', ὡς ἂν ἐγὼ εἴπω, πειθώμεθα πάντες. 370
ἀσπίδες ὅσσαι ἄρισται ἐνὶ στρατῷ ἠδὲ μέγισται
ἑσσάμενοι, κεφαλὰς δὲ παναίθῃσιν κορύθεσσιν
κρύψαντες, χερσίν τε τὰ μακρόταθ' ἔγχε' ἑλόντες,
ἴομεν· αὐτὰρ ἐγὼν ἡγήσομαι, οὐδ' ἔτι φημί
Ἕκτορα Πριαμίδην μενέειν μάλα περ μεμαῶτα." 375
[ὃς δέ κ' ἀνὴρ μενέχαρμος, ἔχει δ' ὀλίγον σάκος ὤμῳ,
χείρονι φωτὶ δότω, ὃ δ' ἐν ἀσπίδι μείζονι δύτω.]
ὣς ἔφαθ', οἳ δ' ἄρα τοῦ μάλα μὲν κλύον ἠδὲ πίθοντο.
τοὺς δ' αὐτοὶ βασιλῆες ἐκόσμεον οὐτάμενοί περ,
Τυδεΐδης Ὀδυσεύς τε καὶ Ἀτρεΐδης Ἀγαμέμνων. 380
[οἰχόμενοι δ' ἐπὶ πάντας ἀρήια τεύχε' ἄμειβον.
ἐσθλὰ μὲν ἐσθλὸς ἔδυνε, χέρηα δὲ χείρονι δόσκεν.]
αὐτὰρ ἐπεὶ ἕσσαντο περὶ χροῒ νώροπα χαλκόν,
βάν ῥ' ἴμεν· ἦρχε δ' ἄρα σφι Ποσειδάων ἐνοσίχθων,
δεινὸν ἄορ τανύηκες ἔχων ἐν χειρὶ παχείῃ, 385
εἴκελον ἀστεροπῇ· τῷ δ' οὐ θέμις ἐστὶ μιγῆναι
ἐν δαῒ λευγαλέῃ, ἀλλὰ δέος ἰσχάνει ἄνδρας.
Τρῶας δ' αὖθ' ἑτέρωθεν ἐκόσμεε φαίδιμος Ἕκτωρ.
δή ῥα τότ' αἰνοτάτην ἔριδα πτολέμοιο τάνυσσαν
κυανοχαῖτα Ποσειδάων καὶ φαίδιμος Ἕκτωρ, 390
ἤ τοι ὃ μὲν Τρώεσσιν ὃ δ' Ἀργείοισιν ἀρήγων.

368. *κείνου δὲ κ.τ.λ.* 'Yet, after all, we shall not miss *him* so much, provided only we who remain be encouraged to assist each other.' Cf. vii. 420, Ἀργεῖοι δ' ἑτέρωθεν—ὤτρύνοντο νέκυς τ' ἀγέμεν.

372. *πάναιθος* is a word ἅπαξ εἰρημένον. In the next verse we have the Attic use of the article in *τὰ μακρότατα*. Even *ἕσσασθαι ἀσπίδα* seems a strange variant from the familiar phrase *τεύχεα δῦναι*.

377. *ἐνδύτω*, let him get under the shelter of a large shield.

378—401. The Greeks cheerfully obey the command of Poseidon, who leads them to the fight clad in the best armour. The noise of the conflict is compared to the roaring of the sea, the wind, and of fire.

379. *οὐτάμενοι.* See sup. 28.

381. *ἄμειβον*, they made an exchange of their armour, viz. giving their own to those about to fight, and taking from them the inferior arms in return. Schol. Lips. *τοῦτο ποιοῦσιν, ὅπως τὰ ἀσφαλέστερα ἔχοντες οἱ ἄριστοι κινδυνεύοιεν προθύμως.*—*χέρηα* (generally, but wrongly, taken for *χερείονα*) is the accusative of *χέρης*. See on i. 80.

384. *ἦρχε κ.τ.λ.* See xv. 8. The 'flaming sword' of the god reminds one of a not unfrequent Scriptural image.—*τῷ*, it is not allowed to men to come in contact with it in the fight, but fear of it keeps them aloof. Some, with Doederlein, understand *τῷ* of the god himself.

ἐκλύσθη δὲ θάλασσα ποτὶ κλισίας τε νέας τε
Ἀργείων· οἱ δὲ ξύνισαν μεγάλῳ ἀλαλητῷ.
οὔτε θαλάσσης κῦμα τόσον βοάᾳ ποτὶ χέρσον,
ποντόθεν ὀρνύμενον πνοιῇ Βορέω ἀλεγεινῇ, 395
οὔτε πυρὸς τόσσος γε πέλει βρόμος αἰθομένοιο
οὔρεος ἐν βήσσῃς, ὅτε τ' ὤρετο καιέμεν ὕλην,
οὔτ' ἄνεμος τόσσον γε ποτὶ δρυσὶν ὑψικόμοισιν
ἠπύει, ὅς τε μάλιστα μέγα βρέμεται χαλεπαίνων,
ὅσση ἄρα Τρώων καὶ Ἀχαιῶν ἔπλετο φωνή 400
δεινὸν ἀυσάντων, ὅτ' ἐπ' ἀλλήλοισιν ὄρουσαν.
Αἴαντος δὲ πρῶτος ἀκόντισε φαίδιμος Ἕκτωρ
ἔγχει, ἐπεὶ τέτραπτο πρὸς ἰθύ οἱ, οὐδ' ἀφάμαρτεν,
τῇ ῥα δύω τελαμῶνε περὶ στήθεσσι τετάσθην,
ἤ τοι ὁ μὲν σάκεος ὁ δὲ φασγάνου ἀργυροήλου, 405
τώ οἱ ῥυσάσθην τέρενα χρόα. χώσατο δ' Ἕκτωρ
ὅττι ῥά οἱ βέλος ὠκὺ ἐτώσιον ἔκφυγε χειρός,
ἂψ δ' ἑτάρων ἐς ἔθνος ἐχάζετο κῆρ' ἀλεείνων.
τὸν μὲν ἔπειτ' ἀπιόντα μέγας Τελαμώνιος Αἴας
χερμαδίῳ, τά ῥα πολλά, θοάων ἔχματα νηῶν, 410

392. *ἐκλύσθη.* The meaning is, that Poseidon raised an earthquake-wave close to the Argive camp, either as a portent at the event, or (Schol. Lips.) to increase the sound made by the advance of the Greeks. The verses following, to 401, though fine, seem exaggerated and laboured, and more in the style of the later epic writers.

393. *οἱ δέ.* Doederlein refers this to the Trojans only, as it was the Grecian custom to advance in silence, iii. 8. The *φωνὴ* of both, inf. 400, he thinks was heard *after* the fight; but this is perhaps fanciful.

396. *πυρὸς βρόμος.* See xvii. 739.—*ὤρετο*, an epic aorist. Cf. xii. 279, *ὅτε τ' ὤρετο μητιέτα Ζεὺς νειφέμεν.*

402—439. Hector strikes Ajax with his lance, but without hurting him. Ajax throws a huge stone, and Hector falls. The Greeks run up to despoil him, but are kept at bay by Hector's friends. He is at last carried off in a car to the banks of the Xanthus, where he recovers from his swoon.

403. *ἐπεὶ κ.τ.λ.*, at the moment when he had turned to face him. (Pindar, Nem. ii. 14, *ἐν Τρωΐᾳ μὲν Ἕκτωρ Αἴαντος ἄκουσεν*, a passage which is interpreted of a conflict between Ajax and Hector.)

404. *δύω τελαμῶνε.* A remarkable passage on the Homeric armature. The sword was not appended to a belt round the waist, but to a strap over the shoulder, probably crossing that sustaining the shield, so that the javelin hit the point of intersection.

408. See xiii. 565.

410. *ἔχματα*, the holders or supporters, elsewhere called *ἕρματα*, viz stones put in a row under the ship to keep it erect. See on i. 486. Hes. Opp. 624, *νῆα δ' ἐπ' ἠπείρου ἐρύσαι, πυκάσαι τε λίθοισι πάντοθεν.* Dr. Hayman (Appendix to vol. i. of the Odyssey, p. cxiv) is needlessly perplexed at the phrase, which he inclines to render 'ballast.' A number of loose stones may be supposed to have been lying about, brought together for propping the galleys on the land, but only partially used for that

πὰρ ποσὶ μαρναμένων ἐκυλίνδετο, τῶν ἓν ἀείρας
στῆθος βεβλήκειν ὑπὲρ ἄντυγος, ἀγχόθι δειρῆς,
στρόμβον δ' ὣς ἔσσευε βαλών, περὶ δ' ἔδραμε πάντῃ.
ὡς δ' ὅθ' ὑπὸ πληγῆς πατρὸς Διὸς ἐξερίπῃ δρῦς
πρόρριζος, δεινὴ δὲ θεείου γίγνεται ὀδμὴ 415
ἐξ αὐτῆς· τὸν δ' οὔ περ ἔχει θράσος ὅς κε ἴδηται
ἐγγὺς ἐών, χαλεπὸς δὲ Διὸς μεγάλοιο κεραυνός·
ὣς ἔπεσ' Ἕκτορος ὦκα χαμαὶ μένος ἐν κονίῃσιν.
χειρὸς δ' ἔκβαλεν ἔγχος, ἐπ' αὐτῷ δ' ἀσπὶς ἑάφθη
καὶ κόρυς, ἀμφὶ δέ οἱ βράχε τεύχεα ποικίλα χαλκῷ. 420
οἱ δὲ μέγα ἰάχοντες ἐπέδραμον υἷες Ἀχαιῶν,
ἐλπόμενοι ἐρύεσθαι, ἀκόντιζον δὲ θαμείας
αἰχμάς. ἀλλ' οὔ τίς ἑ δυνήσατο, ποιμένα λαῶν,
οὐτάσαι οὐδὲ βαλεῖν· πρὶν γὰρ περίβησαν ἄριστοι,
Πουλυδάμας τε καὶ Αἰνείας καὶ δῖος Ἀγήνωρ 425
Σαρπηδών τ' ἀρχὸς Λυκίων καὶ Γλαῦκος ἀμύμων·
τῶν τ' ἄλλων οὔ τίς εὑ ἀκήδεσεν, ἀλλὰ πάροιθεν
ἀσπίδας εὐκύκλους σχέθον αὐτοῦ. τὸν δ' ἄρ' ἑταῖροι

purpose. The Schol. Lips. well explains the word by *ἐρείσματα πρὸς τὸ μὴ ἔνθα καὶ ἔνθα κλίνεσθαι.* Heyne, doubting whether the fight was as yet so close to the galleys, interprets "saxa magna, ex eo genere quae navibus subiici poterant."

412. *βεβλήκειν* was the reading of Zenodotus and Aristophanes, as the Schol. Ven. records. Compare *ᾔσκειν*, iii. 388; *ἀνώγειν*, v. 899.—*ἄντυγος*, the rim of the shield.

413. *στρόμβον.* He gave a rotatory motion to Hector as he struck him, like the spinning of a top. (Heyne thinks it means 'a quoit.') Schol. Ven. *ὡς ῥόμβον περιφερῆ· λέγει δὲ τὸν καλούμενον βέμβηκα* (l. *βέμβικα*, cf. Ar. Vesp. 1517). *δίκην οὖν στρόμβου ἐποίησεν αὐτὸν στρέφεσθαι, σφόδρως πλήξας.* Cf. xi. 147, *ὅλμον δ' ὣς ἔσσευε κυλίνδεσθαι δι' ὁμίλου.*—*ἔδραμε*, viz. Hector. "Jactu ita ille Hectora impulit, ut velut turbo in orbem circumageretur." Doed.

416, 417. This distich seems, to say the least, unnecessary.

419. *ἔγχος.* This was one of the *δύο δοῦρε* commonly carried by a heavy-armed soldier. One of them had been discharged at Ajax, sup. 403.—*ἑάφθη*, see on xiii. 543.

422. *ἐρύεσθαι*, to drag him away for themselves; a form of the future. See on ix. 248.

424. *οὐτάσαι cominus, βαλεῖν eminus ferire.*

427, *εὑ, ἕο*, i. e. *αὐτοῦ*, as *ἕθεν* = *αὐτῆς* in i. 114. Cf. xv. 165. The form *ἀκήδεσεν* seems very doubtful. We have *κήδω, κηδέσω, κηδεμὼν*, &c.; but the neuter form with *α* privative should be *ἀκηδεῖν*, and the aorist *ἀκήδησ'*, which appears indeed to have been one ancient reading, another being *ἀκηδέσατ'* (Schol. Ven.). Perhaps, like *ἔσαν* for *ἦσαν*, we must regard it as a metrical shortening of the *η*, if the form be really a genuine one. The use, or rather the misuse, of the reflexive pronoun, *εὑ* and *ἑ* (423) for *αὐτοῦ* and *αὐτὸν*, is in itself a characteristic of the late and imitative epic phraseology. In our texts however *ἑ* often means *eum.* Compare *ἀπινύσσειν*, xv. 10. In xxiii. 70 we have *ἀκήδεις*, but this admits of either accent.

χερσὶν ἀείραντες φέρον ἐκ πόνου, ὄφρ' ἵκεθ' ἵππους
ὠκέας, οἵ οἱ ὄπισθε μάχης ἠδὲ πτολέμοιο 430
ἕστασαν ἡνίοχόν τε καὶ ἅρματα ποικίλ' ἔχοντες·
οἳ τόν γε προτὶ ἄστυ φέρον βαρέα στενάχοντα.
ἀλλ' ὅτε δὴ πόρον ἷξον ἐυρρεῖος ποταμοῖο,
Ξάνθου δινήεντος, ὃν ἀθάνατος τέκετο Ζεύς,
ἔνθα μιν ἐξ ἵππων πέλασαν χθονί, κὰδ δέ οἱ ὕδωρ 435
χεῦαν· ὁ δ' ἀμπνύνθη καὶ ἀνέδρακεν ὀφθαλμοῖσιν,
ἑζόμενος δ' ἐπὶ γοῦνα κελαινεφὲς αἷμ' ἀπέμεσσεν.
αὖτις δ' ἐξοπίσω πλῆτο χθονί, τὼ δέ οἱ ὄσσε
νὺξ ἐκάλυψε μέλαινα, βέλος δ' ἔτι θυμὸν ἐδάμνα.
'Αργεῖοι δ' ὡς οὖν ἴδον Ἕκτορα νόσφι κιόντα, 440
μᾶλλον ἐπὶ Τρώεσσι θόρον, μνήσαντο δὲ χάρμης.
ἔνθα πολὺ πρώτιστος 'Οιλῆος ταχὺς Αἴας
Σάτνιον οὔτασε δουρὶ μετάλμενος ὀξυόεντι
'Ηνοπίδην, ὃν ἄρα νύμφη τέκε νηὶς ἀμύμων
Ἤνοπι βουκολέοντι παρ' ὄχθας Σατνιόεντος. 445
τὸν μὲν 'Οιλιάδης δουρικλυτὸς ἐγγύθεν ἐλθὼν
οὖτα κατὰ λαπάμην· ὁ δ' ἀνετράπετ', ἀμφὶ δ' ἄρ' αὐτῷ
Τρῶες καὶ Δαναοὶ σύναγον κρατερὴν ὑσμίνην.
τῷ δ' ἐπὶ Πουλυδάμας ἐγχέσπαλος ἦλθεν ἀμύντωρ
Πανθοΐδης, βάλε δὲ Προθοήνορα δεξιὸν ὦμον, 450
υἱὸν 'Αρηιλύκοιο· δι' ὤμου δ' ὄμβριμον ἔγχος
ἔσχεν, ὁ δ' ἐν κονίῃσι πεσὼν ἕλε γαῖαν ἀγοστῷ.
Πουλυδάμας δ' ἔκπαγλον ἐπεύξατο, μακρὸν ἀύσας.
"οὐ μὴν αὖτ' ὀίω μεγαθύμου Πανθοΐδαο

433. ἷξον, the epic aorist of ἵκω, analogous to οἰσεῖν and ἀξεῖν.

434. δινήεντος. See ii. ad fin. This distich occurs also xxi. 1, 2.—τέκετο, viz. as διϊπετῆ ποταμὸν, supplied by rain, xvi. 174.—πέλασαν κ.τ.λ., cf. xv. 9, 10; v. 697.

437. ἐπὶ γοῦνα. A short expression for 'rising to his knees and so sitting backwards.'

438. πλῆτο, he approached, i. e. sank to the ground. So inf. 468.—ἐδάμνα, see sup. 199.

440—457. Elated by the departure of Hector from the fight (which was the plan Hera had intended to carry out while Zeus was asleep), the Argives renew the conflict. Ajax and Polydamas each wound their man.

443. ὀξυόεντι, ὀξεῖ, cf. v. 50.—νηὶς, a Naiad; cf. vi. 22.

448. σύναγον κ.τ.λ. See ii. 381; xvi. 764.

452. ἀγοστῷ, the flat of the hand. Cf. xi. 425.

454. αὖτε, 'in its turn,' i. e. in requital for the wound dealt by Ajax. 'I do not think' (he says, with the

χειρὸς ἄπο στιβαρῆς ἅλιον πηδῆσαι ἄκοντα, 455
ἀλλά τις Ἀργείων κόμισεν χροΐ, καί μιν ὀίω
αὐτῷ σκηπτόμενον κατίμεν δόμον Ἄϊδος εἴσω."
ὣς ἔφατ', Ἀργείοισι δ' ἄχος γένετ' εὐξαμένοιο,
Αἴαντι δὲ μάλιστα δαΐφρονι θυμὸν ὄρινεν,
τῷ Τελαμωνιάδῃ· τοῦ γὰρ πέσεν ἄγχι μάλιστα. 460
καρπαλίμως δ' ἀπιόντος ἀκόντισε δουρὶ φαεινῷ.
Πουλυδάμας δ' αὐτὸς μὲν ἀλεύατο κῆρα μέλαιναν
λικριφὶς ἀΐξας, κόμισεν δ' Ἀντήνορος υἱός
Ἀρχέλοχος· τῷ γάρ ῥα θεοὶ βούλευσαν ὄλεθρον.
τόν ῥ' ἔβαλεν κεφαλῆς τε καὶ αὐχένος ἐν συνεοχμῷ, 465
νείατον ἀστράγαλον, ἀπὸ δ' ἄμφω κέρσε τένοντε·
τοῦ δὲ πολὺ πρότερον κεφαλὴ στόμα τε ῥῖνές τε
οὔδει πλῆντ' ἤ περ κνῆμαι καὶ γοῦνα πεσόντος.
Αἴας δ' αὖτ' ἐγέγωνεν ἀμύμονι Πουλυδάμαντι
"φράζεο, Πουλύδαμαν, καί μοι νημερτὲς ἐνίσπες· 470
ἦ ῥ' οὐχ οὗτος ἀνὴρ Προθοήνορος ἀντὶ πεφάσθαι
ἄξιος; οὐ μήν μοι κακὸς εἴδεται, οὐδὲ κακῶν ἔξ,
ἀλλὰ κασίγνητος Ἀντήνορος ἱπποδάμοιο
ἢ παῖς· αὐτῷ γὰρ γενεὴν ἄγχιστα ἐῴκειν."
ἦ ῥ' εὖ γιγνώσκων, Τρῶας δ' ἄχος ἔλλαβε θυμόν. 475

banter usual over a stricken foe) 'that the dart has sprung in vain from the stalwart hand of Panthus' magnanimous son,' i.e. from my hand. 'Some Argive has received it in his skin, and methinks it will serve him to lean upon in his descent to the abode of Hades.' Cf. sup. 38.

458—474. Polydamas narrowly escapes death from the lance of Ajax, who however strikes down Archelochus, and boasts that he has slain as good a man as the Grecian Prothoënor.

460. This seems a rather weak verse; but it may have been intended to mark the distinction from the Ajax sup. 442. The preceding distich occurred xiii. 417, 418, with Ἀντιλόχῳ for Αἴαντι.

463. *λικριφὶς ἀΐξας*, by starting nimbly aside. This phrase is used in Od. xix. 451 of the side-attack of a wild boar.—*κόμισε*, sc. *χροΐ*, as sup. 456.

465. *συνεοχμῷ*, *συνοχῇ*, the juncture of the head with the spine. This form of the word is difficult to explain without the aid of the digamma, which seems to have no place in *ἔχω*. We may compare the forms *ἔχμα*, *ὄχμα*, *ὀχμάζω*. Doederlein briefly remarks, "quo jure ε interpositum sit, non liquet." Curtius, Gr. Et. 192—3, refers the word to *Fεχ*, the root of *veho* and *ὄχος*, and not to *ἐχ* = *σεχ* the root of *ἔχω*. It may be doubted however if these two roots can really be separated.

468. *πλῆντο*, sup. 438. He seems to mean that the body remained for a moment in a standing position, with the head struck off by the lance. But the account is physically impossible.

472. *κακὸς εἴδεται*. Note the absence of the *F*.

474. *αὐτῷ*, *ipsi*.

475—485. Acamas, a brother of the

ἔνθ' Ἀκάμας Πρόμαχον Βοιώτιον οὔτασε δουρί,
ἀμφὶ κασιγνήτῳ βεβαώς· ὁ δ' ὕφελκε ποδοῖιν.
τῷ δ' Ἀκάμας ἔκπαγλον ἐπεύξατο, μακρὸν ἀύσας.
"Ἀργεῖοι ἰόμωροι, ἀπειλάων ἀκόρητοι,
οὔ θην οἴοισίν γε πόνος τ' ἔσεται καὶ ὀιζὺς 480
ἡμῖν, ἀλλά ποθ' ὧδε κατακτανέεσθε καὶ ὔμμες.
φράζεσθ' ὡς ὔμιν Πρόμαχος δεδμημένος εὕδει
ἔγχει ἐμῷ, ἵνα μή τι κασιγνήτοιό γε ποινὴ
δηρὸν ἄτιτος ἔῃ. τῷ καί κέ τις εὔχεται ἀνὴρ
γνωτὸν ἐνὶ μεγάροισιν ἀρῆς ἀλκτῆρα λιπέσθαι." 485
ὣς ἔφατ', Ἀργείοισι δ' ἄχος γένετ' εὐξαμένοιο,
Πηνέλεῳ δὲ μάλιστα δαΐφρονι θυμὸν ὄρινεν.
ὡρμήθη δ' Ἀκάμαντος· ὁ δ' οὐχ ὑπέμεινεν ἐρωὴν
Πηνελέωο ἄνακτος. ὁ δ' οὔτασε Ἰλιονῆα
υἱὸν Φόρβαντος πολυμήλου, τόν ῥα μάλιστα 490
Ἑρμείας Τρώων ἐφίλει καὶ κτῆσιν ὄπασσεν·

slain, wounds Promachus as he was dragging away the body, and utters bitter taunts against the Greeks.

475. *εὖ γιγνώσκων*, he knew well who he was, but pretended that he was not certain.

477. *ἀμφὶ—βεβαώς*. See xvii. 4.—*κασιγνήτῳ*, "Archelocho; nam Acamas quoque ex Antenoris filiis erat, ii. 823; xi. 60." Doed.—*ὁ δὲ*, viz. Promachus.

479. *ἰόμωροι*. See on iv. 242. Mr. Gladstone (Juventus Mundi, p. 58) renders it 'braggarts,' 'loud talkers.' And here the context shows the sense to be 'vain clamourers.' Curtius (332) compares *ἐγχεσίμωρος, ὑλακόμωρος, σινόμωρος*, but is unable to give any certain or clear account of the termination.—*οὔ θην κ.τ.λ.*, 'Not, assuredly, to us alone shall there be toil and woe, but you too some day shall even thus be slain. Mark ye, how your Promachus sleeps in death, slain by my lance! that the price due to me for my brother (Archelochus) may not long be unpaid.' The form *ἄτῖτος* occurs xiii. 414. The *ι* is here made long by the double sounding of the dental *ἄτιττος*, as the first syllable of *ἀτάλλων* in Hes. Opp. 131. Doederlein compares *πολύτιτον ἐόντα* in an oracle ap. Herod. v. 92. Heyne gives *ἔῃ ἄτιτος*. Possibly the word is a figment of the rhapsodists, who supposed the root was naturally long, as in *τιμή*.

484. *τῷ καὶ κ.τ.λ.* 'That is why a man would pray to leave a brother behind him in his house, to avert from him (i. e. from his corpse) ill-treatment in war.' For this sense of *ἀρή*, *contumelia*, cf. xii. 334, *ὅστις οἱ ἀρὴν ἑτάροισιν ἀμύναι*. Aristarchus appears to have read *Ἄρεως*.—The *κε* belongs to *εὔχεται*, and gives the sense of *εὔχοιτο ἄν*. So *πάντας δ' οὐκ ἂν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω*, ii. 488. Doederlein renders the passage very differently and somewhat strangely; "huic propinquum etiam domi relictum esse qui caedem ejus ulciscatur, multi praedicanto."—*γνωτὸν*, see iii. 174.

486—505. The Grecians are stung by the taunts of Acamas, who is attacked by Peneleos without effect. Ilioneus however is slain, and Peneleos makes a mocking appeal to his companions to convey the tidings to his parents.

488. *ὡρμήθη* (*ἐπ'*) *Ἀκάμαντος*, i. e. *ὠρέξατο, ἵετο ἐπί*. Cf. iv. 335.—*ἐρωὴν*, the attack, lit. the 'spear-reach;' see iii. 62.—*οὔτασεν*, not *ἔβαλεν*, because the spear was held in the hand, and not thrown.—*Πηνελέωο*, see iv. 327.

τῷ δ' ἄρ' ὑπὸ μήτηρ μοῦνον τέκε Ἰλιονῆα.
τὸν τόθ' ὑπ' ὀφρύος οὖτα κατ' ὀφθαλμοῖο θέμεθλα,
ἐκ δ' ὦσε γλήνην· δόρυ δ' ὀφθαλμοῖο διαπρό
καὶ διὰ ἰνίου ἦλθεν, ὁ δ' ἕζετο χεῖρε πετάσσας 495
ἄμφω. Πηνέλεως δὲ ἐρυσσάμενος ξίφος ὀξύ
αὐχένα μέσσον ἔλασσεν, ἀπήραξεν δὲ χαμᾶζε
αὐτῇ σὺν πήληκι κάρη· ἔτι δ' ὄμβριμον ἔγχος
ἦεν ἐν ὀφθαλμῷ. ὁ δὲ φὴ κώδειαν ἀνασχών
πέφραδέ τε Τρώεσσι καὶ εὐχόμενος ἔπος ηὔδα 500
" εἰπέμεναί μοι, Τρῶες, ἀγανοῦ Ἰλιονῆος
πατρὶ φίλῳ καὶ μητρὶ γοήμεναι ἐν μεγάροισιν·
οὐδὲ γὰρ ἡ Προμάχοιο δάμαρ Ἀλεγηνορίδαο
ἀνδρὶ φίλῳ ἐλθόντι γανύσσεται, ὁππότε κεν δή
ἐκ Τροίης σὺν νηυσὶ νεώμεθα κοῦροι Ἀχαιῶν." 505
ὣς φάτο, τοὺς δ' ἄρα πάντας ὑπὸ τρόμος ἔλλαβε γυῖα,
πάπτηνεν δὲ ἕκαστος ὅπῃ φύγοι αἰπὺν ὄλεθρον.
ἔσπετε νῦν μοι, μοῦσαι Ὀλύμπια δώματ' ἔχουσαι,
ὅς τις δὴ πρῶτος βροτόεντ' ἀνδράγρι' Ἀχαιῶν
ἤρατ', ἐπεί ῥ' ἔκλινε μάχην κλυτὸς ἐννοσίγαιος. 510
Αἴας ῥα πρῶτος Τελαμώνιος Ὕρτιον οὖτα

492. *μοῦνον.* The fact of his being an only son, and his wealth and prosperity, are intended to add pathos to his death. Schol. Lips.

495. *ἰνίου* (with the sibilant digamma, perhaps our word *sinew*), the tendon behind the neck. See on v. 73. Curtius, Gr. Et. 392, connects it with *ἴς*, and thinks that the primary idea of both, like *nervus*, was that of a strong cord.

499. *φὴ*, i. e. *ὥσπερ*. See on ii. 144, *κινήθη δ' ἀγορὴ φὴ κύματα μακρὰ θαλάσσης.* Curtius (396) regards it as a short form of *σφη*, the Gothic *svê*, 'as,' or 'how.' Schol. Ven. *κώδειά ἐστιν ἡ κεφαλὴ τῆς μήκωνος. φαντάζει δὲ ἡ ἐπ' ἄκρῳ τοῦ δόρατος ἐμπεπαρμένη κεφαλὴ τὴν ἐπὶ καυλῷ κώδειαν.* He adds, that this use of *φὴ* is late, of the age of Antimachus and Callimachus; and that Aristarchus rejected ver. 500 as spurious, taking *φῆ* for *ἔφη*, and so Spitzner has edited. As the text stands, the sense is that Peneleos lifted up on his spear's point the head of Ilioneus, as one would lift up the seed-vessel of a poppy.

503. *οὐδὲ γὰρ κ.τ.λ.* Spitzner well compares Od. xii. 42, *τῷ δ' οὔ τι γυνὴ καὶ νήπια τέκνα οἴκαδε νοστήσαντι παρίσταται οὐδὲ γάνυνται.* — *γανύσσεται, φαιδρῷ προσώπῳ δέξεται.*

506—522. The Trojans are scared by the lifting of the ghastly head, and turn to flight in confusion. The poet attributes this to the aid of Poseidon (sup. 355. 362). The book ends with an account of the Trojans slain by Ajax and other Grecian chiefs.

508. *ἔσπετε νῦν κ.τ.λ.* See on ii. 484. —*ἀνδράγρια*, a word *ἅπαξ εἰρημένον*, 'the spoils of slain men.' The Schol. Ven. compares *ζωάγρια, βοάγρια, μοιχάγρια* (Od. viii. 332).

510. *ἔκλινε.* See v. 37.

511. *Αἴας ῥα*, *itaque Aiax* &c. We should rather expect *Αἴας μέν.*

Γυρτιάδην, Μυσῶν ἡγήτορα καρτεροθύμων·
Φάλκην δ' Ἀντίλοχος καὶ Μέρμερον ἐξενάριξεν,
Μηριόνης δὲ Μόρυν τε καὶ Ἱπποτίωνα κατέκτα,
Τεῦκρος δὲ Προθόωνά τ' ἐνήρατο καὶ Περιφήτην. 515
Ἀτρεΐδης δ' ἄρ' ἔπειθ' Ὑπερήνορα ποιμένα λαῶν
οὖτα κατὰ λαπάρην, διὰ δ' ἔντερα χαλκὸς ἄφυσσεν
δηώσας· ψυχὴ δὲ κατ' οὐταμένην ὠτειλὴν
ἔσσυτ' ἐπειγομένη, τὸν δὲ σκότος ὄσσε κάλυψεν.
πλείστους δ' Αἴας εἷλεν Ὀιλῆος ταχὺς υἱός· 520
οὐ γάρ οἵ τις ὁμοῖος ἐπισπέσθαι ποσὶν ἦεν
ἀνδρῶν τρεσσάντων, ὅτε τε Ζεὺς ἐν φόβον ὄρσῃ.

514. Μόρυν κ.τ.λ. See xiii. 792, whence it appears that both father and son are here meant.

516. Ἀτρεΐδης. In xvii. 24, Menelaus boasts that Hyperenor, son of Panthus, escaped with his life, though he adds circumstances that do not fall in with this, or any other passage in our text.

518. ὠτειλήν. See xvii. 86.

521. ἐπισπέσθαι, *consequi*, Hesych. ἐπακολουθῆσαι, a singular use. Doederlein thinks it governs the genitive; but this is better taken absolutely.—τρεσσάντων, Schol. Ven. οὐ λέγει δεισάντων, ἀλλὰ φυγόντων. He compares xiii. 515, τρέσσαι δ' οὐκέτι ῥίμφα πόδες φέρον ἐκ πολέμοιο.—ὄρσῃ will hardly stand, since all subjunctives are future and contingent in sense. The imperfect ἦεν requires the optative, ὄρσαι. Compare xv. 23. Perhaps we may supply an ellipse, τρεσσάντων (ὥσπερ τρέουσιν) ὅτε κ.τ.λ. A variant of good authority is ὦρσεν, and this is the reading of Heyne.—τε here, as so frequently, is the same as τοι.

ΙΛΙΑΔΟΣ

Ο.

αὐτὰρ ἐπεὶ διά τε σκόλοπας καὶ τάφρον ἔβησαν
φεύγοντες, πολλοὶ δὲ δάμεν Δαναῶν ὑπὸ χερσίν,
οἳ μὲν δὴ παρ' ὄχεσφιν ἐρητύοντο μένοντες,
χλωροὶ ὑπαὶ δείους, πεφοβημένοι, ἔγρετο δὲ Ζεὺς
Ἴδης ἐν κορυφῇσι παρὰ χρυσοθρόνου Ἥρης. 5
στῆ δ' ἄρ' ἀναΐξας, ἴδε δὲ Τρῶας καὶ Ἀχαιούς,
τοὺς μὲν ὀρινομένους τοὺς δὲ κλονέοντας ὄπισθεν,
Ἀργείους, μετὰ δέ σφι Ποσειδάωνα ἄνακτα.
Ἕκτορα δ' ἐν πεδίῳ ἴδε κείμενον, ἀμφὶ δ' ἑταῖροι
εἵαθ'· ὃ δ' ἀργαλέῳ ἔχετ' ἄσθματι κῆρ ἀπινύσσων, 10

This book was inscribed Παλίωξις παρὰ τῶν νεῶν, in reference to ver. 69. It describes the turn which fortune at first takes in favour of the Trojans, and their final repulse from the fleet through the valour of Ajax, whose exploits are here specially described, like those of Idomeneus in the thirteenth. Heyne remarks, "Liber est inter praestantiores, germanam virtutem Martiam spirans, et Hectorem Aiacemque collocans in conspicuo virtutis cum laude exerendae loco."

1—33. The Trojans having been put to flight, Zeus awakes from his slumbers (xiv. 352), and sees the rout, with Poseidon assisting the Grecians. He charges Hera with deceit, and reminds her how severely she was punished on a former occasion.

1, 2. This distich occurred in viii. 343, 344. The event referred to is the retreat of the Trojans from the Grecian camp at the end of the last book,—a reaction from their successes on first entering, xii. fin.

3. *οἳ μὲν*, the Trojans, who, panic-stricken, halted under cover of their chariots, outside of the rampart.—*ἐρητύοντο*, cf. ii. 99, *σπουδῇ δ' ἕζετο λαός, ἐρήτυθεν δὲ καθ' ἕδρας.* — *ὑπαὶ δείους*, see x. 376. Theocr. xxiv. 60, *ξηρὸν ὑπαὶ δείους ἀκράχολον Ἰφικλῆα.* But Heyne and Bekker give *ὑπό.* See on xiii. 624.

7. *τοὺς μὲν κ.τ.λ.* See xiv. 14.—*Ποσειδάωνα*, ib. 384. Roehl (20, 12) gives *ΠοσειδαϜονι Ϝανακτι* as written on an early Corinthian crock.

9. *Ἕκτορα*, xiv. 435—437.—*ἄσθματι*, inf. 241.—*ἀπινύσσων*, senseless, in a swoon. Od. v. 342, *δοκέεις δέ μοι οὐκ ἀπινύσσειν.* Hesych. *ἀπινύτως ἔχων, οὐ σωφρονῶν.* By strict analogy, it should be *ἀπινυτεῖν.* But neuter verbs of the same class are *ὑπνώσσω, ἐγρήσσω, ἀηθέσσω*, and so this word is formed from *ἀπίνυτος.* In xiv. 249, we have the transitive aorist *πινύσαι*, from *πινύσκω.* Compare *ἀκήδειν*, xiv. 427.—*ἐμέων*, cf. xiv. 437.—*ἀφαυρότατος*, Ajax, xiv. 410.

αἷμ' ἐμέων, ἐπεὶ οὔ μιν ἀφαυρότατος βάλ' Ἀχαιῶν.
τὸν δὲ ἰδὼν ἐλέησε πατὴρ ἀνδρῶν τε θεῶν τε,
δεινὰ δ' ὑπόδρα ἰδὼν Ἥρην πρὸς μῦθον ἔειπεν.
"ἦ μάλα δὴ κακότεχνος ἀμήχανε σὸς δόλος, Ἥρη,
Ἕκτορα δῖον ἔπαυσε μάχης, ἐφόβησε δὲ λαούς. 15
οὐ μὴν οἶδ' εἰ αὖτε κακορραφίης ἀλεγεινῆς
πρώτη ἐπαύρηαι καί σε πληγῇσιν ἱμάσσω.
ἦ οὐ μέμνῃ ὅτε τε κρέμω ὑψόθεν, ἐκ δὲ ποδοῖιν
ἄκμονας ἧκα δύω, περὶ χερσὶ δὲ δεσμὸν ἴηλα
χρύσεον ἄρρηκτον; σὺ δ' ἐν αἰθέρι καὶ νεφέλῃσιν 20
ἐκρέμω. ἠλάστεον δὲ θεοὶ κατὰ μακρὸν Ὄλυμπον,
λῦσαι δ' οὐκ ἐδύναντο παρασταδόν· ὃν δὲ λάβοιμι,
ῥίπτασκον τεταγὼν ἀπὸ βηλοῦ, ὄφρ' ἂν ἵκηται

13. δεινὰ, adverbially, like *torva tuens.* "With direful scowling glance," Mr. Newman.

14. ἦ μάλα δή. It is doubtful whether these words refer to the epithet or the verb. In the former case, it is a short expression for ἦ μάλα κακότεχνος ἦν δόλος ὁ παύσας κ.τ.λ. Clearly the Schol. Lips. is wrong in construing μάλ' ἀμήχανε. Cf. x. 167, σὺ δ' ἀμήχανός ἐσσι, γεραιέ, and xvi. 29. Schol. Ven. πρὸς ἣν οὐκ ἔστι μηχανήσασθαι.—σὸς δόλος, viz. xiv. 300, &c.

15. ἐφόβησε, ἐς φυγὴν ἔτρεψε (not φοβεροὺς ἐποίησε, Schol. Vict.).

16. αὖτε, "iterum, ut ante ad puniendam fraudem ad Herculem perdendum inventam," Heyne.—πρώτη, Schol. Ven. προτέρα τῶν Ἑλλήνων. πρὶν τούτους, φησὶν, ἀπολαῦσαι καὶ ἐπαύρασθαι τῆς σῆς δολιότητος. "Prius etiam quam ipsi Achivi, quorum gratia peccavisti," Doederlein.—The formula οὐκ οἶδ' εἰ, like *nescio an,* is the assertion of a probability: 'Possibly you will yourself be the first to suffer the consequences.' (Mr. Trollope explains it, 'I have a great mind that you shall reap the fruits of your conduct.') Schol. Lips. ὅπερ οἶδεν ἀκριβῶς, διστάζει.—ἐπαύρηαι, properly, 'draw on (or over) yourself;' see i. 410, ἵνα πάντες ἐπαύρωνται βασιλῆος. Buttmann, Lexil. p. 149.

18. κρέμω, for ἐκρέμασο, imperfect of κρέμαμαι, like δαμόωσιν, vi. 368, and κρεμόω for κρεμάσω, vii. 83. The contraction is not likely to be archaic, but probably pertains to the era of Herodotus.—The legend itself, as its very barbarism shows, belongs, like the story about Hephaestus in i. 590, to the earlier epics, from which it has been adapted to the present context. The genuineness of it has been questioned; according to Schol. Ven., Zenodotus rejected the whole story of the κόλασις τῆς Ἥρας. It forms a sequel to the legend in xiv. 249 seqq. Hercules, on returning from the expedition to Troy, was cast away by a storm on the island of Cos. In the later epics, e. g. the poem called the Νόστοι, the return of the Greeks and the shipwrecks off Euboea may have been suggested by this incident, as well as that of Ulysses in Od. v. Most of the early commentators assigned to it a mystical interpretation, in reference to elemental phenomena; an explanation not unsuited to the modern opinion, that the Homeric poems were, in their remote origin, "solar" epics.—ἄκμονας κ.τ.λ. The method employed was probably a torture of slaves, or recusant captives.

21. ἠλάστεον. See xii. 163, καὶ ἀλαστήσας ἔπος ηὔδα. Hesych. ἐχαλέπαινον, ἐδεινοπάθουν. "Sensus mixtus ex indignatione et miseratione," Heyne.

23. τεταγών. See i. 591, ῥῖψε ποδὸς τεταγὼν ἀπὸ βηλοῦ θεσπεσίοιο. The allusion in particular is to Hephaestus. —ἵκηται, a use of the *praesens historicum* which is here awkward (not to

γῆν ὀλιγηπελέων. ἐμὲ δ' οὐδ' ὧς θυμὸν ἀνίη
ἀζηχὴς ὀδύνη Ἡρακλῆος θείοιο, 25
τὸν σὺ ξὺν Βορέῃ ἀνέμῳ πεπιθοῦσα θυέλλας
πέμψας ἐπ' ἀτρύγετον πόντον, κακὰ μητιόωσα,
καί μιν ἔπειτα Κόωνδ' εὖ ναιομένην ἀπένεικας.
τὸν μὲν ἐγὼν ἔνθεν ῥυσάμην καὶ ἀνήγαγον αὖτις
Ἄργος ἐς ἱππόβοτον, καὶ πολλά περ ἀθλήσαντα. 30
τῶν σ' αὖτις μνήσω, ἵν' ἀπολλήξῃς ἀπατάων,
ὄφρα ἴδῃς ἤν τοι χραίσμῃ φιλότης τε καὶ εὐνή,
ἣν ἐμίγης ἐλθοῦσα θεῶν ἄπο καί μ' ἀπάτησας."
ὣς φάτο, ῥίγησεν δὲ βοῶπις πότνια Ἥρη,
καί μιν φωνήσασα ἔπεα πτερόεντα προσηύδα. 35
"ἴστω νῦν τόδε γαῖα καὶ οὐρανὸς εὐρὺς ὕπερθεν
καὶ τὸ κατειβόμενον Στυγὸς ὕδωρ, ὅς τε μέγιστος

say, positively incorrect,) since subjunctives are future, and the primary verb is past. See on xiv. 522. On the other hand, the optative does not properly take the ἂν, in the sense of *usque dum venisset*.

24. θυμὸν, a secondary accusative, the sense virtually being ἔπαυσέ με θυμοῦ. There was another reading θυμὸς, rejected by Aristarchus. The sense is, 'not even so did the enduring grief for divine Hercules give me rest in my mind' (or anger). The Schol. Vict. compares xxi. 122, οἵ σ' ὠτειλὴν αἷμ' ἀπολιχμήσονται.—ἀζηχὴς, ἀδιεχής. See iv. 435, and xvii. 741.

25. This is the shortest verse in the Homeric poems, containing only 25 letters, many of the longer containing 41 or 42 letters.

26. ξὺν Βορέῃ, Schol. Lips. ἄδηλον, πότερον Ἥρα καὶ Βορέας ἀνέπεισαν τὰς θυέλλας, ἢ Ἥρα ἅμα Βορρᾷ καὶ τὰς θυέλλας ἔπεισεν. ἄμεινον δὲ τὸ δεύτερον. Spitzner notices the ambiguity, and agrees with the Schol. in preferring the latter, comparing iii. 439; x. 290. A third way, and perhaps a better, would be to construe τὸν σὺ πέμψας σὺν Βορέῃ, i. e. κατ' οὖρον.—Κόωνδε, see xiv. 255.

29. ῥυσάμην. The short υ is without precedent, and contrary to analogy; in modern composition we should call it a false quantity. On one theory indeed it can be satisfactorily explained,—that of late compilation, when erroneous notions about the ancient epic forms prevailed. It was easy to confound ῥύω with ἐρύω, which are two forms of the same word. An unsatisfactory attempt to get over the difficulty has been made by reading εἰρυσάμην. See Buttmann, Lex. p. 307, and the notes on vi. 403; x. 258.—ἀνήγαγον, 'brought him back home.' So the word is used by Pindar, Pyth. v. 3. Aesch. Cho. 131, and once or twice in the Odyssey.—ἀθλήσαντα, a clear allusion to the 'labours of Hercules.'

31. αὖτις, 'a second time,' the μνήμη being a recalling of the πάθος.—χραίσμῃ, the aorist, used as in xiv. 66, τεῖχος δ' οὐκ ἔχραισμε τετυγμένον, except that the verb is regularly used with a negative.

33. ἣν ἐμίγης, viz. xiv. 353. The Schol. Ven. says that neither Zenodotus nor Aristophanes recognized this verse, and that perhaps it is περιττός. Spitzner remarks that it is recognized by Plutarch, De aud. Poet. vi. 70.

34—46. Hera denies all complicity with the defeat of the Trojans, and promises allegiance to Zeus for the future.

36—38. These three verses occur Od. v. 184. seqq. Compare Hes. Theog. 775. Sup. ii. 755; xiv. 271.

ὅρκος δεινότατός τε πέλει μακάρεσσι θεοῖσιν,
σή θ' ἱερὴ κεφαλὴ καὶ νωίτερον λέχος αὐτῶν
κουρίδιον, τὸ μὲν οὐκ ἂν ἐγώ ποτε μὰψ ὀμόσαιμι· 40
μὴ δι' ἐμὴν ἰότητα Ποσειδάων ἐνοσίχθων
πημαίνει Τρῶάς τε καὶ Ἕκτορα, τοῖσι δ' ἀρήγει,
ἀλλά που αὐτὸν θυμὸς ἐποτρύνει καὶ ἀνώγει,
τειρομένους δ' ἐπὶ νηυσὶ ἰδὼν ἐλέησεν Ἀχαιούς.
αὐτάρ τοι καὶ κείνῳ ἐγὼ παραμυθησαίμην 45
τῇ ἴμεν ᾗ κεν δὴ σὺ κελαινεφὲς ἡγεμονεύῃς."
ὣς φάτο, μείδησεν δὲ πατὴρ ἀνδρῶν τε θεῶν τε,
καί μιν ἀμειβόμενος ἔπεα πτερόεντα προσηύδα.
"εἰ μὲν δὴ σύ γ' ἔπειτα, βοῶπις πότνια Ἥρη,
ἶσον ἐμοὶ φρονέουσα μετ' ἀθανάτοισι καθίζοις, 50
τῷ κε Ποσειδάων γε, καὶ εἰ μάλα βούλεται ἄλλῃ,
αἶψα μεταστρέψειε νόον μετὰ σὸν καὶ ἐμὸν κῆρ.
ἀλλ' εἰ δή ῥ' ἐτεόν γε καὶ ἀτρεκέως ἀγορεύεις,
ἔρχεο νῦν μετὰ φῦλα θεῶν, καὶ δεῦρο κάλεσσον
Ἶρίν τ' ἐλθέμεναι καὶ Ἀπόλλωνα κλυτότοξον· 55
[ὄφρ' ἣ μὲν μετὰ λαὸν Ἀχαιῶν χαλκοχιτώνων
ἔλθῃ, καὶ εἴπῃσι Ποσειδάωνι ἄνακτι
παυσάμενον πολέμοιο τὰ ἃ πρὸς δώμαθ' ἱκέσθαι,

40. *κουρίδιον.* See on i. 114.

41. *μὴ πημαίνει.* An Attic idiom, and probably not really an early one. See on x. 330. It may have been modified, for the sake of strong positive affirmation, from the infinitive, of which we have examples in xix. 261; xxi. 374. Compare ix. 133. Hera here asserts on oath that it was not with her knowledge and consent that Poseidon assisted the Greeks. See xiv. 355. Either this was false, or, as Mr. Trollope supposes, Sleep informed Poseidon of the repose of Zeus without any suggestion from Hera.

45. *καὶ κείνῳ.* The *καὶ* qualifies, not the pronoun, but the verb; or rather, the whole clause. 'So far from advising him against you, I would even recommend him to follow your guidance in all things.' See ix. 417, *καὶ δ' ἂν τοῖς ἄλλοισιν ἐγὼ παραμυθησαίμην οἴκαδ' ἀποπλείειν.*—*τῇ ἴμεν κ.τ.λ.* Spitzner compares Hes. Opp. 208, *τῇ δ' εἶς, ᾗ σ' ἂν ἐγώ περ ἄγω.*

47—77. Zeus is pacified by the assurances of his spouse, whom he sends to summon Iris and Apollo, that they may at once convey to Poseidon an order to desist, and may impart new vigour to Hector; thus his counsels to do honour to Achilles shall be brought to an issue.

49. *εἰ μὲν δὴ κ.τ.λ.* 'Well, certainly, if you henceforth were to take your seat among the gods like-minded with me, then soon would Poseidon, however much he may wish it otherwise, alter his views to your heart and mine,' i. e. to suit our inclination. (The meaning is, that he could not resist or rebel against the united counsels of all the gods in Olympus.)

58. *τὰ ἅ.* Here, as in x. 256, *τὸ δ' ἑὸν παρὰ νηὶ λέλειπτο,* we have the Attic use of the article.—The passage follow-

Ἕκτορα δ' ὀτρύνῃσι μάχην ἐς Φοῖβος Ἀπόλλων,
αὖτις δ' ἐμπνεύσῃσι μένος, λελάθῃ δ' ὀδυνάων 60
αἳ νῦν μιν τείρουσι κατὰ φρένας, αὐτὰρ Ἀχαιούς
αὖτις ἀποστρέψῃσιν ἀνάλκιδα φύζαν ἐνόρσας,
φεύγοντες δ' ἐν νηυσὶ πολυκλήισι πέσωσιν
Πηλεΐδεω Ἀχιλῆος. ὃ δ' ἀνστήσει ὃν ἑταῖρον
Πάτροκλον· τὸν δὲ κτενεῖ ἔγχεϊ φαίδιμος Ἕκτωρ 65
Ἰλίου προπάροιθε, πολέας ὀλέσαντ' αἰζηούς
τοὺς ἄλλους, μετὰ δ' υἱὸν ἐμὸν Σαρπηδόνα δῖον.
τοῦ δὲ χολωσάμενος κτενεῖ Ἕκτορα δῖος Ἀχιλλεύς.
ἐκ τοῦ δ' ἄν τοι ἔπειτα παλίωξιν παρὰ νηῶν
αἰὲν ἐγὼ τεύχοιμι διαμπερές, εἰς ὅ κ' Ἀχαιοί 70
Ἴλιον αἰπὺ ἕλοιεν Ἀθηναίης διὰ βουλάς.
τὸ πρὶν δ' οὔτ' ἄρ' ἐγὼ παύω χόλον οὔτε τιν' ἄλλον
ἀθανάτων Δαναοῖσιν ἀμυνέμεν ἐνθάδ' ἐάσω,

ing, from 56 to 77, in which the poet makes Zeus unfold his counsels to Hera, and in doing so, anticipate the whole plot of the drama, was regarded as spurious by Zenodotus and Aristophanes (the former commencing with ver. 63). Aristarchus retained it, but with some doubts, as appears from the Schol. Ven., for he objected to the epithet of Achilles πτολίπορθον in 77. Heyne shared in the doubt of the Alexandrines; Mr. Trollope, who is committed to the "orthodox" view, pronounces the passage "absolutely necessary," but gives no better reason than that "it is only by the promise contained in this speech that Juno would have been induced to perform her errand to Iris and Apollo." The arguments for and against are discussed at length and with great learning in Spitzner's note. His conclusion is, "Si haec omnia consideraveris, et orationem longius esse productam, quam Jovis ira et impatientia ferre videatur, et immisceri quaedam nova et inaudita concedamus necesse erit." He prefers, however, on the whole, to follow Aristarchus in accepting the passage. One of the objections, noted by the Schol. Ven., is that Patroclus was not sent to the fight by Achilles (65), but himself entreated Achilles to be sent. (See however xvi. 126.) Nor did the Greeks actually fall on the ships of Achilles.

60. λελάθῃ, transitively, as in ii. 600; xxii. 343, 'may cause him to forget.'

64. ἀνστήσει. Used differently from i. 191, and in the Attic sense of 'rouse to action,' as in x. 176.

66. Ἰλίου. For the ι made long, as in Ἀσκληπῖου ii. 731, see on i. 205. Mr. Trollope admits the "ready emendation of Dr. Maltby," Ἰλίοφι, affirming that Ἰλίου "destroys the metre." A better theory is that the word was metrically quadrisyllabic, Ἰλίοο. Compare ἀνεψιοῦ κταμένοιο, inf. 554. See also xxi. 104, xxii. 6 and 313.

69. παλίωξιν. See xii. 71. Here the word is not quite correctly used; for, as Spitzner observes, "poetae non *fugam* significat, sed de iis dicitur qui antea victores a victis repelluntur." (Schol. Ven. on 56; οὐ λέγεται οὕτως ψιλῶς παρ' αὐτῷ ἡ φυγή, ἀλλ' ὅταν ἐκ μεταβολῆς οἱ πρότερον φεύγοντες διώκωσι).

71. Ἴλιον αἰπύ. In this passage only the name is used in the neuter.—βουλὰς κ.τ.λ., viz. by the device of the wooden horse. This is one of the passages evidently referring to the ancient epics on Troy from which the tragedies were mainly composed. Cf. Od. viii. 492.

72. οὔτ' ἄρ'. Perhaps οὔτ' ἂν, παύω being the epic subjunctive equivalent to a future or optative.

73. ἐνθάδε, 'here at Troy,' viz. where Ida is, on which they are conversing.

πρίν γε τὸ Πηλεΐδαο τελευτηθῆναι ἐέλδωρ,
ὥς οἱ ὑπέστην πρῶτον, ἐμῷ δ' ἐπένευσα κάρητι, 75
ἤματι τῷ ὅτ' ἐμεῖο θεὰ Θέτις ἥψατο γούνων,
λισσομένη τιμῆσαι Ἀχιλλῆα πτολίπορθον."]
ὣς ἔφατ', οὐδ' ἀπίθησε θεὰ λευκώλενος Ἥρη,
βῆ δὲ κατ' Ἰδαίων ὀρέων ἐς μακρὸν Ὄλυμπον.
ὡς δ' ὅτ' ἂν ἀΐξῃ νόος ἀνέρος ὅς τ' ἐπὶ πολλὴν 80
γαῖαν ἐληλουθὼς φρεσὶ πευκαλίμῃσι νοήσῃ
"ἔνθ' εἴην ἢ ἔνθα," μενοινήῃσί τε πολλά,
ὣς κραιπνῶς μεμαυῖα διέπτατο πότνια Ἥρη.
ἵκετο δ' αἰπὺν Ὄλυμπον, ὁμηγερέεσσι δ' ἐπῆλθεν
ἀθανάτοισι θεοῖσι Διὸς δόμῳ· οἳ δὲ ἰδόντες 85
πάντες ἀνήϊξαν καὶ δεικανόωντο δέπασσιν.
ἣ δ' ἄλλους μὲν ἔασε, Θέμιστι δὲ καλλιπαρῄῳ
δέκτο δέπας· πρώτη γὰρ ἐναντίη ἦλθε θέουσα,
καί μιν φωνήσασα ἔπεα πτερόεντα προσηύδα.

75. *κάρητι.* A contraction not elsewhere found for *καρήατι.* But *κάρητος* occurs Od. vi. 230.—*Θέτις κ.τ.λ.*, see i. 524. The sense is, 'before I have brought the affairs of the Greeks to such a pass, that only Achilles can save them.'

78—91. Hera, quick as thought, in obedience to Zeus, flies to Olympus to the assembled gods. Themis inquires the object of her mission.

80. *ὡς δ' κ.τ.λ.* On this "very curious simile," as Mr. Gladstone calls it, see his "Studies," &c., vol. i. p. 338; ii. 26. Also Mure, Hist. Gr. Lit. vol. ii. p. 34. Heyne compares Hymn. in Apoll. 448, and in Merc. 43, also Apoll. Rhod. ii. 541, *ὡς ὅτε τις πάτρηθεν ἀλώμενος—σφωιτέρους ἐνόησε δόμους, ἄμυδις δὲ κέλευθος ὑγρή τε τραφερή τ' ἰνδάλλεται, ἄλλοτε δ' ἄλλῃ ὀξέα πορφύρων ἐπιμαίεται ὀφθαλμοῖσι.* Spitzner, who denies that *ἤην* is a legitimate form of the first person imperfect of *εἰμί*, and that "hic eram vel illic" is a correct formula, gives *εἴη* (Aristarchus *εἴην*), and renders the passage thus: "ut quando mens viri celeriter evolat, qui multis terris peragratis animo acuto cogitet: hic iverim vel illic? et multa revolverit secum." But we have *ἤην erat* in xi. 808 (formed on the analogy of *ἡβώω, ἀμάαν*, &c.), and the analogy of the Attic shows that *ἦν* will stand for either the first or the third person. Otherwise *εἴην, essem*, gives a simple sense, 'was I here, or there?' (Lit. 'whether I was here or there'). Doederlein also prefers *εἴην*, in the sense 'which way should I go?' To this passage the gloss of Hesychius, *εἴημι· πορεύομαι*, refers. He also has *ἤην· ἦν, ἤμην*, alluding, perhaps, to xi. 807. But Doederlein strangely renders *μενοινήῃσι* (so Aristarchus; *μενοινήσειε* Spitzner) "multa itineri necessaria procurat vel praeparat." The sense seems simply to be 'anxiously considers.'

83. *ὣς κραιπνῶς.* The Schol. Ven. thinks the simile "made up" (*σύγκειται*) from Od. vii. 36, *τῶν νέες ὠκεῖαι ὡς εἰ πτερὸν ἠὲ νόημα.*

86. *δεικανόωντο, ἠσπάζοντο.* See on iv. 4. The root is *δεικ, δικ*, 'to point,' rather than *δεχ*, 'to receive.' (Doederlein however maintains the contrary doctrine, and there are points of contact between the two senses, as the roots *δεκ, δεχ*, seem identical.) Cf. ix. 671. Curtius, Gr. Et. 114.

87. *ἣ δὲ κ.τ.λ.* Callim. Hymn. Demet. 62, *ἃ δ' ἄλλως μὲν ἔασε—βαρὺν δ' ἀπαμείψατ' ἄνακτα.*—*Θέμιστι*, 'at the hands of Themis.' See on ii. 186.

"Ἥρη, τίπτε βέβηκας, ἀτυζομένῃ δὲ ἔοικας; 90
ἦ μάλα δή σ' ἐφόβησε Κρόνου πάις, ὅς τοι ἀκοίτης."
τὴν δ' ἠμείβετ' ἔπειτα βοῶπις πότνια Ἥρη
"μή με, θεὰ Θέμι, ταῦτα διείρεο· οἶσθα καὶ αὐτή
οἷος κείνου θυμὸς ὑπερφίαλος καὶ ἀπηνής.
ἀλλὰ σύ γ' ἄρχε θεοῖσι δόμοις ἔνι δαιτὸς ἐίσης· 95
ταῦτα δὲ καὶ μετὰ πᾶσιν ἀκούσεαι ἀθανάτοισιν,
οἷα Ζεὺς κακὰ ἔργα πιφαύσκεται. οὐδέ τι φημί
πᾶσιν ὁμῶς θυμὸν κεχαρησέμεν, οὔτε βροτοῖσιν
οὔτε θεοῖς, εἴ πέρ τις ἔτι νῦν δαίνυται εὔφρων."
ἡ μὲν ἄρ' ὣς εἰποῦσα καθέζετο πότνια Ἥρη, 100
ὤχθησαν δ' ἀνὰ δῶμα Διὸς θεοί. ἡ δὲ γέλασσεν
χείλεσιν, οὐδὲ μέτωπον ἐπ' ὀφρύσι κυανέῃσιν
ἰάνθη· πᾶσιν δὲ νεμεσσηθεῖσα μετηύδα
"νήπιοι, οἳ Ζηνὶ μενεαίνομεν ἀφρονέοντες.
ἦ ἔτι μιν μέμαμεν καταπαυσέμεν ἆσσον ἰόντες 105
ἢ ἔπει ἠὲ βίῃ· ὁ δ' ἀφήμενος οὐκ ἀλεγίζει

90. ἀτυζομένῃ, 'one who is fleeing in alarm,' or 'one who has met with a rebuff.' This was from the threat of Zeus in 31.

92—112. Hera promises to tell the whole tale to the assembled gods; and she breaks out into a peevish complaint of the violence and unfairness of her spouse.

94. οἷος κ.τ.λ. Cf. xviii. 262, οἷος ἐκείνου θυμὸς ὑπέβιος, οὐκ ἐθελήσει μίμνειν ἐν πεδίῳ.

98. κεχαρησέμεν. The Venetian Scholiasts, in giving an active sense to this verb, and making the subject of it Zeus, appear to have followed a variant found in two copies, οὐδέ ἕ φημι. Doederlein takes the same view, comparing λελαχεῖν. So also Mr. Newman; "will he to all give joy alike." Schol. χαροποιήσειν. It seems better, with Spitzner, to regard it as intransitive.—εἴ περ τις κ.τ.λ., 'if there be any one who now takes part in the feast with pleasure,' i. e. 'for he will not do so long.' For εἴπερ = εἰ καί, see on iv. 160. There seems irony in ἄρχε, ver. 95, by which Themis is ordered to prepare the banquet, as if Hera felt a malicious pleasure in throwing a gloom over it by her complaints. Cf. ix. 69, Ἀτρεΐδη, σὺ μὲν ἄρχε.

101. ὤχθησαν. Schol. ἠχθέσθησαν, παρὰ τὸ ἄχθος. Cf. i. 570, ὤχθησαν δ' ἀνὰ δῶμα Διὸς θεοὶ Οὐρανίωνες.—γέλασσεν χείλεσιν. Schol. Ven. οὗτος ὁ γέλως Σαρδόνιος καλεῖται, ὅταν τις μὴ ἐκ διαθέσεως καὶ κρίσεως γελᾷ. καὶ τὸν Ἄρη δὲ ὑπομιμνήσκει τοῦ υἱοῦ φοβοῦσα, ἵν' αὐτὸν ἀποστήσῃ τῆς τῶν Τρώων συμμαχίας καὶ τοὺς ἄλλους θεούς. "While she urges upon the gods the folly of disobedience, she is secretly inciting them to disobey; and by condoling with Mars on the death of his son, she works his fiery temper into open rebellion." Trollope.—ἰάνθη, 'was pleased,' lit. 'was warmed;' Schol. διεχύθη, ἐκινήθη,—a metaphor from softening wax before the fire.—πᾶσιν, construe with μετηύδα.

104. μενεαίνομεν, *irascimur*; al. ἐριδαίνομεν.—ἦ ἔτι κ.τ.λ. 'I suppose forsooth we still have a mind to get near him, and so to stop him either by persuasion or by force! Why, there he sits alone in his glory, and cares nought for us, nor considers us at all.'

οὐδ' ὄθεται· φησὶν γὰρ ἐν ἀθανάτοισι θεοῖσιν
κάρτεϊ τε σθένεΐ τε διακριδὸν εἶναι ἄριστος.
τῷ ἔχεθ' ὅττι κεν ὔμμι κακὸν πέμπῃσι ἑκάστῳ.
ἤδη γὰρ νῦν ἔλπομ' Ἄρηΐ γε πῆμα τετύχθαι· 110
υἱὸς γάρ οἱ ὄλωλε μάχῃ ἔνι, φίλτατος ἀνδρῶν,
Ἀσκάλαφος, τόν φησι ὃν ἔμμεναι ὄμβριμος Ἄρης."
ὣς ἔφατ', αὐτὰρ Ἄρης θαλερὼ πεπλήγετο μηρὼ
χερσὶ καταπρηνέσσ' ὀλοφυρόμενος δὲ προσηύδα.
"μὴ νῦν μοι νεμεσήσετ', Ὀλύμπια δώματ' ἔχοντες, 115
τίσασθαι φόνον υἷος ἰόντ' ἐπὶ νῆας Ἀχαιῶν,
εἴ πέρ μοι καὶ μοῖρα Διὸς πληγέντι κεραυνῷ
κεῖσθαι ὁμοῦ νεκύεσσι μεθ' αἵματι καὶ κονίῃσιν."
ὣς φάτο, καί ῥ' ἵππους κέλετο Δεῖμόν τε Φόβον τε
ζευγνύμεν, αὐτὸς δ' ἔντε' ἐδύσετο παμφανόωντα. 120
ἔνθα κ' ἔτι μείζων τε καὶ ἀργαλεώτερος ἄλλος
πὰρ Διὸς ἀθανάτοισι χόλος καὶ μῆνις ἐτύχθη,
εἰ μὴ Ἀθήνη πᾶσι περιδείσασα θεοῖσιν
ὦρτο διὲκ προθύρου, λίπε δὲ θρόνον ἔνθα θάασσεν,
τοῦ δ' ἀπὸ μὲν κεφαλῆς κόρυθ' εἵλετο καὶ σάκος ὤμων,

108. διακριδὸν ἄριστος, as noticed on xii. 103, is one of the remarkable expressions common to Homer and Herodotus (lib. iv. 53).—τῷ κ.τ.λ., 'therefore take ye (and make the best of) whatever harm he may send to you severally.' Schol. ἀνέχεσθε. διδάσκει δὲ στέργειν τὴν θείαν διοίκησιν. There is irony however in the advice.

110. ἤδη γὰρ κ.τ.λ. 'Indeed, I expect that already a calamity has come to pass (i. e. through the anger of Zeus) to Ares, if not to others' (γε). For the death of Ascalaphus see xiii. 518.—ὅν, ἑαυτοῦ Schol. Lips., who compares Od. i. 215, μήτηρ μέν τέ μέ φησι τοῦ ἔμμεναι, αὐτὰρ ἔγωγε Οὐκ οἶδ'.

113—114. Ares (who, as elsewhere remarked, is a rather stupid god) declares his intention of at once going to avenge his son's death by attacking the Greeks. He is met however and forcibly disarmed by the sage goddess Athena, who shows him the dire consequences of such an act of disobedience.

114. καταπρήνεσσι. See on xvi. 792.—The common reading δ' ἔπος ηὔδα is a violation of the digamma. The Schol. Ven. records a variant δὲ προσηύδα.—νεμεσήσετε, φθονήσητε, 'grudge me not,' 'blame me not,' for avenging the slaughter of my son.—εἴ περ, 'even though,' sup. 99. Compare v. 886, where Ares says, in the same rebellious spirit, ἤ τέ κε δηρὸν αὐτοῦ πήματ' ἔπασχον ἐν αἰνῇσιν νεκάδεσσιν.

119. Δεῖμος and Φόβος are the attendants or (xiii. 299) sons of Ares, as Κύδοιμος is feigned to be in Ar. Pac. 255.

124. λίπε δέ. Doederlein takes this clause parenthetically, to avoid the ὕστερον πρότερον, 'for she had left the seat whereon she had been sitting.'

125. κόρυθ' εἵλετο. Mr. Gladstone ("Studies," vol. ii. p. 227) remarks on the superior authority here claimed by Pallas over Ares, who is little more, he says, than a brute god of violence and strength. Spitzner observes, "Versus dactylici Minervam festinantem egregie

ἔγχος δ' ἔστησε στιβαρῆς ἀπὸ χειρὸς ἑλοῦσα 126
χάλκεον· ἣ δὲ ἔπεσσι καθάπτετο θοῦρον Ἄρηα.
"μαινόμενε, φρένας ἠλέ, διέφθορας. ἦ νύ τοι αὔτως
οὔατ' ἀκουέμεν ἔστι, νόος δ' ἀπόλωλε καὶ αἰδώς.
οὐκ ἀίεις ἅ τέ φησι θεὰ λευκώλενος Ἥρη, 130
ἣ δὴ νῦν πὰρ Ζηνὸς Ὀλυμπίου εἰλήλουθεν ;
ἦ ἐθέλεις αὐτὸς μὲν ἀναπλήσας κακὰ πολλά
ἂψ ἴμεν Οὔλυμπόνδε, καὶ ἀχνύμενός περ, ἀνάγκῃ,
αὐτὰρ τοῖς ἄλλοισι κακὸν μέγα πᾶσι φυτεῦσαι ;
αὐτίκα γὰρ Τρῶας μὲν ὑπερθύμους καὶ Ἀχαιούς 135
λείψει, ὃ δ' ἡμέας εἶσι κυδοιμήσων ἐς Ὄλυμπον,
μάρψει δ' ἑξείης ὅς τ' αἴτιος ὅς τε καὶ οὐκί.
τῷ σ' αὖ νῦν κέλομαι μεθέμεν χόλον υἷος ἑῆος·
ἤδη γάρ τις τοῦ γε βίην καὶ χεῖρας ἀμείνων
ἢ πέφατ' ἢ καὶ ἔπειτα πεφήσεται· ἀργαλέον δέ 140
πάντων ἀνθρώπων ῥῦσθαι γενεήν τε τόκον τε."
ὣς εἰποῦσ' ἵδρυσε θρόνῳ ἔνι θοῦρον Ἄρηα.
Ἥρη δ' Ἀπόλλωνα καλέσσατο δώματος ἐκτός
Ἶρίν θ', ἥ τε θεοῖσι μετάγγελος ἀθανάτοισιν,
καί σφεας φωνήσασα ἔπεα πτερόεντα προσηύδα, 145

depingunt." Possibly the interposed spondees in 126 represent the setting down of the heavy lance.

128. ἠλὲ, connected with ἠλίθιος, 'foolish.' In Od. ii. 243 we have φρένας ἠλεέ.—διέφθορας, intransitive, 'you are crazed.' Eur. Med. 349, αἰδούμενος δὲ πολλὰ δὴ διέφθορα. (Ibid. 226 the transitive διέφθαρκα occurs.)

132. ἀναπλήσας, 'having filled up the measure of.' See iv. 170; viii. 34. 353. Herod. v. 5. Apoll. Rhod. iv. 15, πᾶσαν ἀναπλήσειν κακότητα.

136. κυδοιμήσων, transitively, as xi. 324.

138. ἑῆος, which Spitzner and others write ἐῆος, from ἐὺς or ἠὺς, 'brave,' seems to represent the possessive *tui* (sup. 112). Zenodotus preferred ἑοῖο. See on i. 393, and Buttm. Lex. p. 247. It is very probable that this is one of the erroneous usages introduced by a late compiler (διασκευαστὴς) who misunderstood the ancient epic word.

140. ἔπειτα. The allusion probably is to Hector's death, or perhaps to Sarpedon.—ῥῦσθαι, the infinitive of the epic aorist ἐρῦτο, like δέχθαι, ὄρθαι, φθίσθαι. (Buttmann, Lex. p. 309, says it is a syncopated present for ῥύεσθαι, and so the Schol. Vict.) 'It is hard,' she urges, 'for us gods to rescue and protect in war the race and offspring of *all* mortal men,' i. e. though we may do so in some special cases.

142—167. Hera, as commanded above (55), goes to summon Apollo and Iris to Ida. They appear before Zeus without delay, and receive from him his commands,—Iris, to bid Poseidon cease from the fight, Apollo (inf. 221) to give new strength and vigour to Hector. (By these means the balance of the conflict is once more restored.)

144. μετάγγελος, *internuncia*, a more general epithet of Iris than ἄγγελος, which relates to *special* messages, ii. 786. The compound occurs again xxiii. 199. But some preferred μέτ' ἄγγελος.

"Ζεὺς σφὼ εἰς Ἴδην κέλετ' ἐλθέμεν ὅττι τάχιστα·
[αὐτὰρ ἐπὴν ἔλθητε Διός τ' εἰς ὦπα ἴδησθε,
ἔρδειν ὅττι κε κεῖνος ἐποτρύνῃ καὶ ἀνώγῃ."]
ἡ μὲν ἄρ' ὧς εἰποῦσα πάλιν κίε πότνια Ἥρη,
ἕζετο δ' εἰνὶ θρόνῳ· τὼ δ' ἀΐξαντε πετέσθην. 150
Ἴδην δ' ἵκανον πολυπίδακα, μητέρα θηρῶν,
εὗρον δ' εὐρύοπα Κρονίδην ἀνὰ Γαργάρῳ ἄκρῳ
ἥμενον· ἀμφὶ δέ μιν θυόεν νέφος ἐστεφάνωτο.
τὼ δὲ πάροιθ' ἐλθόντε Διὸς νεφεληγερέταο
στήτην· οὐδέ σφωε ἰδὼν ἐχολώσατο θυμῷ, 155
ὅττι οἱ ὦκα ἔπεσσι φίλης ἀλόχοιο πιθέσθην.
Ἶριν δὲ προτέρην ἔπεα πτερόεντα προσηύδα.
"βάσκ' ἴθι, Ἶρι ταχεῖα, Ποσειδάωνι ἄνακτι
πάντα τάδ' ἀγγεῖλαι, μηδὲ ψευδάγγελος εἶναι.
παυσάμενόν μιν ἄνωχθι μάχης ἠδὲ πτολέμοιο 160
ἔρχεσθαι μετὰ φῦλα θεῶν ἢ εἰς ἅλα δῖαν.
εἰ δέ μοι οὐκ ἐπέεσσ' ἐπιπείσεται ἀλλ' ἀλογήσει,
φραζέσθω δὴ ἔπειτα κατὰ φρένα καὶ κατὰ θυμόν,
μή μ' οὐδὲ κρατερός περ ἐὼν ἐπιόντα ταλάσσῃ
μεῖναι, ἐπεί εὖ φημι βίῃ πολὺ φέρτερος εἶναι 165

148. ἔρδειν, supply κέλομαι, not κέλεται. The Alexandrine critics rejected this concluding distich, on the ground that the goddess was not likely to exhort her hearers to obey Zeus in a course which she herself would disapprove. It may be objected that the single verse 146 would seem somewhat curt and rude.

153. ἐστεφάνωτο, 'a filmy fragrance was thrown round,' lit. was made to hang over him as a wreath. See on xi. 36.

155. *Vulgo* σφωι, 'with them,' the dative after ἐχολώσατο. This form of the pronoun is nearly confined to the second person; see iv. 286. 341; viii. 402; but in the latter case it takes the circumflex. Bekker adopts the correction of Heyne. The notion is, that as these two gods had obeyed the summons at once, Zeus did not show the resentment to them which he did to Hera and to Poseidon. Schol. Lips. ἀόργητος ἔμεινε διὰ τὴν ταχεῖαν αὐτῶν παρουσίαν.

159. ψευδάγγελος, as Spitzner remarks, does not again occur in Homer.

162. οὐκ ἐπιπείσεται may be regarded as a synonym of ἐναντιώσεται.—ἀλογήσει, ἀμελήσει, καταφρονήσει, must be distinguished from ἀλέγειν, ἀλεγύνειν, and ἀλεγίζειν, precisely as *negligentem esse* is the reverse of *diligentem esse*. This too is ἅπαξ εἰρημένον in Homer, and is one of the Ionic words of Herodotus, i. 144, &c.—μὴ οὐ ταλάσσῃ, *an non ausurus sit; or, videat an sustinere possit.* An aorist of τλῆμι, as if through ταλάω, τλάω. The Schol. Ven. records a variant θελήσῃ. See xiii. 829.

165. εὖ, αὐτοῦ, xiv. 427.—γενεῇ κ.τ.λ., cf. ix. 161, ὅσσον γενεῇ προγενέστερος εὔχομαι εἶναι. Hes. Theog. 457, where see the note, comparing sup. iv. 59, xiii. 354.—οὐκ ὄθεται, see v. 403. The sense here is unusual, οὐκ ἐπιστρέφεται, οὐ φροντίζει.—ἶσον φάσθαι, see i. 187. But this distich was rejected by the Alexandrines, as adapted from 182, 183 inf.

καὶ γενεῇ πρότερος. τοῦ δ' οὐκ ὄθεται φίλον ἦτορ
ἶσον ἐμοὶ φάσθαι, τόν τε στυγέουσι καὶ ἄλλοι."
ὣς ἔφατ', οὐδ' ἀπίθησε ποδήνεμος ὠκέα Ἶρις,
βῆ δὲ κατ' Ἰδαίων ὀρέων ἐς Ἴλιον ἱρήν.
ὡς δ' ὅτ' ἂν ἐκ νεφέων πτῆται νιφὰς ἠὲ χάλαζα 170
ψυχρὴ ὑπὸ ῥιπῆς αἰθρηγενέος Βορέαο,
ὣς κραιπνῶς μεμαυῖα διέπτατο ὠκέα Ἶρις.
ἀγχοῦ δ' ἱσταμένη προσέφη κλυτὸν εἰνοσίγαιον
"ἀγγελίην τινά τοι, γαιήοχε κυανοχαῖτα,
ἦλθον δεῦρο φέρουσα παραὶ Διὸς αἰγιόχοιο. 175
παυσάμενόν σ' ἐκέλευε μάχης ἠδὲ πτολέμοιο
ἔρχεσθαι μετὰ φῦλα θεῶν ἢ εἰς ἅλα δῖαν.
εἰ δέ οἱ οὐ ἐπέεσσ' ἐπιπείσεαι ἀλλ' ἀλογήσεις,
ἠπείλει καὶ κεῖνος ἐναντίβιον πολεμίζων
ἐνθάδ' ἐλεύσεσθαι· σὲ δ' ὑπεξαλέασθαι ἀνώγειν 180
χεῖρας, ἐπεί σεό φησι βίῃ πολὺ φέρτερος εἶναι
καὶ γενεῇ πρότερος. σὸν δ' οὐκ ὄθεται φίλον ἦτορ
ἶσον οἷ φάσθαι, τόν τε στυγέουσι καὶ ἄλλοι."
τὴν δὲ μέγ' ὀχθήσας προσέφη κλυτὸς εἰνοσίγαιος
"ὢ πόποι, ἦ ῥ' ἀγαθός περ ἐὼν ὑπέροπλον ἔειπεν, 185
εἴ μ' ὁμότιμον ἐόντα βίῃ ἀέκοντα καθέξει.
τρεῖς γάρ τ' ἐκ Κρόνου εἰμὲν ἀδελφεοί, οὓς τέκετο Ῥέα,
Ζεὺς καὶ ἐγώ, τρίτατος δ' Ἀίδης ἐνέροισι ἀνάσσων.
τριχθὰ δὲ πάντα δέδασται, ἕκαστος δ' ἔμμορε τιμῆς·

168—183. Iris flies, swift as hail through the cold air, to convey to Poseidon the order from Zeus.

170. *πτῆται*, the subjunctive of the epic aorist.—*αἰθρηγενὴς* is 'born of cold,' *αἰθρηγενέτης* (Od. v. 296) 'producing cold.'

179. *καὶ κεῖνος*, 'then he too on his part threatened,' &c.

184—199. Poseidon is indignant at the command, and claims equality with Zeus as one of three brothers.

185. *ἀγαθός*. See i. 131. 275.—*ὑπέροπλον*, sc. *ἔπος*, an arrogant word. See on xvii. 170. Lexil. p. 520.—*καθέξει*, *si cohibiturus est*, 'if he thinks to restrain me.'

187. *Ῥέα* is a monosyllable, as elsewhere the adverb *ῥέα*, Hes. Opp. 5; inf. xvii. 461; xx. 263, &c. There was a variant *οὓς τέκε Ῥείη*, which is *Ἰωνικώτερον*. The triple division here alluded to is said to have been the *Τριὰς* or Trinity of the Platonists and Neoplatonists. See Plat. Gorg. p. 523, A.

189. *ἕκαστος* here has no digamma, as inf. 288. Perhaps we should read *δέδαστο*. As may be expected, these doctrines found a mystical interpretation with some, who attributed physical, i.e. elemental, or theological meanings to the words. According to one view, Zeus was *ὁ διοικῶν τὰ πάντα Λόγος*.

ἦ τοι ἐγὼν ἔλαχον πολιὴν ἅλα ναιέμεν αἰεὶ 190
παλλομένων, Ἀΐδης δὲ λάχε ζόφον ἠερόεντα,
Ζεὺς δ' ἔλαχ' οὐρανὸν εὐρὺν ἐν αἰθέρι καὶ νεφέλῃσιν.
γαῖα δ' ἔτι ξυνὴ πάντων καὶ μακρὸς Ὄλυμπος.
τῷ ῥα καὶ οὔ τι Διὸς βέομαι φρεσίν, ἀλλὰ ἕκηλος,
καὶ κρατερός περ ἐών, μενέτω τριτάτῃ ἐνὶ μοίρῃ. 195
χερσὶ δὲ μή τί με πάγχυ κακὸν ὣς δειδισσέσθω·
θυγατέρεσσιν γάρ τε καὶ υἱάσι βέλτερον εἴη
ἐκπάγλοις ἐπέεσσιν ἐνισσέμεν, οὓς τέκεν αὐτός,
οἵ ἕθεν ὀτρύνοντος ἀκούσονται καὶ ἀνάγκῃ."
τὸν δ' ἠμείβετ' ἔπειτα ποδήνεμος ὠκέα Ἶρις 200
"οὕτω γὰρ δή τοι, γαιήοχε κυανοχαῖτα,
τόνδε φέρω Διὶ μῦθον ἀπηνέα τε κρατερόν τε,
ἦ τι μεταστρέψεις; στρεπταὶ μήν τε φρένες ἐσθλῶν.
οἶσθ' ὡς πρεσβυτέροισιν ἐρινύες αἰὲν ἕπονται."
τὴν δ' αὖτε προσέειπε Ποσειδάων ἐνοσίχθων 205

191. παλλομένων, 'when we were drawing lots.' Cf. xxiv. 400. A similar tradition is recorded Pind. Ol. vii. 55, ὅτε χθόνα δατέοντο Ζεύς τε καὶ ἀθάνατοι. Here however Poseidon pretends that the earth was not assigned to any one god, but was left open to all. "Dicit haec Neptunus cum irrisione arrogantiae fraternae, qua terrae omnibus communis imperium solus affectet." Spitzner.—Olympus, as the Scholiasts remark, is here regarded strictly as part of the earth, and distinct from οὐρανός.

194. οὐ βέομαι, 'I will not go,' or shape my course, 'according to the mind (or caprice) of Zeus.' Apparently this is an Ionic future, connected with βαίνω, βῆμι (Lat. *bitere*), like νέομαι. But in xvi. 852; xxiv. 131, δηρὸν βέῃ, the author of the verse intended it for βιώσει, and still more clearly so in xxii. 431, τί νυ βείομαι, αἰνὰ παθοῦσα; The ancient grammarians felt the ambiguity. Hesych. βείῃ· ζήσεις· βιώσεις· βιώσῃ· πορεύσῃ. And βείομαι· πορεύσομαι· ζήσομαι. We cannot assert that it may not contain the same root as *viv-o*, βιϜ. But in either case, one word seems to have been confounded with the other. In this passage, it would at least be harsh to translate, 'I will not live by,' i.e. according to, 'the mind of Zeus.'

196. δειδισσέσθω. See iv. 184.

198. ἐνισσέμεν, 'to reproach.' Cf. xxii. 497; xxiv. 238. Hesych. ἐπιπλήσσειν. Buttmann, Lexil. p. 127, thinks this a genuine form, on the analogy of πέσσω, of which a later form was πέπτω, like ἐνίπτω.

199. οἵ. Spitzner and Doederlein regard οἵ as the emphatic demonstrative; '*they* will obey his behests, because they cannot help themselves.' Thus a colon is placed at αὐτός. There is bitter irony in these words, since even Athena was apt to disobey her sire's commands.

200—204. Iris leaves Poseidon with a parting warning not to disobey.

202. φέρω, the deliberative subjunctive: 'Well then, is it to *this* effect that I am to carry back your reply to Zeus, stern and unrelenting as it is, or will you alter it to some degree?'—κρατερὸν, see i. 25.—τι, viz. τοῦ μύθου (τὰς φρένας, Heyne).—στρεπταὶ, cf. ix. 497; xiii. 115.

204. ἐρινύες. See on ix. 454. The sense is, that undutifulness and disrespect to seniors always meet with their reward. Compare xiii. 355.

205—219. Poseidon coldly thanks the goddess for her prudent advice, but threatens his resentment against Zeus if Troy be not taken in the end. He then

"Ἶρι θεά, μάλα τοῦτο ἔπος κατὰ μοῖραν ἔειπες·
ἐσθλὸν καὶ τὸ τέτυκται, ὅτ' ἄγγελος αἴσιμα εἰδῇ.
ἀλλὰ τόδ' αἰνὸν ἄχος κραδίην καὶ θυμὸν ἱκάνει,
ὁππότε ἰσόμορον καὶ ὁμῇ πεπρωμένον αἴσῃ
νεικείειν ἐθέλῃσι χολωτοῖσιν ἐπέεσσιν. 210
ἀλλ' ἦ τοι νῦν μέν γε νεμεσσηθεὶς ὑποείξω.
[ἄλλο δέ τοι ἐρέω, καὶ ἀπειλήσω τό γε θυμῷ.
εἴ κεν ἄνευ ἐμέθεν καὶ Ἀθηναίης ἀγελείης,
Ἥρης Ἑρμείω τε καὶ Ἡφαίστοιο ἄνακτος,
Ἰλίου αἰπεινῆς πεφιδήσεται, οὐδ' ἐθελήσει 215
ἐκπέρσαι, δοῦναι δὲ μέγα κράτος Ἀργείοισιν,
ἴστω τοῦθ', ὅτι νῶιν ἀνήκεστος χόλος ἔσται."]
ὣς εἰπὼν λίπε λαὸν Ἀχαιικὸν εἰνοσίγαιος,
δῦνε δὲ πόντον ἰών, πόθεσαν δ' ἥρωες Ἀχαιοί.
καὶ τότ' Ἀπόλλωνα προσέφη νεφεληγερέτα Ζεύς 220
"ἔρχεο νῦν, φίλε Φοῖβε, μεθ' Ἕκτορα χαλκοκορυστήν·
ἤδη μὲν γάρ τοι γαιήοχος εἰνοσίγαιος
οἴχεται εἰς ἅλα δῖαν, ἀλευάμενος χόλον αἰπὺν
ἡμέτερον· μάλα γάρ κε μάχης ἐπύθοντο καὶ ἄλλοι,

leaves the Grecian camp and returns to the sea.

207. *ἄγγελος*. The Schol. Lips. quotes (wrongly as from Euripides) the verse in Aesch. Cho. 773, *ἐν ἀγγέλῳ γὰρ κρυπτὸς ὀρθοῦται λόγος*, and Pind. Pyth. iv. 277, *τῶν δ' Ὁμήρου καὶ τόδε συνθέμενος ῥῆμα πόρσυν'· ἄγγελον ἐσλὸν ἔφα τιμὰν μεγίσταν πράγματι παντὶ φέρειν*, which is commonly referred to this passage, but erroneously, it would seem (see Introduction to vol. i. p. xxviii). The sense is, as Spitzner gives it, "Legatum sapientia instructum sapienter etiam dicere consequens est."

211. *νεμεσσηθεὶς*, either 'indignantly,' Schol. Lips. *μεμψάμενος αὐτῷ καὶ καταγνούς*, or, as Doederlein prefers, *αἰδεσθεὶς*, 'out of respect.' Cf. Od. i. 263, *ἐπεί ῥα θεοὺς νεμεσίζετο αἰὲν ἐόντας*. Sup. xiii. 122, *ἐν φρεσὶ θέσθε ἕκαστος αἰδῶ καὶ νέμεσιν*. Inf. xvii. 254. And so Schol. Lips. on ver. 227, *νεμεσσηθεὶς, ἤτοι μεμπτὸν ἡγησάμενος ἢ αἰδεσθείς*.

212—217. These lines were rejected by the Alexandrine critics, on the ground that the threat is out of place, since the oracle had declared that Troy would be captured. Wolf and Heyne assent; Spitzner and Doederlein admit the passage as genuine.

213. *ἄνευ ἐμέθεν*, without my concurrence, i.e. acting without consulting me. —*Ἑρμείω*, *Ἑρμειέω* = *Ἑρμείαο*. The Schol. Ven. calls this an Ionic genitive, but has doubts of its genuineness.

220—235. Zeus orders Apollo, now that Poseidon has retired, to scare the Greeks with his aegis, and send Hector back to the fight.—*φίλε Φοῖβε*, see xvi. 667. The friendly and persuasive address to Phoebus is contrasted with the stern language to Poseidon.

224. *μάχης*. If he had dared to oppose me, or, if he had not retired, the fight between us would have been loud enough to be heard even in Hades. Heyne reads *μάλα γάρ τε*, 'others (the Titans) have already felt my force in fight.'—*νέρτεροι*, see v. 898; viii. 479; xiv. 274.

οἵ περ νέρτεροί εἰσι θεοί, Κρόνον ἀμφὶς ἐόντες. 225
ἀλλὰ τόδ' ἠμὲν ἐμοὶ πολὺ κέρδιον ἠδὲ οἷ αὐτῷ
ἔπλετο, ὅττι πάροιθε νεμεσσηθεὶς ὑπόειξεν
[χεῖρας ἐμάς, ἐπεὶ οὔ κεν ἀνιδρωτί γε τελέσθη.]
ἀλλὰ σύ γ' ἐν χείρεσσι λάβ' αἰγίδα θυσανόεσσαν,
τὴν μάλ' ἐπισσείων φοβέειν ἥρωας Ἀχαιούς· 230
[σοὶ δ' αὐτῷ μελέτω ἑκατηβόλε φαίδιμος Ἕκτωρ.
τόφρα γὰρ οὖν οἱ ἔγειρε μένος μέγα, ὄφρ' ἂν Ἀχαιοί
φεύγοντες νῆάς τε καὶ Ἑλλήσποντον ἵκωνται.
κεῖθεν δ' αὐτὸς ἐγὼ φράσομαι ἔργον τε ἔπος τε,
ὥς κε καὶ αὖτις Ἀχαιοὶ ἀναπνεύσωσι πόνοιο."] 235
ὣς ἔφατ', οὐδ' ἄρα πατρὸς ἀνηκούστησεν Ἀπόλλων,
βῆ δὲ κατ' Ἰδαίων ὀρέων, ἴρηκι ἐοικώς
ὠκεῖ φασσοφόνῳ, ὅς τ' ὤκιστος πετεηνῶν.
εὗρ' υἱὸν Πριάμοιο δαΐφρονος, Ἕκτορα δῖον,
ἥμενον, οὐδ' ἔτ' ἔκειτο, νέον δ' ἐσαγείρετο θυμόν, 240
ἀμφὶ ἓ γιγνώσκων ἑτάρους· ἀτὰρ ἆσθμα καὶ ἱδρὼς
παύετ', ἐπεί μιν ἔγειρε Διὸς νόος αἰγιόχοιο.

227. ἔπλετο, as an epic aorist, may be equally well rendered 'was' or 'is.'—χεῖρας ἐμὰς, which Doederlein refers to νεμεσσηθεὶς, depends rather on the sense implied, εἴξας ὑπέφυγε. But the verse (228) is perhaps an addition.—τελέσθη, viz. ἡ μάχη, sup. 224.

229. λάβ' αἰγίδα. 'Take this tasselled aegis,' which Zeus gives to Apollo from his own person, not only as the instrument of power, but as the symbol of terror and defeat to all who beheld it. See ii. 447; iv. 166, Ζεὺς—αὐτὸς ἐπισσείῃσιν ἐρεμνὴν αἰγίδα πᾶσιν. As the aegis, in art, was connected with the goat-skin, while αἰγὶς also means 'storm-wind,' it seems difficult to refer the words to distinct roots, Sanscr. *agas*, 'he-goat,' and εἰγ in ἐπείγω, with Curtius, 171, 180. The Aegis was either a dark cloud portending storms and veiling the light of the sun, or a cloud fringed with bright rays, investing the god of light or the goddess of dawn.

231. σοὶ αὐτῷ, to yourself be Hector the especial care, i. e. leave the rest to look after themselves.—The whole passage 231—235 was rejected by Aristophanes (if not by the other critics) as being ἄκαιροι, 'inappropriate.'

234. κεῖθεν seems to mean τὸ ἐκεῖθεν, or τοὐντεῦθεν, 'from that time forth,' 'then after that.' Doederlein explains it by ἀναπνεύσαντες προχωρήσωσι ἐκεῖθεν.—ἔργον τε ἔπος τε seems a variant from the formula ἅμ' ἔπος τε καὶ ἔργον, *statim*. The Schol. Lips. however explains ἔργον of the going forth of Patroclus, and ἔπος of the command of Zeus in xx. 25.—ὥς κε κ.τ.λ., may be taken to represent ὅπως ἂν with the optative.

236—261. Apollo at once departs to find Hector. He has just recovered consciousness, and asks what god it is who is visiting him. Apollo replies by assuring him of his present aid, and exhorting him to renew the fight.

236. See xvi. 676 and 582.

238. φασσοφόνῳ, slayer of φάσσαι, ring-doves or wood-pigeons.—ἐοικὼς, in speed, not in form; for he appears to address Hector in human or godlike shape.

239. εὗρ' υἱόν. For this formula, without the copulative, see iv. 89, and compare xxii. 295.

242. ἐπεὶ κ.τ.λ. "The mere intention

ἀγχοῦ δ' ἱστάμενος προσέφη ἑκάεργος Ἀπόλλων
"Ἕκτορ υἱὲ Πριάμοιο, τί ἢ δὲ σὺ νόσφιν ἀπ' ἄλλων
ἧσ' ὀλιγηπελέων; ἦ πού τί σε κῆδος ἱκάνει;" 245
τὸν δ' ὀλιγοδρανέων προσέφη κορυθαίολος Ἕκτωρ
"τίς δὲ σύ ἐσσι, φέριστε θεῶν, ὅς μ' εἴρεαι ἄντην;
οὐκ ἀίεις ὅ με νηυσὶν ἔπι πρυμνῇσιν Ἀχαιῶν,
οὓς ἑτάρους ὀλέκοντα, βοὴν ἀγαθὸς βάλεν Αἴας
χερμαδίῳ πρὸς στῆθος, ἔπαυσε δὲ θούριδος ἀλκῆς; 250
καὶ δὴ ἐγώ γ' ἐφάμην νέκυας καὶ δῶμ' Ἀίδαο
ἤματι τῷδ' ὄψεσθαι, ἐπεὶ φίλον ἄιον ἦτορ."
τὸν δ' αὖτε προσέειπε ἄναξ Διὸς υἱὸς Ἀπόλλων
"θάρσει νῦν· τοῖόν τοι ἀοσσητῆρα Κρονίων
ἐξ Ἴδης προέηκε παρεστάμεναι καὶ ἀμύνειν, 255
Φοῖβον Ἀπόλλωνα χρυσάορον, ὅς σε πάρος περ
ῥύομ', ὁμῶς αὐτόν τε καὶ αἰπεινὸν πτολίεθρον.
ἀλλ' ἄγε νῦν ἱππεῦσιν ἐπότρυνον πολέεσσιν
νηυσὶν ἔπι γλαφυρῇσιν ἐλαυνέμεν ὠκέας ἵππους·

of Zeus has already influenced the state of Hector, before the arrival of the mediator." Arnold.

244. *υἱέ*. On the quantity of this word, see i. 488; iv. 473; vii. 47. It is possible that, as in ἕως pronounced εἷος (ἆϝος) at the beginning of a verse, the long and short syllables are metrically interchanged.—ὀλιγηπελέων, like ὀλιγοδρανέων, does not seem an archaic word. It follows the analogy of νηκουστεῖν, sup. 236, ἀελπτεῖν &c., but is rather a participial than a verbal form. Aeschylus has ὀλιγοδρανία, Aristophanes ὀλιγοδρανέες, and δραίνω, a form of δρῶ, occurs sup. x. 96. The former of these compounds occurs Od. v. 457, xix. 356; the latter inf. xvi. 843, xxii. 337.

249. *βάλεν*, viz. in xiv. 410.

251. *καὶ δή*, 'but just now,' 'only lately,' &c.—ἄϊον, 'I panted,' cf. ἀΐσθων in xvi. 468, xx. 403. The Scholiasts referred the word to ἀΐω = αἰσθάνομαι, and so Doederlein, who supplies βεβλημένον from βάλεν in 249, "tum cum animae sedem percussam sentiebam, mori mihi videbar." But Hesychius, ἄϊον ἦτορ· ἐξέπνεον τὴν ψυχήν. The word is ἅπαξ εἰρημένον, and like τέμω = τέμνω and μένω = μέμονα, is but too much like the coinage of an epic imitator. On the root ἀϝ, 'to breathe,' and ἀΐω, αἰσθάνομαι, *audio*, see Curtius, 389.

254. *ἀοσσητήρ*, βοηθός, Hesych. The word is derived by Doederlein from ἅμα and ὄσσε or ὄσσεσθαι, one who watches with, or helps another to keep watch, and so assists; while ἄοζος he refers to ἅμα and ὁδός, like πεζός from πεδίον, πέδιος (where the ι has the sound of *y* or *j*, as in μείζων for μεγίων). See *New Cratylus*, s. 286. If this be correct, the word has no connexion with ὄζος Ἄρηος, ii. 540. 704. See inf. 735, where Mr. Newman remarks, "I imagine the Homeric (Alexandrine?) ἀοσσεῖν to be a softened sound of ἀυξέω, related to ἀέξω, as in Latin *auxilium* to *augeo*." Mr. Trollope gives a somewhat strange etymology, "from α privative and ὄσση *vox*, 'one who does not wait for an oracle before he renders assistance.'" All these are mere guesses. Curtius (454) thinks the word may "perhaps" be referred to σεπ or ἑπ, the root of ἕπεσθαι and *sequi*. It occurs again in xxii. 33, and Od. iv. 165.

255. *ἀμύνειν*. Such was the order of Zeus sup. 231.—χρυσάορον, see v. 509.

αὐτὰρ ἐγὼ προπάροιθε κιὼν ἵπποισι κέλευθον 260
πᾶσαν λειανέω, τρέψω δ' ἥρωας Ἀχαιούς."
ὣς εἰπὼν ἔμπνευσε μένος μέγα ποιμένι λαῶν.
ὡς δ' ὅτε τις στατὸς ἵππος, ἀκοστήσας ἐπὶ φάτνῃ,
δεσμὸν ἀπορρήξας θείῃ πεδίοιο κροαίνων,
εἰωθὼς λούεσθαι ἐυρρεῖος ποταμοῖο, 265
κυδιόων· ὑψοῦ δὲ κάρη ἔχει, ἀμφὶ δὲ χαῖται
ὤμοις ἀΐσσονται· ὁ δ' ἀγλαΐηφι πεποιθώς,
ῥίμφα ἑ γοῦνα φέρει μετὰ ἤθεα καὶ νομὸν ἵππων·
ὣς Ἕκτωρ λαιψηρὰ πόδας καὶ γούνατ' ἐνώμα
ὀτρύνων ἱππῆας, ἐπεὶ θεοῦ ἔκλυεν αὐδήν. 270
οἱ δ', ὥς τ' ἢ ἔλαφον κεραὸν ἢ ἄγριον αἶγα
ἐσσεύαντο κύνες τε καὶ ἀνέρες ἀγροιῶται·
τὸν μέν τ' ἠλίβατος πέτρη καὶ δάσκιος ὕλη
εἰρύσατ', οὐδ' ἄρα τέ σφι κιχήμεναι αἴσιμον ἦεν·
τῶν δέ θ' ὑπὸ ἰαχῆς ἐφάνη λὶς ἠυγένειος 275
εἰς ὁδόν, αἶψα δὲ πάντας ἀπέτραπε καὶ μεμαῶτας·
ὣς Δαναοὶ τείως μὲν ὁμιλαδὸν αἰὲν ἕποντο,
νύσσοντες ξίφεσίν τε καὶ ἔγχεσιν ἀμφιγύοισιν,
αὐτὰρ ἐπεὶ ἴδον Ἕκτορ' ἐποιχόμενον στίχας ἀνδρῶν,
τάρβησαν, πᾶσιν δὲ παραὶ ποσὶ κάππεσε θυμός. 280

261. *λειανέω.* A common form of the Ionic future, as *σημανέω, μενέω, γαμέω*, &c. For the verb see iv. 111. One could conceive a not very early writer was referring to a *via sacra* of Apollo, such as that described Aesch. Eum. 14, or Pind. Pyth. v. 85, at Cyrene, *εὐθύτομον κατέθηκεν Ἀπολλωνίαις ἀλεξιμβρότοις πεδιάδα πομπαῖς ἔμμεν ἱππόκροτον σκυρωτὰν ὁδόν.*

262. Plato alludes to this verse, Symp. p. 179, B, *καὶ ἀτεχνῶς, ὃ ἔφη Ὅμηρος, μένος ἐμπνεῦσαι ἐνίοις τῶν ἡρώων τὸν θεόν.*

262—280. Roused to action by Apollo, Hector nimbly returns to the fray, as a horse to his pasture. The Greeks are scared by his sudden appearance, as chamois-hunters by that of a lion.

263—269. This fine simile occurred before at vi. 506 seqq. See Gladstone, "Studies," iii. p. 403.

271, 272. Nearly the same lines occur iii. 24; xi. 589.—*ἐσσεύαντο*, start, rouse from its lair. The creature cannot be reached, and a shout is raised to drive it from its fastness; but a lion springs on to the path, and all take to flight.—*ἠλίβατος*, possibly a lengthened form of *λισσὰς* or *λεῖος*, root *λεϝ*, the *ἠ* being a prefix, as in *οὐδ' ἠβαιόν*, and the termination as in *ἐπήρατος, ἠλέματος.*

274. *εἰρύσατο* (*ἐρῦω*), protects, withdraws from harm.—*ἦεν*, the imperfect, is used, as sometimes *ἔπλετο* is, in the sense of *ἐστὶ*, but with regard to the aorists in the context.—*κιχήμεναι, τυχεῖν αὐτοῦ*, to reach or come up with it.

277. *τείως μὲν* is the reading of Zenodotus. Others give *εἵως μὲν*, which is sometimes followed by *ὁτὲ δὲ*, &c. Cf. xvii. 727. Inf. 547—549, *ὄφρα μὲν— αὐτὰρ ἐπεί.* Doederlein says, "Supplenda est apodosis *τείως ἔνυσσον.*"

280. *παραὶ ποσί.* Their courage fell at their feet, i. e. left its proper seat, as

τοῖσι δ' ἔπειτ' ἀγόρευε Θόας Ἀνδραίμονος υἱός,
Αἰτωλῶν ὄχ' ἄριστος, ἐπιστάμενος μὲν ἄκοντι
ἐσθλὸς δ' ἐν σταδίῃ· ἀγορῇ δέ ἑ παῦροι Ἀχαιῶν
νίκων, ὁππότε κοῦροι ἐρίσσειαν περὶ μύθων.
ὅ σφιν ἐὺ φρονέων ἀγορήσατο καὶ μετέειπεν 285
" ὢ πόποι, ἦ μέγα θαῦμα τόδ' ὀφθαλμοῖσιν ὁρῶμαι,
οἷον δὴ αὖτ' ἐξαῦτις ἀνέστη, κῆρας ἀλύξας,
Ἕκτωρ. ἦ θήν μιν μάλ' ἐέλπετο θυμὸς ἑκάστου
χερσὶν ὑπ' Αἴαντος θανέειν Τελαμωνιάδαο.
ἀλλά τις αὖτε θεῶν ἐρρύσατο καὶ ἐσάωσεν 290
Ἕκτορ', ὃ δὴ πολλῶν Δαναῶν ὑπὸ γούνατ' ἔλυσεν,
ὡς καὶ νῦν ἔσσεσθαι ὀίομαι· οὐ γὰρ ἄτερ γε
Ζηνὸς ἐριγδούπου πρόμος ἵσταται ὧδε μενοινῶν.
ἀλλ' ἄγεθ', ὡς ἂν ἐγὼ εἴπω, πειθώμεθα πάντες.
πληθὺν μὲν ποτὶ νῆας ἀνώξομεν ἀπονέεσθαι· 295
αὐτοὶ δ', ὅσσοι ἄριστοι ἐνὶ στρατῷ εὐχόμεθ' εἶναι,
στείομεν, εἴ κεν πρῶτον ἐρύξομεν ἀντιάσαντες,
δούρατ' ἀνασχόμενοι. τὸν δ' οἴω καὶ μεμαῶτα
θυμῷ δείσεσθαι Δαναῶν καταδῦναι ὅμιλον."
ὣς ἔφαθ', οἳ δ' ἄρα τοῦ μάλα μὲν κλύον ἠδὲ πίθοντο.
οἳ μὲν ἄρ' ἀμφ' Αἴαντα καὶ Ἰδομενῆα ἄνακτα, 301
Τεῦκρον Μηριόνην τε Μέγην τ' ἀτάλαντον Ἄρηι
ὑσμίνην ἤρτυνον, ἀριστῆας καλέσαντες,

the *καρδία* in Ar. Ran. 485, *δείσασα εἰς τὴν κάτω κοιλίαν καθείρπυσεν.* The Schol. Lips. compares Dem. de Halonn. § 45, *τὸν ἐγκέφαλον ἐπὶ πτέρνας φορεῖ.* Another explanation was, 'their hopes lay in their feet,' i. e. in flight.

281—299. Thoas, an Aetolian chief (see ii. 638; vii. 168), expresses his conviction that the reappearance of Hector is miraculous. He advises that the multitude be sent back for safety to the ships, and that a determined stand should be made by the chieftains.

282. *ἄκοντι.* Doederlein supplies *μάχεσθαι.* Others compare the Latin *sciens fidibus.*

284. *κοῦροι,* the young nobles. See i. 460; iv. 316.

287. *οἷον δή.* For *ὡς,* *quomodo vero.* Doederlein takes it for *ὅτι τοῖον δὴ αὖτε.* Cf. xiii. 633; xvii. 587.—*ἑκάστου,* again without the *F,* as sup. 189.—*ἦ θήν,* *ἀντὶ τοῦ ὄντως που,* Schol. Ven. So xi. 365, *ἦ θὴν ἐξανύω γε καὶ ὕστερον ἀντιβολήσας.*—*Αἴαντος,* see xiv. 409.

292. *ὡς καὶ νῦν κ.τ.λ.* He infers that great slaughter will again occur because of so miraculous a restoration.

297. *στείομεν, στέωμεν, στῶμεν* (hortative), as *τραπείομεν* for *τραπῶμεν* &c. The Schol. Lips. compares xxii. 230, *ἀλλ' ἄγε δὴ στέωμεν καὶ ἀλεξώμεσθα μένοντες.*—*εἴ κεν κ.τ.λ.,* *si forte,* in the hope that we may give him a check at the outset by making a stand against him. The Schol. Vict. makes this clause the protasis to *τὸν δ' οἴω κ.τ.λ.*

303. *ἤρτυνον,* 'closed in the fight,' as xi. 216, *ἠρτύνθη δὲ μάχη.*

Ἕκτορι καὶ Τρώεσσιν ἐναντίον· αὐτὰρ ὀπίσσω
ἡ πληθὺς ἐπὶ νῆας Ἀχαιῶν ἀπονέοντο. 305
Τρῶες δὲ προύτυψαν ἀολλέες, ἦρχε δ' ἄρ' Ἕκτωρ
μακρὰ βιβάς. πρόσθεν δὲ κί' αὐτοῦ Φοῖβος Ἀπόλλων
εἱμένος ὤμοιιν νεφέλην, ἔχε δ' αἰγίδα θοῦριν
δεινὴν ἀμφιδάσειαν ἀριπρεπέ', ἣν ἄρα χαλκεὺς
Ἥφαιστος Διὶ δῶκε φορήμεναι ἐς φόβον ἀνδρῶν. 310
τὴν ἄρ' ὅ γ' ἐν χείρεσσιν ἔχων ἡγήσατο λαῶν.
Ἀργεῖοι δ' ὑπέμειναν ἀολλέες, ὦρτο δ' ἀυτὴ
ὀξεῖ' ἀμφοτέρωθεν, ἀπὸ νευρῆφι δ' ὀϊστοὶ
θρῶσκον· πολλὰ δὲ δοῦρα θρασειάων ἀπὸ χειρῶν
ἄλλα μὲν ἐν χροῒ πήγνυτ' ἀρηιθόων αἰζηῶν, 315
πολλὰ δὲ καὶ μεσσηγύ, πάρος χρόα λευκὸν ἐπαυρεῖν,
ἐν γαίῃ ἵσταντο, λιλαιόμενα χροὸς ἆσαι.
ὄφρα μὲν αἰγίδα χερσὶν ἔχ' ἀτρέμα Φοῖβος Ἀπόλλων,
τόφρα μάλ' ἀμφοτέρων βέλε' ἥπτετο, πῖπτε δὲ λαός·
αὐτὰρ ἐπεὶ κατενῶπα ἰδὼν Δαναῶν ταχυπώλων 320
σεῖσ', ἐπὶ δ' αὐτὸς ἄυσε μάλα μέγα, τοῖσι δὲ θυμὸν
ἐν στήθεσσιν ἔθελξε, λάθοντο δὲ θούριδος ἀλκῆς.
οἱ δ', ὥς τ' ἠὲ βοῶν ἀγέλην ἢ πῶυ μέγ' οἰῶν

305. ἡ is the Attic use of the article, as ii. 275, ὣς φάσαν ἡ πληθύς. See sup. 295. The object was to avoid unnecessary slaughter.

306—327. The Trojans, headed by Hector, make a sally on the Greeks, Apollo himself preceding with his aegis to scare the foe.

306. This verse occurred xiii. 136; xvii. 262. Compare v. 592; xviii. 516.

308. αἰγίδα, viz. Διός, sup. 229.—ἀμφιδάσειαν, fringed on both edges, and perhaps (as ἀριπρεπέα and χαλκεὺς imply) adorned with bosses of metal. This form of the aegis is common on Greek vases of an early type.

310. φορήμεναι. See ii. 107; vii. 149. So καλημέναι, x. 125.—ἐν χείρεσσιν, sup. 229.

312. Nearly the same verse occurred v. 498.

313. νευρῆφι. The locative suffix means 'the arrows on the string sped from it.' See on iii. 3; viii. 300.

314—317. See nearly the same lines xi. 571—574. Aristotle cites 317, Rhet. iii. ch. 11.

319. See viii. 67; xi. 85.

320. κατενῶπα ἰδών, 'looking full in the face of the Danai,' ἐναντίον, καταντικρύ. Doederlein says, "Suspicor κατ' ἐνῶπα idem quod εἰς ὦπα ἰδέσθαι Διός, ix. 373." This was the reading of Aristarchus (Schol. Ven.), and so Spitzner has edited. It is recognized by Hesychius, κατ' ἐνῶπα, κατ' ἐναντίον, κατ' ὄψιν, as if from ἔνωψ. "Triplici modo terruit Apollo Achivos, aegidis quassatione, torvitate intuitus, sua vociferatione." Doed.

322. ἔθελξε, 'beguiled,' 'deluded,' inf. 594. Schol. Ven. 2, παρέλυσεν, ἐσκότωσεν. τοῦτο δέ φησιν ἐπὶ τοῦ τὸν λογισμὸν οὐκ ἐκ φανεροῦ φθείρεσθαι. The apodosis is at τοῖσι δέ.

323. πῶυ. Curtius, Gr. Et. 281, refers this word to Sanscr. *pâjus*, 'guardian.'

θῆρε δύω κλονέωσι μελαίνης νυκτὸς ἀμολγῷ,
ἐλθόντ' ἐξαπίνης σημάντορος οὐ παρεόντος, 325
ὣς ἐφόβηθεν Ἀχαιοὶ ἀνάλκιδες· ἐν γὰρ Ἀπόλλων
ἧκε φόβον, Τρωσὶν δὲ καὶ Ἕκτορι κῦδος ὄπαζεν.
ἔνθα δ' ἀνὴρ ἕλεν ἄνδρα κεδασθείσης ὑσμίνης.
Ἕκτωρ μὲν Στιχίον τε καὶ Ἀρκεσίλαον ἔπεφνεν,
τὸν μὲν Βοιωτῶν ἡγήτορα χαλκοχιτώνων, 330
τὸν δὲ Μενεσθῆος μεγαθύμου πιστὸν ἑταῖρον·
Αἰνείας δὲ Μέδοντα καὶ Ἴασον ἐξενάριξεν.
ἦ τοι ὁ μὲν νόθος υἱὸς Ὀϊλῆος θείοιο
ἔσκε Μέδων, Αἴαντος ἀδελφεός, αὐτὰρ ἔναιεν
ἐν Φυλάκῃ, γαίης ἄπο πατρίδος, ἄνδρα κατακτάς, 335
γνωτὸν μητρυιῆς Ἐριώπιδος ἣν ἔχ' Ὀϊλεύς·
Ἴασος αὖτ' ἀρχὸς μὲν Ἀθηναίων ἐτέτυκτο,
υἱὸς δὲ Σφήλοιο καλέσκετο Βουκολίδαο.
Μηκιστῆ δ' ἕλε Πουλυδάμας, Ἐχίον δὲ Πολίτης
πρώτῃ ἐν ὑσμίνῃ, Κλονίον δ' ἕλε δῖος Ἀγήνωρ. 340
Δηΐοχον δὲ Πάρις βάλε νείατον ὦμον ὄπισθεν
φεύγοντ' ἐν προμάχοισι, διαπρὸ δὲ χαλκὸν ἔλασσεν.
ὄφρ' οἱ τοὺς ἐνάριζον ἀπ' ἔντεα, τόφρα δ' Ἀχαιοί
τάφρῳ καὶ σκολόπεσσιν ἐνιπλήξαντες ὀρυκτῇ
ἔνθα καὶ ἔνθ' ἐφέβοντο, δύοντο δὲ τεῖχος ἀνάγκῃ. 345

326. ἀνάλκιδες, 'demoralized,' deprived of ἀλκή, power and courage to stand to the fight, at the sight of the aegis.

8—342. Each of the Trojan chiefs slays his man from the Grecian ranks.

328. κεδασθείσης, "postquam antea ἀολλέες restiterunt, v. 312." Doed.—This verse occurs again xvi. 306.

331. τὸν δὲ, the former, Stichius. Cf. xiii. 195, Στιχίος δῖός τε Μενεσθεύς, ἀρχοὶ Ἀθηναίων. In ii. 552 also Menestheus is the leader of the Athenians. To reconcile this with 337 inf., Spitzner supposes those here mentioned to have been subordinate generals. The name *Iasus* seems suggestive of Ionian affinities. Arcesilaus is leader of the Boeotians in ii. 495.

333—336. This passage is repeated from xiii. 694.

340. Κλονίον, a leader of the Boeotians, ii. 495.

342. ἐν προμάχοισι. Spitzner connects this with ἔβαλεν, which perhaps is better than to follow the more obvious order, since the prowess and daring of the Trojans are now described.

343—351. Meanwhile the Greeks fall into still worse confusion in attempting to repass the foss. Hector bids his men not to stop for spoils, but to make at once for the fleet.

343. ἐνάριζον ἀπ', ἐξενάριζον, *in eo erant ut spoliarent.* See xii. 195.—ἐνιπλήξαντες, ibid. 72, τάφρῳ ἐνιπλήξωμεν ὀρυκτῇ.

345. ἀνάγκῃ. The Schol. Lips. explains this not of the necessity of their position, but of the constraint imposed on them by the god. They could not help themselves, now that Hector had

Ἕκτωρ δὲ Τρώεσσιν ἐκέκλετο μακρὸν ἀύσας
"νηυσὶν ἐπισσεύεσθαι, ἐᾶν δ' ἔναρα βροτόεντα.
ὃν δ' ἂν ἐγὼν ἀπάνευθε νεῶν ἑτέρωθι νοήσω,
αὐτοῦ οἱ θάνατον μητίσομαι, οὐδέ νυ τόν γε
γνωτοί τε γνωταί τε πυρὸς λελάχωσι θανόντα, 350
ἀλλὰ κύνες ἐρύουσι πρὸ ἄστεος ἡμετέροιο."
 ὣς εἰπὼν μάστιγι κατωμαδὸν ἤλασεν ἵππους,
κεκλόμενος Τρώεσσι κατὰ στίχας. οἱ δὲ σὺν αὐτῷ
πάντες ὁμοκλήσαντες ἔχον ἐρυσάρματας ἵππους
ἠχῇ θεσπεσίῃ. προπάροιθε δὲ Φοῖβος Ἀπόλλων 355
ῥεῖ' ὄχθας καπέτοιο βαθείης ποσσὶν ἐρείπων
ἐς μέσσον κατέβαλλε, γεφύρωσεν δὲ κέλευθον
μακρὴν ἠδ' εὐρεῖαν, ὅσον τ' ἐπὶ δουρὸς ἐρωὴ
γίγνεται ὁππότ' ἀνὴρ σθένεος πειρώμενος ᾗσιν.
τῇ ῥ' οἵ γε προχέοντο φαλαγγηδόν, πρὸ δ' Ἀπόλλων
αἰγίδ' ἔχων ἐρίτιμον. ἔρειπε δὲ τεῖχος Ἀχαιῶν 361
ῥεῖα μάλ', ὡς ὅτε τις ψάμαθον πάις ἄγχι θαλάσσης,
ὅς τ' ἐπεὶ οὖν ποιήσῃ ἀθύρματα νηπιέῃσιν,
ἂψ αὖτις συνέχευε ποσὶν καὶ χερσὶν ἀθύρων.
ὣς ῥα σύ, ἤιε Φοῖβε, πολὺν κάματον καὶ ὀιζύν 365

been preternaturally strengthened. The Greeks were forced into their own naval enclosure by the pressure of the Trojans without. Note the phrase δύεσθαι τεῖχος, to enter and conceal oneself within a rampart.

347. The infinitives stand for imperatives, rather than depend on ἐκέκλετο. Schol. Lips. λείπει δὲ τὸ λέγω. The Schol. Ven. calls it μετάβασις ἀπὸ τοῦ διηγηματικοῦ ἐπὶ τὸ μιμητικόν.

350. γνωτοὶ, 'relations;' see iii. 174; xvii. 35; xxii. 234.—λελάχωσι, epic subjunctive for future. For the active sense see vii. 80.—ἐρύουσι, the future, as ἀνύω in iv. 56. See also on ix. 248; xi. 454; xxii. 67.

352—366. Hector and his chiefs still press on with their chariots. Apollo preceding throws down the bank, and makes a wide level entrance into the Grecian camp.

352. κατωμαδὸν, on their shoulders. Cf. xxiii. 500.

357. γεφύρωσεν. He easily threw down with his feet, i.e. by an effort that was easy to a god, and turned back into the trench, for a hundred feet or more (the length of a spear's throw), the earth thrown up on the edge, and so *bridged* it across. Properly, γέφυρα is a causeway across a morass; see on v. 88. Doederlein well compares Pind. vii. 51, γεφύρωσε δ' Ἀτρεΐδαισι νόστον. So inf. xxi. 245, where a tree is said γεφυροῦν ποταμὸν by falling across it. The overhanging banks of the trench, κρημνοὶ ἐπηρεφέες, are mentioned in xii. 54. Tacitus has a similar phrase, *proruere fossas*, An. i. 68.

359. ᾗσιν. The aorist of ἵημι in the oblique moods is very rarely used in the simple verb. But εἷναι = ἀφεῖναι occurs Ar. Ran. 133.

363. νηπιέῃσιν, in infant play; see ix. 491.—ἀθύρων, an exact synonym of παίζων, according to Donaldson on Pind. Nem. iii. 44.

365. ἤιε, an archaic epithet of Apollo, whether from ἱέναι or ἰᾶσθαι, from ἀΐειν,

ξύγχεας Ἀργείων, αὐτοῖσι δὲ φύζαν ἐνῶρσας.
ὣς οἱ μὲν παρὰ νηυσὶν ἐρητύοντο μένοντες,
ἀλλήλοισί τε κεκλόμενοι, καὶ πᾶσι θεοῖσιν
χεῖρας ἀνίσχοντες μεγάλ' εὐχετόωντο ἕκαστος.
Νέστωρ αὖτε μάλιστα Γερήνιος, οὖρος Ἀχαιῶν 370
εὔχετο, χεῖρ' ὀρέγων εἰς οὐρανὸν ἀστερόεντα.
"Ζεῦ πάτερ, εἴ ποτέ τίς τοι ἐν Ἄργεΐ περ πολυπύρῳ
ἢ βοὸς ἢ ὄιος κατὰ πίονα μηρία καίων
εὔχετο νοστῆσαι, σὺ δ' ὑπέσχεο καὶ κατένευσας,
τῶν μνῆσαι, καὶ ἄμυνον Ὀλύμπιε νηλεὲς ἦμαρ, 375
μηδ' οὕτω Τρώεσσιν ἔα δάμνασθαι Ἀχαιούς."
ὣς ἔφατ' εὐχόμενος, μέγα δὲ κτύπε μητιέτα Ζεύς,
ἀράων ἀίων Νηληιάδαο γέροντος.
Τρῶες δ' ὡς ἐπύθοντο Διὸς κτύπον αἰγιόχοιο,
μᾶλλον ἐπ' Ἀργείοισι θόρον, μνήσαντο δὲ χάρμης. 380
οἱ δ', ὥς τε μέγα κῦμα θαλάσσης εὐρυπόροιο
νηὸς ὑπὲρ τοίχων καταβήσεται, ὁππότ' ἐπείγῃ
ἲς ἀνέμου· ἡ γάρ τε μάλιστά γε κύματ' ὀφέλλει·
ὣς Τρῶες μεγάλῃ ἰαχῇ κατὰ τεῖχος ἔβαινον,
ἵππους δ' εἰσελάσαντες ἐπὶ πρύμνῃσι μάχοντο 385

preces audire (Doed.), or from ἰή the exclamation, or lastly, connected with ἠΰς = ἀγαθός.

366. αὐτοῖσι, *ipsis.*

367—376. As a last resource in the distress, Nestor addresses a prayer to Zeus to save the Greeks.

368. The τε is irregular, because it properly couples the two participles, whereas in fact the verbs are combined. These three verses occur viii. 345—347.

370. αὖτε, *autem.*

373. μηρία, slices cut from the thigh.

377—389. Zeus sends a peal of thunder in answer to the prayer; but the Trojans take it as a sign in their own favour. The crowding of the Trojans upon the Grecian camp is compared to a wave surmounting the bulwarks of a ship.

382. καταβήσεται, comes down on the deck, or into the hold,—an excellent simile, by which both the suddennes and the noise of the attack are described.—καταβήσεται, not the future, but the subjunctive of the epic aorist.

383. ὀφέλλει, increases the size of, αὔξει.—κατὰ τεῖχος, 'by the way of the wall,' i. e. by the γέφυρα sup. 357.

385. ἐπὶ πρύμνῃσι, close to the very sterns of the ships, which were drawn up some way on land with their prows seaward, under protection of the rampart, but which the Trojans now attempted to burn. "Tröes, qui antea, Polydamante auctore, pedites in Graecorum naves (xii. 80) impetum fecerunt, via lata et ampla Apollinis beneficio structa, curribus vecti hostibus cedentibus instant et ad naves appropinquant," Spitzner; who adds, that it is clear from inf. 415 and 454, that the battle was afterwards waged hand to hand, many of the Trojans having leapt from their cars.—οἱ μέν, the Trojans; οἱ δέ, the Greeks on board the galleys.—ὕψι, at a height above the warriors in the cars. — ἐπιβάντες, having suddenly manned the sterns to resist the attack.

ἔγχεσιν ἀμφιγύοις αὐτοσχεδόν, οἱ μὲν ἀφ᾽ ἵππων,
οἱ δ᾽ ἀπὸ νηῶν ὕψι μελαινάων ἐπιβάντες
μακροῖσι ξυστοῖσι, τά ῥά σφ᾽ ἐπὶ νηυσὶν ἔκειτο
ναύμαχα κολλήεντα, κατὰ στόμα εἱμένα χαλκῷ.
Πάτροκλος δ᾽, εἵως μὲν Ἀχαιοί τε Τρῶές τε 390
τείχεος ἀμφεμάχοντο θοάων ἔκτοθι νηῶν,
τόφρ᾽ ὅ γ᾽ ἐνὶ κλισίῃ ἀγαπήνορος Εὐρυπύλοιο
ἧστό τε καὶ τὸν ἔτερπε λόγοις, ἐπὶ δ᾽ ἕλκεϊ λυγρῷ
φάρμακ᾽ ἀκέσματ᾽ ἔπασσε μελαινάων ὀδυνάων.
αὐτὰρ ἐπεὶ δὴ τεῖχος ἐπεσσυμένους ἐνόησεν 395
Τρῶας, ἀτὰρ Δαναῶν γένετο ἰαχή τε φόβος τε,
ᾤμωξέν τ᾽ ἄρ᾽ ἔπειτα καὶ ὣ πεπλήγετο μηρώ
χερσὶ καταπρηνέσσ᾽, ὀλοφυρόμενος δὲ προσηύδα.
"Εὐρύπυλ᾽, οὐκέτι τοι δύναμαι χατέοντί περ ἔμπης
ἐνθάδε παρμενέμεν· δὴ γὰρ μέγα νεῖκος ὄρωρεν· 400
ἀλλὰ σὲ μὲν θεράπων ποτιτερπέτω, αὐτὰρ ἐγώ γε
σπεύσομαι εἰς Ἀχιλῆα, ἵν᾽ ὀτρύνω πολεμίζειν.
τίς οἶδ᾽ εἴ κέν οἱ σὺν δαίμονι θυμὸν ὀρίνω
παρειπών; ἀγαθὴ δὲ παραίφασίς ἐστιν ἑταίρου."

386. ἀμφιγύοις, 'double-edged,' or perhaps, 'pointed at both ends.'

388. ἐπὶ, not 'on,' but 'at the ships.' Mr. Newman renders it, "which on the decks were stored." This would have been ἐπὶ νηῶν.—κολλήεντα, made of several lengths joined together; cf. inf. 678.—στόμα κ.τ.λ., 'having their point, or edge, clad in brass,' i. e. fitted with a brass spike. From iv. 432 we should have expected χαλκόν. The κατὰ may belong to εἱμένα by *tmesis*.—ξυστοῖς, see on xi. 259.

390—414. Patroclus, who at xi. 814 had shown, in accordance with his character for ἐνηείη, 'gentleness,' sympathy for the wounded Eurypylus, now leaves his patient in charge of an attendant, and hurries off to entreat Achilles to lend his aid. Meanwhile the fight continues without advantage on either side.

391. ἔκτοθι, 'away from,' viz. in the plain, and not within the rampart.

393. λόγοις, 'with talk;' or perhaps, 'with stories.' Schol. Ven. ἅπαξ ἐνταῦθα ἐν τῇ Ἰλιάδι τὸ λόγοις. Before a written literature existed, there were λογοποιοὶ (Herodotus), and after it, λογογράφοι (Plato), the former being composers of tales and anecdotes for oral delivery. Such were the Αἰσωπικοὶ and Συβαριτικοὶ λόγοι which even in the time of Aristophanes were recited at banquets.

394. ἔπασσε. This clearly has reference to xi. 830, and is one of the many incidental proofs of unity of design in the composition of the Iliad.

398. Here, as elsewhere, there is a variant δ᾽ ἔπος ηὔδα. The whole passage seems made up, containing, as it does, many verses from the earlier books.

399. χατέοντι, viz. σοι, καίπερ χρείαν ἐμοῦ ἔχοντι.

401. Spitzner remarks that προστέρπειν does not elsewhere occur.

403, 404. This distich occurred xi. 792, 793.—ἀγαθὴ, "valida et efficax," Doed. This appears to be a saying, like that in Soph. Aj. 330, φίλων γὰρ οἱ τοιοίδε νικῶνται λόγοις.

τὸν μὲν ἄρ' ὣς εἰπόντα πόδες φέρον· αὐτὰρ Ἀχαιοί
Τρῶας ἐπερχομένους μένον ἔμπεδον, οὐδὲ δύναντο 406
παυροτέρους περ ἐόντας ἀπώσασθαι παρὰ νηῶν.
οὐδέ ποτε Τρῶες Δαναῶν ἐδύναντο φάλαγγας
ῥηξάμενοι κλισίῃσι μιγήμεναι ἠδὲ νέεσσιν.
ἀλλ' ὥς τε στάθμη δόρυ νήιον ἐξιθύνει 410
τέκτονος ἐν παλάμῃσι δαήμονος, ὅς ῥά τε πάσης
εὖ εἰδῇ σοφίης ὑποθημοσύνῃσιν Ἀθήνης,
ὣς μὲν τῶν ἐπὶ ἶσα μάχη τέτατο πτόλεμός τε·
ἄλλοι δ' ἀμφ' ἄλλῃσι μάχην ἐμάχοντο νέεσσιν.
Ἕκτωρ δ' ἄντ' Αἴαντος ἐείσατο κυδαλίμοιο. 415
τὼ δὲ μιῆς περὶ νηὸς ἔχον πόνον, οὐδὲ δύναντο
οὔθ' ὁ τὸν ἐξελάσαι καὶ ἐνιπρῆσαι πυρὶ νῆα,
οὔθ' ὁ τὸν ἂψ ὤσασθαι, ἐπεί ῥ' ἐπέλασσέ γε δαίμων.
ἔνθ' υἷα Κλυτίοιο Καλήτορα φαίδιμος Αἴας,
πῦρ ἐς νῆα φέροντα, κατὰ στῆθος βάλε δουρί· 420
δούπησεν δὲ πεσών, δαλὸς δέ οἱ ἔκπεσε χειρός.
Ἕκτωρ δ' ὡς ἐνόησεν ἀνεψιὸν ὀφθαλμοῖσιν
ἐν κονίῃσι πεσόντα νεὸς προπάροιθε μελαίνης,

405. Cf. xviii. 148, *τὴν μὲν ἄρ' Οὔλυμπόνδε πόδες φέρον.*

408. *ἐδύναντο.* "Dicit poeta Trojanos, maxima vi irrumpentes, neque ad naves, quae in vicinia erant, nedum ad tentoria magis remota perrumpere potuisse." Spitzner. The sense is, 'the Achaeans withstood the Trojans, and yet could not drive them from beside (i. e. from the neighbourhood) of the ships; nor yet could the Trojans, i. e. though they could not be driven back, get to the tents and the front of the ships.'—*ποτε*, 'at any hour of that day.' Schol. Vict.

410. *στάθμη*, 'a line,' or perhaps 'rule.' The artist meant is a ship-builder, for that craft was under the patronage of Athena; see v. 60.—*δόρυ νήιον*, *ξύλον*, a ship's plank, xvii. 744.—*σοφίης*, the genitive, as in *εἰδείη τεράων*, xii. 229, = *εἰδὼς εἴη*. It is to be remarked that *σοφίη* is used in this one passage of Homer.

413. See xi. 336, and for the next line, xii. 175, which the Schol. Ven. says was made up by the *διασκευασταὶ* from this passage.

415—441. Hector tries to fire the ship of Ajax, but is repelled by that hero, who strikes the torch-bearer dead with his lance. Hector is enraged, and hurls his spear at Ajax, but kills only his attendant. Ajax then calls on Teucer to lend his aid as an archer. This episode, though not identical in its details, represents, with xvi. 123, the adventure of Ajax in Soph. Aj. 1276.

415. *ἐείσατο*, *ὥρμησεν*, Schol. Lips. It is remarkable that the digammated form is here used, and also in the formula *καταείσατο γαίης*, xi. 358 and inf. 544, where see the note.

418. *ἐπεὶ κ.τ.λ.*, when once fortune, or the luck of war, had brought him close up to the fleet. Cf. *σὺν δαίμονι*, sup. 403; inf. 408. Spitzner explains it "calamitas divinitus immissa." Doederlein thinks Apollo is meant, and refers *ἐπέλασσε* to *ἐπελαύνω*. See xxi. 93.

422. *ἀνεψιόν.* "Quia pater Clytius idem frater Priami, Hectorisque patruus erat. Vid. xx. 238." Doed.

Τρωσί τε καὶ Λυκίοισιν ἐκέκλετο μακρὸν ἀΰσας
"Τρῶες καὶ Λύκιοι καὶ Δάρδανοι ἀγχιμαχηταί, 425
μὴ δή πω χάζεσθε μάχης ἐν στείνεϊ τῷδε,
ἀλλ' υἷα Κλυτίοιο σαώσατε, μή μιν Ἀχαιοί
τεύχεα συλήσωσι νεῶν ἐν ἀγῶνι πεσόντα."
ὣς εἰπὼν Αἴαντος ἀκόντισε δουρὶ φαεινῷ.
τοῦ μὲν ἅμαρθ', ὁ δ' ἔπειτα Λυκόφρονα Μάστορος υἱόν,
Αἴαντος θεράποντα Κυθήριον, ὅς ῥα παρ' αὐτῷ 431
ναῖ' ἐπεὶ ἄνδρα κατέκτα Κυθήροισι ζαθέοισιν,
τόν ῥ' ἔβαλεν κεφαλὴν ὑπὲρ οὔατος ὀξέϊ χαλκῷ,
ἑστεῶτ' ἄγχ' Αἴαντος· ὁ δ' ὕπτιος ἐν κονίῃσιν
νηὸς ἄπο πρυμνῆς χαμάδις πέσε, λύντο δὲ γυῖα. 435
Αἴας δὲ ῥίγησε, κασίγνητον δὲ προσηύδα
"Τεῦκρε πέπον, δὴ νῶιν ἀπέκτατο πιστὸς ἑταῖρος
Μαστορίδης, ὃν νῶι Κυθηρόθεν ἔνδον ἐόντα
ἶσα φίλοισι τοκεῦσιν ἐτίομεν ἐν μεγάροισιν·
τὸν δ' Ἕκτωρ μεγάθυμος ἀπέκτανε. ποῦ νύ τοι ἰοί 440
ὠκύμοροι καὶ τόξον ὅ τοι πόρε Φοῖβος Ἀπόλλων;"
ὣς φάθ', ὁ δὲ ξυνέηκε, θέων δέ οἱ ἄγχι παρέστη,
τόξον ἔχων ἐν χειρὶ παλίντονον ἠδὲ φαρέτρην
ἰοδόκον· μάλα δ' ὦκα βέλεα Τρώεσσιν ἐφίη.
καί ῥ' ἔβαλεν Κλεῖτον Πεισήνορος ἀγλαὸν υἱόν 445
Πουλυδάμαντος ἑταῖρον ἀγαυοῦ Πανθοΐδαο,
ἡνία χερσὶν ἔχοντα. ὁ μὲν πεπόνητο καθ' ἵππους·

426. Doederlein (following, perhaps, the Schol. Min.) would construe *μάχης ἐν στείνεϊ*, comparing viii. 476, *στείνει ἐν αἰνοτάτῳ*. "Dum pugna fit ad unam maxime navem, conglobatis ordinibus, nec hoste recedente." Heyne. Hector probably means, that as they have got the Greeks hemmed in, they are not to retire in flight, but to make short work of them.—*πω*, here perhaps = *πως*. See on iii. 306. For *συλᾶν τινά τι*, vi. 71.

437 seqq. The whole passage is but the story in viii. 273, with some variations.—*Κυθηρόθεν*, viz. *ἡμῖν ἐπελθόντα*. See on xiii. 363.—*ἔνδον ἐόντα*, 'when he was living with us at home.' Schol. Vict. *ἐκ Κυθήρων ἐπιδημοῦντα τοῖς ἡμῶν οἴκοις*.

441. *τόξον*. Schol. Ven. *οὐ τὸ σκεῦος τὸ πολεμικὸν, ἀλλὰ τὴν τοξικὴν τέχνην*. Schol. Lips. *οὐ γὰρ τόξον αὐτῷ παρέσχεν ὁ Ἀπόλλων, ἀλλὰ τὴν ἐκ τῶν τόξων ἐκηβολίαν*.

442—470. Teucer shoots Clitus, the comrade of Polydamas, through the neck, and draws his bow at Hector, but breaks the bowstring, through the interposition of Zeus in favour of that hero.

443. *παλίντονον*. See on viii. 266.—*ἐφίη*, 'he began to discharge.' The dative depends on the *ἐπὶ*, as in Aesch. Ag. 363, *ἐπ' Ἀλεξάνδρῳ τείνοντα πάλαι τόξον*.

447. *πεπόνητο*. 'He indeed had been engaged with his horses; for he had been driving them in the direction in

τῇ γὰρ ἔχ' ᾗ ῥα πολὺ πλεῖσται κλονέοντο φάλαγγες,
Ἕκτορι καὶ Τρώεσσι χαριζόμενος· τάχα δ' αὐτῷ
ἦλθε κακόν, τό οἱ οὔ τις ἐρύκακε ἱεμένων περ. 450
αὐχένι γάρ οἱ πρόσθε πολύστονος ἔμπεσεν ἰός·
ἤριπε δ' ἐξ ὀχέων, ὑπερώησαν δέ οἱ ἵπποι
κείν' ὄχεα κροτέοντε. ἄναξ δ' ἐνόησε τάχιστα
Πουλυδάμας, καὶ πρῶτος ἐναντίος ἤλυθεν ἵππων.
τοὺς μὲν ὅ Ἀστυνόῳ Προτιάονος υἱέι δῶκεν, 455
πολλὰ δ' ἐπώτρυνε σχεδὸν ἰσχέμεν εἰσορόωντα
ἵππους· αὐτὸς δ' αὖτις ἰὼν προμάχοισιν ἐμίχθη.
Τεῦκρος δ' ἄλλον ὀιστὸν ἐφ' Ἕκτορι χαλκοκορυστῇ
αἴνυτο, καί κεν ἔπαυσε μάχην ἐπὶ νηυσὶν Ἀχαιῶν,
εἴ μιν ἀριστεύοντα βαλὼν ἐξείλετο θυμόν. 460
ἀλλ' οὐ λῆθε Διὸς πυκινὸν νόον, ὅς ῥα φύλασσεν
Ἕκτορ', ἀτὰρ Τεῦκρον Τελαμώνιον εὖχος ἀπηύρα,
ὅς οἱ ἐυστρεφέα νευρὴν ἐν ἀμύμονι τόξῳ
ῥῆξ' ἐπὶ τῷ ἐρύοντι· παρεπλάγχθη δέ οἱ ἄλλῃ
ἰὸς χαλκοβαρής, τόξον δέ οἱ ἔκπεσε χειρός. 465
Τεῦκρος δὲ ῥίγησε, κασίγνητον δὲ προσηύδα
" ὦ πόποι, ἦ δὴ πάγχυ μάχης ἐπὶ μήδεα κείρει
δαίμων ἡμετέρης, ὅ τέ μοι βιὸν ἔκβαλε χειρός,
νευρὴν δ' ἐξέρρηξε νεόστροφον, ἣν ἐνέδησα

which by far the most of the companies were fighting in confusion, that he might oblige Hector and the Trojans,' viz. by having aid at hand if any were wounded. — καθ' ἵππους, "in curruum ordine et acie," Spitzner, with Heyne.

449, 450. This distich occurs again, xvii. 291, 292. Together with the next they were condemned by the Alexandrines. The arguments for and against them are given at length in Spitzner's note; but they are very subtle, and the question cannot be determined.

450. τό οἱ κ.τ.λ. The construction as in ἀρκεῖν or χραισμεῖν τί τινι.—ἱεμένων (al. ἱεμένῳ), 'much as they (the companions) desired it.'

451. πρόσθε. So Bekker (after Aristoph.) for the vulg. ὄπισθε. Heyne remarks, that Clitus was driving towards the ships, and should rather have received the wound in his face. Perhaps however the chariot was making a turn at the moment.

453. κεινά, κενά. See xi. 160.—ἄναξ κ.τ.λ., the owner of the horses ran at once in front to stop them.

456. εἰσορόωντα, looking to him, or watching the event, to see when he required the use of his car. So Doederlein.

459. αἴνυτο, the epic aorist; see iv. 531.—μάχην, al. μάχης, sc. αὐτόν.—ἀριστεύοντα, while performing acts of valour.

462. εὖχος, his boast, sc. Τεῦκρος ἐγὼ ὁ τοῦ Τελαμῶνος. Compare with this passage viii. 327—329, and see Gladstone, "Studies," vol. ii. p. 115.—ἀμύμονι, 'his *good* bow,' which had not before failed him at need.—ἐπὶ τῷ κ.τ.λ., just as he was drawing it at, or against, Hector.

467. ἐπικείρει, 'cuts short,' βλάπτει. See xvi. 120. So διακέρσαι ἔπος, viii. 7.

πρώιον, ὄφρ' ἀνέχοιτο θαμὰ θρώσκοντας ὀιστούς." 470
τὸν δ' ἠμείβετ' ἔπειτα μέγας Τελαμώνιος Αἴας
"ὦ πέπον, ἀλλὰ βιὸν μὲν ἔα καὶ ταρφέας ἰοὺς
κεῖσθαι, ἐπεὶ συνέχευε θεὸς Δαναοῖσι μεγήρας·
αὐτὰρ χερσὶν ἑλὼν δολιχὸν δόρυ καὶ σάκος ὤμῳ
μάρναό τε Τρώεσσι καὶ ἄλλους ὄρνυθι λαούς. 475
μὴ μὴν ἀσπουδί γε, δαμασσάμενοί περ, ἕλοιεν
νῆας ἐυσσέλμους, ἀλλὰ μνησώμεθα χάρμης."
ὣς φάθ'· ὃ δὲ τόξον μὲν ἐνὶ κλισίῃσιν ἔθηκεν,
αὐτὰρ ὅ γ' ἀμφ' ὤμοισι σάκος θέτο τετραθέλυμον,
κρατὶ δ' ἐπ' ἰφθίμῳ κυνέην εὔτυκτον ἔθηκεν, 480
[ἵππουριν· δεινὸν δὲ λόφος καθύπερθεν ἔνευεν·]
εἵλετο δ' ἄλκιμον ἔγχος, ἀκαχμένον ὀξέι χαλκῷ,
βῆ δ' ἰέναι, μάλα δ' ὦκα θέων Αἴαντι παρέστη.
Ἕκτωρ δ' ὡς εἶδεν Τεύκρου βλαφθέντα βέλεμνα,
Τρωσί τε καὶ Λυκίοισιν ἐκέκλετο μακρὸν ἀύσας 485
"Τρῶες καὶ Λύκιοι καὶ Δάρδανοι ἀγχιμαχηταί,
ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς
νῆας ἀνὰ γλαφυράς· δὴ γὰρ ἴδον ὀφθαλμοῖσιν

470. πρώιον, 'the day before yesterday' (in reference to the string which had been broken viii. 327). Hesych. κατ' ἐκείνην τὴν ἡμέραν· οἱ δέ, πρὸ καιροῦ, ταχύ· ἢ ἀντὶ τοῦ πρώην. Others explained it 'only this morning,' while Zenodotus read πρώην, which Bekker (ed. 2) adopts, as πρώιος does not occur again in Homer.

471—483. Ajax advises Teucer to resign his bow and arm himself for the nonce as a hoplite.

473. συνέχευε, συνετάραξε, has broken up, put out of order.—ἔα κεῖσθαι, attempt not to mend it now.—μεγήρας, 'a god grudges or refuses the Grecians thy shot,' Buttm. Lexil. p. 409.

474. δολιχὸν, the long lance, δολιχόσκιον ἔγχος, opposed to the short javelin.—ὄρνυθι, cf. vi. 363, ἀλλὰ σύ γ' ὄρνυθι τοῦτον.

476. ἀσπουδὶ, Schol. Ven. χωρὶς κακοπαθείας. Rather, 'without trouble, without zeal and exertion in the effort;' see viii. 512, μὴ μὰν ἀσπουδί γε νεῶν ἐπιβαῖεν ἕκηλοι.—δαμασσάμενοί περ, 'though victorious;' a somewhat anomalous use of the middle.

479. τετραθέλυμνον. With four plates or layers of hide. On the root of this word see ix. 541. Curtius, Gr. Et. 257.

480. κυνέην. He laid aside the dog-skin cap of the archer, and took the crested helmet. He now takes his stand by Ajax no longer as ψιλὸς but as ὁπλίτης. The passage bears strong evidence of having been made up from xi. 41—43.

484—499. Hector is encouraged by the failure of Teucer's bow, and boastfully calls on his comrades to avail themselves of this visible interference of the god, and attack the ships, the only hope of return for the Greeks.

488. ἀνὰ νῆας, by getting amongst, or up to, the ships; Schol. Ven. προτρέπει γὰρ αὐτοὺς ἐπὶ τὰς ναῦς ὁρμᾶν.—δὴ γάρ, 'for look you;' 'for of a truth' &c. When δὴ has a strong emphasis, it stands first, as in δὴ τότε, δήποτε. So sup. 437, δὴ νῶιν ἀπέκτατο πιστὸς ἑταῖρος. xi. 314, δὴ γὰρ ἔλεγχος ἔσσεται, εἴ κεν κ.τ.λ.

ἀνδρὸς ἀριστῆος Διόθεν βλαφθέντα βέλεμνα.
ῥεῖα δ' ἀρίγνωτος Διὸς ἀνδράσι γίγνεται ἀλκή, 490
ἠμὲν ὁτέοισιν κῦδος ὑπέρτερον ἐγγυαλίξῃ,
ἠδ' ὅτινας μινύθῃσι καὶ οὐκ ἐθέλῃσιν ἀμύνειν,
ὡς νῦν Ἀργείων μινύθει μένος, ἄμμι δ' ἀρήγει.
ἀλλὰ μάχεσθ' ἐπὶ νηυσὶν ἀολλέες. ὃς δέ κεν ὕμεων
βλήμενος ἠὲ τυπεὶς θάνατον καὶ πότμον ἐπίσπῃ, 495
τεθνάτω. οὔ οἱ ἀεικὲς ἀμυνομένῳ περὶ πάτρης
τεθνάμεν· ἀλλ' ἄλοχός τε σόη καὶ παῖδες ὀπίσσω,
καὶ οἶκος καὶ κλῆρος ἀκήρατος, εἴ κεν Ἀχαιοί
οἴχωνται σὺν νηυσὶ φίλην ἐς πατρίδα γαῖαν."
ὣς εἰπὼν ὤτρυνε μένος θυμόν τε ἑκάστου. 500
Αἴας δ' αὖθ' ἑτέρωθεν ἐκέκλετο οἷς ἑτάροισιν
"αἰδώς, Ἀργεῖοι. νῦν ἄρκιον ἢ ἀπολέσθαι
ἠὲ σαωθῆναι καὶ ἀπώσασθαι κακὰ νηῶν.
ἦ ἔλπεσθ', ἢν νῆας ἕλῃ κορυθαίολος Ἕκτωρ,
ἐμβαδὸν ἵξεσθαι ἣν πατρίδα γαῖαν ἕκαστος; 505
ἦ οὐκ ὀτρύνοντος ἀκούετε λαὸν ἅπαντα
Ἕκτορος, ὃς δὴ νῆας ἐνιπρῆσαι μενεαίνει;

491. ὀτέοισιν, an Ionic form used also by Herodotus. Cf. inf. 664, and xii. 428. So we have τέῳ for τινὶ, xvi. 227.

492. μινύθειν is used transitively in Hes. Opp. 6, intransitively inf. xvi. 392, and in Soph. Oed. Col. 686.

494—499. These fine lines are quoted by the orator Lycurgus, iii. p. 226. Lord Derby:—

"And if there be among you, who this day
Shall meet his doom, by sword or arrow slain,
E'en let him die! a glorious death is his,
Who for his country falls; and dying, leaves
Preserved from danger, children, wife, and home,
His heritage uninjured, when the Greeks
Embarking hence shall take their homeward way."

(The last sentence describes a pending and contingent event, 'should it ever happen that' &c.) Compare the sentiment in the funeral oration of Pericles, Thuc. ii. 46, ἔργῳ οἱ θαπτόμενοι τὰ μὲν ἤδη κεκόσμηνται, τὰ δὲ αὐτῶν τοὺς παῖδας τὸ ἀπὸ τοῦδε δημοσίᾳ ἡ πόλις μέχρι ἥβης θρέψει.

500—513. Ajax on his part counsels close fight and no quarter, since in their fleet lies their only hope. Better to fight it out, be the issue life or death, than to protract a conflict with men inferior in valour, i. e. as βάρβαροι πρὸς Ἕλληνας.

502. ἄρκιον, *certum est;* see Lexil. pp. 163, 164. Compare also xvii. 227, τῷ τις—ἢ ἀπολέσθω ἠὲ σαωθήτω.

505. ἐμβαδὸν does not elsewhere occur in Homer; it means πεζῇ, βάδην. This, of course, is said in derision. We might render it, 'by walking on the waves.' The Schol. Ven. mentions an interpretation, justly rejected by Spitzner, τὸν ἐμβατήριον ῥυθμὸν, πρὸς ὃν Λακεδαιμόνιοι νικῶντες εἰσβάλλουσιν εἰς τὴν πατρίδα. The absence of the Ϝ from ἕκαστος diminishes one's confidence in the antiquity of the passage.

οὐ μὴν ἔς γε χορὸν κέλετ' ἐλθέμεν, ἀλλὰ μάχεσθαι.
ἡμῖν δ' οὔ τις τοῦδε νόος καὶ μῆτις ἀμείνων,
ἢ αὐτοσχεδίῃ μῖξαι χεῖράς τε μένος τε. 510
[βέλτερον, ἢ ἀπολέσθαι ἕνα χρόνον ἠὲ βιῶναι,
ἢ δηθὰ στρεύγεσθαι ἐν αἰνῇ δηιοτῆτι
ὧδ' αὔτως παρὰ νηυσὶν ὑπ' ἀνδράσι χειροτέροισιν."]
ὣς εἰπὼν ὤτρυνε μένος θυμόν τε ἑκάστου.
ἔνθ' Ἕκτωρ μὲν ἕλε Σχεδίον Περιμήδεος υἱόν, 515
ἀρχὸν Φωκήων, Αἴας δ' ἕλε Λαοδάμαντα
ἡγεμόνα πρυλέων, Ἀντήνορος ἀγλαὸν υἱόν·
Πουλυδάμας δ' Ὦτον Κυλλήνιον ἐξενάριξεν,
Φυλεΐδεω ἕταρον, μεγαθύμων ἀρχὸν Ἐπειῶν.
τῷ δὲ Μέγης ἐπόρουσε ἰδών· ὁ δ' ὕπαιθα λιάσθη 520
Πουλυδάμας. καὶ τοῦ μὲν ἀπήμβροτεν· οὐ γὰρ Ἀπόλλων
εἴα Πανθόου υἱὸν ἐνὶ προμάχοισι δαμῆναι·
αὐτὰρ ὅ γε Κροίσμου στῆθος μέσον οὔτασε δουρί.
δούπησεν δὲ πεσών, ὁ δ' ἀπ' ὤμων τεύχε' ἐσύλα.
τόφρα δὲ τῷ ἐπόρουσε Δόλοψ αἰχμῆς εὖ εἰδώς, 525
Λαμπετίδης, ὃν Λάμπος ἐγείνατο φέρτατος ἀνδρῶν,
Λαομεδοντιάδης, εὖ εἰδότα θούριδος ἀλκῆς,

508. *οὐ μὴν κ.τ.λ.* "Not to a dance he summoneth, I reckon, but to combat." Mr. Newman.

510. *αὐτοσχεδίῃ.* Some copies give the accusative, a form occurring xii. 192 and xvii. 294.

512. Cf. Od. xii. 351, where this verse occurs. The aorists mean, that the question of dying or living on will be determined at once and finally. Schol. Ven. *βέλτιον καθ' ἕνα χρόνον συντόμως ἀπολέσθαι, ἢ πολὺν χρόνον φθείρεσθαι· τὸ γὰρ στρεύγεσθαί ἐστι στραγγίζεσθαι κατ' ὀλίγον ἐκλείποντας.*—*ἕνα χρόνον* seems here a synonym of *ἅπαξ*. *Uno temporis momento*, Doed.

513. It is not clear whether *χειρότερος* is formed by *hyperthesis* of the *ι* from *χερειότερος* (ii. 248), or from a secondary form of the adjective *χέρης*, 'a working man' (see on i. 80; iv. 400), as if from *χεῖρος, χειρότερος.* The word is remarkably irregular in its degrees of comparison—a fact due to the shifting character of the *ι*. Thus we have *χέρης* (*χέρηα*), *χείρων, χερείων, χερειότερος, χειρότερος, χείριστος.* According to Curtius (199) the primary idea in the root is 'take,' 'include,' as in *χείρ* (old Lat. *hir*), *hara, heres, herus, hortus, cohors, χόρτος.*

514—571. Ajax, Hector, Meges, Menelaus, perform prodigies of valour in slaying the foe. Antilochus is prompted by Menelaus to make a sudden rush upon the enemy with his lance.

515. *Σχεδίον.* See ii. 517, and xvii. 306, where a different parentage is assigned.

517. *πρυλέων.* See on xi. 48.

520. *λιάσθη*, moved, slipped away, retired from under him. So xxi. 255, *ὕπαιθα δὲ τοῖο λιασθείς.*

521. *οὐκ εἴα*, "quia Panthous vir *μαντικὸς* erat," Heyne.

523. *ὅ γε. Μέγης*, to whom also *τῷ* in 525 refers.

526. *Λαμπετίδης*, formed as from *Λάμπετος.* See iii. 147.

ὃς τότε Φυλεΐδαο μέσον σάκος οὔτασε δουρί
ἐγγύθεν ὁρμηθείς. πυκινὸς δέ οἱ ἤρκεσε θώρηξ,
τόν ῥ' ἐφόρει γυάλοισιν ἀρηρότα· τόν ποτε Φυλεὺς 530
ἤγαγεν ἐξ Ἐφύρης, ποταμοῦ ἄπο Σελλήεντος·
ξεῖνος γάρ οἱ ἔδωκε ἄναξ ἀνδρῶν Εὐφήτης
ἐς πόλεμον φορέειν, δηίων ἀνδρῶν ἀλεωρήν·
ὅς οἱ καὶ τότε παιδὸς ἀπὸ χροὸς ἤρκεσ' ὄλεθρον.
τοῦ δὲ Μέγης κόρυθος χαλκήρεος ἱπποδασείης 535
κύμβαχον ἀκρότατον νύξ' ἔγχεϊ ὀξυόεντι,
ῥῆξε δ' ἀφ' ἵππειον λόφον αὐτοῦ· πᾶς δὲ χαμᾶζε
κάππεσεν ἐν κονίῃσι, νέον φοίνικι φαεινός.
εἷος ὁ τῷ πολέμιζε μένων, ἔτι δ' ἔλπετο νίκην,
τόφρα δέ οἱ Μενέλαος ἀρήιος ἦλθεν ἀμύντωρ, 540
στῆ δ' εὐρὰξ σὺν δουρὶ λαθών, βάλε δ' ὦμον ὄπισθεν·
αἰχμὴ δὲ στέρνοιο διέσσυτο μαιμώωσα,
πρόσσω ἱεμένη· ὁ δ' ἄρα πρηνὴς ἐλιάσθη.
τὼ μὲν ἐεισάσθην χαλκήρεα τεύχε' ἀπ' ὤμων
συλήσειν· Ἕκτωρ δὲ κασιγνήτοισι κέλευσεν 545
πᾶσι μάλα, πρῶτον δ' Ἱκεταονίδην ἐνένιπεν
ἴφθιμον Μελάνιππον. ὁ δ' ὄφρα μὲν εἰλίποδας βοῦς

528. Φυλεΐδαο, Meges again, the son of Phyleus.

530. ἐφόρει. See iv. 137.—γύαλα are the hollow plates, which seem spoken of as only a part or casing of the breastplate. Cf. xix. 361, θώρηκές τε κραταιγύαλοι καὶ μείλινα δοῦρα. Schol. Ven. τὰ κύτη καὶ τὰ κοιλώματα τοῦ θώρακος. Ar. Pac. 1225, θώρακος κύτει ἐνημμένῳ κάλλιστα, i. e. 'beautifully lined,' with felt or other material.—Σελλήεντος, see ii. 659. On this Euphetes, who was probably king of Ephyre, in Elis, and a Phoenician by descent, see "Juventus Mundi," p. 167.

533. Cf. Ar. Vesp. 615, τάδε κέκτημαι πρόβλημα κακῶν, σκευὴν βελέων ἀλεωρήν. The same phrase occurs sup. xii. 57.—οἱ παιδὸς, from his (Phyleus') son Meges.

535. τοῦ δὲ, the son of Lampus sup. 526.—κύμβαχον, the rounded part at the top of the helm. See v. 586.

539. ὁ τῷ, Meges with Dolops.—ἔλπετο. The omission of the *F* is suspicious. See inf. 701.—οἱ, to assist Meges (Dolops being a Trojan).

541. στῆ δ' εὐράξ. For this phrase see xi. 251. Heyne renders it *a latere*. Hesych. ἐκ πλαγίου. He slipped on one side, so as to strike behind him.

544. ἐεισάσθην, ὡρμηθήτην, 'went to spoil,' as we say. It has been observed (sup. 415) that this word, an aorist from εἶμι (root Ι), generally, though not always, takes the *F*, like εἴσασθαι and εἰσάμενος from the root *Fισ* or *Fιδ*. Compare xiii. 90 and 191.

546. ἐνένιπεν, 'chided,' the reduplicated aorist of ἐνίπτω or ἐνίσσω, like πεπιθεῖν, λελαθεῖν, &c. See Lexil. p. 125. Spitzner, who acquiesces in Buttmann's view, regards the other readings, ἐνένισπεν and ἐνένιπτεν, as false. Cf. xxiii. 473.—For Ἱκετάων, a brother of Priam, see xx. 238.

547. ὄφρα, ἕως, *aliquamdiu*, used like ὁτὲ μὲν for ἐνίοτε.—ἐν Περκώτῃ, see ii. 835; xi. 229.

βόσκ' ἐν Περκώτῃ, δηίων ἀπονόσφιν ἐόντων·
αὐτὰρ ἐπεὶ Δαναῶν νέες ἤλυθον ἀμφιέλισσαι,
ἂψ ἐς Ἴλιον ἦλθε, μετέπρεπε δὲ Τρώεσσιν, 550
ναῖε δὲ πὰρ Πριάμῳ, ὁ δέ μιν τίε ἶσα τέκεσσιν.
τόν ῥ' Ἕκτωρ ἐνένιπε, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν.
"οὕτω δὴ Μελάνιππε μεθήσομεν; οὐδέ νυ σοί περ
ἐντρέπεται φίλον ἦτορ ἀνεψιοῦ κταμένοιο;
οὐχ ὁράᾳς οἷον Δόλοπος περὶ τεύχε' ἔπουσιν; 555
ἀλλ' ἕπευ· οὐ γὰρ ἔτ' ἔστιν ἀποσταδὸν Ἀργείοισιν
μάρνασθαι, πρίν γ' ἠὲ κατακτάμεν ἠὲ κατ' ἄκρης
Ἴλιον αἰπεινὴν ἑλέειν κτάσθαι τε πολίτας."
ὣς εἰπὼν ὁ μὲν ἦρχ', ὁ δ' ἅμ' ἕσπετο ἰσόθεος φώς.
Ἀργείους δ' ὤτρυνε μέγας Τελαμώνιος Αἴας. 560
"ὦ φίλοι, ἀνέρες ἔστε, καὶ αἰδῶ θέσθ' ἐνὶ θυμῷ,
[ἀλλήλους τ' αἰδεῖσθε κατὰ κρατερὰς ὑσμίνας.]
αἰδομένων ἀνδρῶν πλέονες σόοι ἠὲ πέφανται,
φευγόντων δ' οὔτ' ἂρ κλέος ὄρνυται οὔτε τις ἀλκή."
ὣς ἔφαθ', οἱ δὲ καὶ αὐτοὶ ἀλέξασθαι μενέαινον, 565
ἐν θυμῷ δ' ἐβάλοντο ἔπος, φράξαντο δὲ νῆας
ἕρκει χαλκείῳ· ἐπὶ δὲ Ζεὺς Τρῶας ἔγειρεν.
Ἀντίλοχον δ' ὤτρυνε βοὴν ἀγαθὸς Μενέλαος.
"Ἀντίλοχ', οὔ τις σεῖο νεώτερος ἄλλος Ἀχαιῶν,
οὔτε ποσὶν θάσσων οὔτ' ἄλκιμος ὡς σὺ μάχεσθαι· 570

553. *μεθήσομεν*, 'shall we be so remiss.' See on vi. 523.—*ἐντρέπεται*, *φροντίζει*. So in i. 160, *τῶν οὔ τι μετατρέπῃ*, where see the note; and cf. Od. i. 60. Of course, *ἀνεψιοῦ* may equally well be taken for a genitive absolute. "Ut fratres erant Lampus, Hicetaon, Priamus, ita Dolops, Melanippus, Hector, eorum filii, inter se patrueles." Heyne. [On the long *ι* of the genitive, see sup. 66.

555. *περὶ ἔπουσιν*, 'busy themselves about Dolops' arms.' Cf. xi. 482, *ὥς ῥα τότ' ἀμφ' Ὀδυσῆα—Τρῶες ἕπον*. So also vii. 316.—*ἀποσταδὸν κ.τ.λ.*, i. e. we must fight hand to hand. Schol. Lips. *τῆς πρὸς Ἀργείους οὐκ ἀποστατέον μάχης, πρίν ἢ κατακτείνωμεν, ἢ ἐκεῖνοι ἡμᾶς ἑλόντες τὴν Ἴλιον πορθήσωσι.* 'We must stick to them, till either we have slain them, or they have sacked Ilium.' Perhaps it is better to supply some ellipse, as *οὐδὲ λείπεσθαι μάχης πρὶν ἢ* &c.—*κτάσθαι*, the intransitive epic aorist, whence *κτάμενος* and *ἀπέκτατο*.

561. *ὦ φίλοι κ.τ.λ.* Nearly the same verses occur v. 529 seqq. On the sense of *αἰδώς*, 'chivalrous honour,' see *New Cratylus*, § 325, where the present passage is adduced.

565. *καὶ αὐτοί.* They were eager enough of themselves, without exhortation from Ajax.—*φράξαντο*, they fenced with a wall of bucklers. Spitzner, from Eustathius, compares the oracles in Herod. ii. 152; vii. 142, where *χαλκέοι ἄνδρες* and *ξύλινον τεῖχος* are used in reference to galleys.

εἴ τινά που Τρώων ἐξάλμενος ἄνδρα βάλοισθα."
ὣς εἰπὼν ὃ μὲν αὖτις ἀπέσσυτο, τὸν δ' ὀρόθυνεν.
ἐκ δ' ἔθορεν προμάχων, καὶ ἀκόντισε δουρὶ φαεινῷ
ἀμφὶ ἓ παπτήνας· ὑπὸ δὲ Τρῶες κεκάδοντο
ἀνδρὸς ἀκοντίσσαντος. ὃ δ' οὐχ ἅλιον βέλος ἧκεν, 575
ἀλλ' Ἱκετάονος υἱὸν ὑπέρθυμον Μελάνιππον,
νισσόμενον πολεμόνδε, βάλε στῆθος παρὰ μαζόν.
δούπησεν δὲ πεσών, τὸν δὲ σκότος ὄσσε κάλυψεν.
Ἀντίλοχος δ' ἐπόρουσε κύων ὥς, ὅς τ' ἐπὶ νεβρῷ
βλημένῳ ἀίξῃ, τόν τ' ἐξ εὐνῆφι θορόντα 580
θηρητὴρ ἐτύχησε βαλών, ὑπέλυσε δὲ γυῖα.
ὣς ἐπὶ σοὶ Μελάνιππε θόρ' Ἀντίλοχος μενεχάρμης
τεύχεα συλήσων. ἀλλ' οὐ λάθεν Ἕκτορα δῖον,
ὅς ῥά οἱ ἀντίος ἦλθε θέων ἀνὰ δηιοτῆτα.
Ἀντίλοχος δ' οὐ μεῖνε, θοός περ ἐὼν πολεμιστής, 585
ἀλλ' ὅ γ' ἄρα τρέσε θηρὶ κακὸν ῥέξαντι ἐοικώς,
ὅς τε κύνα κτείνας ἢ βουκόλον ἀμφὶ βόεσσιν
φεύγει πρίν περ ὅμιλον ἀολλισθήμεναι ἀνδρῶν.
ὣς τρέσε Νεστορίδης, ἐπὶ δὲ Τρῶές τε καὶ Ἕκτωρ
ἠχῇ θεσπεσίῃ βέλεα στονόεντα χέοντο. 590
στῆ δὲ μεταστρεφθείς, ἐπεὶ ἵκετο ἔθνος ἑταίρων.
Τρῶες δὲ λείουσι ἐοικότες ὠμοφάγοισιν

571. *εἴ τινα κ.τ.λ.* 'What if you were suddenly to advance from the ranks, and wound with your javelin one of the Trojans?' Compare xvi. 559; xvii. 342, *προμάχων ἐξάλμενος ἔστη.*

572—591. Antilochus throws a lance into the Trojan ranks, and transfixes Melanippus, whom he rushes forward to despoil, as a dog after a wounded fawn, but is prevented by Hector. His hasty retreat is compared to that of a wild beast that has killed a dog or man at the herd.

573, 574. See iv. 496, 497.

577. *πολεμόνδε*, "cum Hectore ad Dolopis corpus tuendum in mediam pugnam procedentem, sup. 559." Heyne.

581. *ἐτύχησε.* See, for this Ionic aorist, iv. 106, *ὑπὸ στέρνοιο τυχήσας.*

585. *θοὸς*, 'impetuous,' *acer.* Cf. v. 536, *ἐπεὶ θοὸς ἔσκε μετὰ πρώτοισι μάχεσθαι.*

586. *κακὸν ῥέξαντι.* This is another instance of shrewd observation of animal life. The consciousness of having done something that will be punished is a sense that exists in some animals—notably in the dog. This passage is finely imitated by Virgil, Aen. xi. 809 seqq.—*ἔτρεσε*, 'ran back in alarm.'

592—652. The Trojans press nearer and nearer on the ships, thus gradually bringing to pass the designs of Zeus to do glory to Achilles. The terrible aspect and determination of Hector are described by similes, and his ineffectual efforts to break the Grecian ranks. Hector slays Periphetes, the son of Kopreus of Mycenae. The passage, though a fine one, seems to indicate a different hand and style; it appears to have been intended to recall the memory of Achilles, and to bring forward once more the long-suspended

νηυσὶν ἐπεσσεύοντο, Διὸς δ' ἐτέλειον ἐφετμάς,
ὅ σφισιν αἰὲν ἔγειρε μένος μέγα, θέλγε δὲ θυμὸν
Ἀργείων καὶ κῦδος ἀπαίνυτο, τοὺς δ' ὀρόθυνεν. 595
Ἕκτορι γάρ οἱ θυμὸς ἐβούλετο κῦδος ὀρέξαι
Πριαμίδῃ, ἵνα νηυσὶ κορωνίσι θεσπιδαὲς πῦρ
ἐμβάλοι ἀκάματον, Θέτιδος δ' ἐξαίσιον ἀρὴν
πᾶσαν ἐπικρήνειε. τὸ γὰρ μένε μητιέτα Ζεύς,
νηὸς καιομένης σέλας ὀφθαλμοῖσι ἰδέσθαι· 600
ἐκ γὰρ δὴ τοῦ ἔμελλε παλίωξιν παρὰ νηῶν
θησέμεναι Τρώων, Δαναοῖσι δὲ κῦδος ὀρέξαι.
τὰ φρονέων νήεσσιν ἔπι γλαφυρῇσιν ἔγειρεν
Ἕκτορα Πριαμίδην, μάλα περ μεμαῶτα καὶ αὐτόν.
μαίνετο δ' ὡς ὅτ' Ἄρης ἐγχέσπαλος ἢ ὀλοὸν πῦρ 605
οὔρεσι μαίνηται βαθέης ἐν τάρφεσιν ὕλης·
ἀφλοισμὸς δὲ περὶ στόμ' ἐγίγνετο, τὼ δέ οἱ ὄσσε
λαμπέσθην βλοσυρῇσιν ὑπ' ὀφρύσιν, ἀμφὶ δὲ πήληξ
σμερδαλέον κροτάφοισι τινάσσετο μαρναμένοιο

plot. Compare xiii. 347—350. It reads like one of the artificial unities of a dramatized story.

593. ἐφετμὰς, the behests given sup. 221 seqq. Or perhaps βουλὴν, the plan by which he designed in the end to give glory to Achilles.

598. ἐξαίσιον, unreasonable, extravagant, iniquitous; viz. the exaltation of Achilles at the cost of so much blood. An Odyssey word (iv. 690; xvii. 577), used also by Aeschylus, Suppl. 514, ἀεὶ δ' ἀνάκτων ἐστὶ δεῖμ' ἐξαίσιον, where the true reading perhaps is ἀεὶ γυναικῶν, 'fear is ever excessive in women.' Schol. Vict. τὴν παρὰ τὸ ὅσιον. *Infaustum, pestiferum*, Doederlein.—ἐπικρήνειε, viz. Ζεὺς, whereas Ἕκτωρ is the subject to ἐμβάλοι.

599. μένε, 'desired;' a word ἅπαξ εἰρημένον in this sense. Dr. Donaldson discusses it in *New Cratylus*, § 472, and refers it to μάω. This meaning, however, is not recognized by the interpreters, who render it 'expected,' 'awaited.' '*That* (the burning of the fleet) was what Zeus had been waiting for, that he might then turn the scale in favour of the Greeks.'

601. ἐκ τοῦ, scil. τοῦ καίεσθαι νῆας, which would arouse the courage of Ajax.—παλίωξιν, Schol. Ven. ὅταν ἐξ ὑποστροφῆς διώκωσιν οἱ διωκόμενοι. See sup. 69.

603. Doederlein gives ἐπὶ, 'against,' for ἔπι, 'at,' comparing iv. 352, Τρωσὶν ἐφ' ἱπποδάμοισιν ἐγείρομεν ὀξὺν Ἄρηα.

607. ἀφλοισμὸς does not elsewhere occur, and seems to be an Ionic word of not very early date, like ἀφυσγετὸς, xi. 492, μισγαγκεία, &c. It appears to mean 'foam' (ἀφρὸς, Hesych.), and the Schol. Ven. says that some derived it from ἀφρισμός. The Schol. Lips. states that it was the Aetolian word for ἀφρός. Others think it was a synonym of κόμπος, the noise of clashing teeth, comparing φλοῖσβος. There is a curious gloss in Hesychius, which seems to indicate an ancient variant; ἀφλοισβός· ἀφρὸς ὁ ἐκ ταραχῆς. Mr. Trollope, whose principle it is to defend every thing that occurs in our Homeric text, says this is "probably a word of the old Hellenic language."

608. βλοσυρῇσιν. See vii. 212.—πήληξ, probably the crest or plume; a harsh expression, referring, as the Schol. Vict. says, to κορυθαίολος Ἕκτωρ.

[Ἕκτορος· αὐτὸς γάρ οἱ ἀπ' αἰθέρος ἦεν ἀμύντωρ 610
Ζεύς, ὅς μιν πλεόνεσσι μετ' ἀνδράσι μοῦνον ἐόντα
τίμα καὶ κύδαινε. μινυνθάδιος γὰρ ἔμελλεν
ἔσσεσθ'· ἤδη γάρ οἱ ἐπώρνυε μόρσιμον ἦμαρ
Παλλὰς Ἀθηναίη ὑπὸ Πηλεΐδαο βίηφιν.]
καί ῥ' ἔθελεν ῥῆξαι στίχας ἀνδρῶν, πειρητίζων 615
ᾗ δὴ πλεῖστον ὅμιλον ὅρα καὶ τεύχε' ἄριστα.
ἀλλ' οὐδ' ὧς δύνατο ῥῆξαι, μάλα περ μενεαίνων·
ἶσχον γὰρ πυργηδὸν ἀρηρότες, ἠύτε πέτρη
ἠλίβατος μεγάλη, πολιῆς ἁλὸς ἐγγὺς ἐοῦσα,
ἥ τε μένει λιγέων ἀνέμων λαιψηρὰ κέλευθα 620
κύματά τε τροφόεντα, τά τε προσερεύγεται αὐτήν·
ὣς Δαναοὶ Τρῶας μένον ἔμπεδον οὐδὲ φέβοντο.
αὐτὰρ ὁ λαμπόμενος πυρὶ πάντοθεν ἔνθορ' ὁμίλῳ,
ἐν δ' ἔπεσ' ὡς ὅτε κῦμα θοῇ ἐν νηὶ πέσῃσιν
λάβρον ὑπὸ νεφέων ἀνεμοτρεφές· ἡ δέ τε πᾶσα 625
ἄχνῃ ὑπεκρύφθη, ἀνέμοιο δὲ δεινὸς ἀήτης
ἱστίῳ ἐμβρέμεται τρομέουσι δέ τε φρένα ναῦται
δειδιότες· τυτθὸν γὰρ ὑπὲκ θανάτοιο φέρονται·
ὣς ἐδαΐζετο θυμὸς ἐνὶ στήθεσσιν Ἀχαιῶν.
αὐτὰρ ὅ γ' ὥς τε λέων ὀλοόφρων βουσὶν ἐπελθών, 630
αἵ ῥά τ' ἐν εἱαμενῇ ἕλεος μεγάλοιο νέμονται
μυρίαι, ἐν δέ τε τῇσι νομεὺς οὔ πω σάφα εἰδὼς
θηρὶ μαχήσασθαι ἕλικος βοὸς ἀμφὶ φονῇσιν·

610—614. Heyne, with great reason, regards these lines as an interpolation. To Mr. Trollope again they appear to have "very close connexion with the main argument of the poem."

618. ἶσχον, scil. αὐτὸν, *cohibebant*.—πυργηδὸν, see xii. 43.

621. τροφόεντα, 'surging,' 'swelling.' See on τρόφι κῦμα, xi. 307 (the figure being derived from the gradual increase in the size of an embryo, κῦμα), Od. iii. 290. In the same sense ἀνεμοτρεφὲς is used below, and somewhat differently from ἀνεμοτρεφὲς ἔγχος, xi. 256. The point of the simile is, that the Greeks repelled the repeated assaults of Hector, as a rock throws back the waves and the foam.

624. ἐν νηῒ πέσῃσιν. Not 'on to the ship,' but upon or against the side, so as almost to bury it in foam in the trough of the sea.

627. τρομέουσι. The timidity of Greek sailors to this day is remarkable (see the note on Aesch. Theb. 196).

629. This verse occurred ix. 8.

631. εἱαμενῇ. See on iv. 483. 'Wet ground,' 'morass,' is clearly the meaning of the word, though the root of it is uncertain. It was a favourite with the Alexandrine poets. Some think it is connected with *eau* and the Saxon *eá*, *water*, others with the root ἡς, *sit*, in the sense of 'low ground' (Curtius, 381).

633. φονῇσιν, which Doederlein ren-

ἦ τοι ὁ μὲν πρώτῃσι καὶ ὑστατίῃσι βόεσσιν
αἰὲν ὁμοῦ στιχάει, ὁ δέ τ' ἐν μέσσῃσιν ὀρούσας 635
βοῦν ἔδει, αἱ δέ τε πᾶσαι ὑπέτρεσαν· ὣς τότ' Ἀχαιοί
θεσπεσίως ἐφόβηθεν ὑφ' Ἕκτορι καὶ Διὶ πατρί
πάντες, ὁ δ' οἷον ἔπεφνε Μυκηναῖον Περιφήτην,
Κοπρῆος φίλον υἱόν, ὃς Εὐρυσθῆος ἀέθλων
ἀγγελίης οἴχνεσκε βίῃ Ἡρακληείῃ. 640
τοῦ γένετ' ἐκ πατρὸς πολὺ χείρονος υἱὸς ἀμείνων
παντοίας ἀρετάς, ἠμὲν πόδας ἠδὲ μάχεσθαι,
καὶ νόον ἐν πρώτοισι Μυκηναίων ἐτέτυκτο·
ὅς ῥα τόθ' Ἕκτορι κῦδος ὑπέρτερον ἐγγυάλιξεν.
στρεφθεὶς γὰρ μετόπισθεν ἐν ἀσπίδος ἄντυγι πάλτο,
τὴν αὐτὸς φορέεσκε ποδηνεκέ', ἕρκος ἀκόντων· 646
τῇ ὅ γ' ἐνὶ βλαφθεὶς πέσεν ὕπτιος, ἀμφὶ δὲ πήληξ
σμερδαλέον κονάβησε περὶ κροτάφοισι πεσόντος.
Ἕκτωρ δ' ὀξὺ νόησε, θέων δέ οἱ ἄγχι παρέστη,

ders 'vulneribus letalibus bovi imminentibus,' seems here to mean 'mangled carcase.' He is too young to fight with a lion for a wounded cow. (Scholl. τῷ φόνῳ, and περὶ ἀνῃρημένης βοός.) "Pro ἀμφὶ φόνῳ, scil. ne fiat," Heyne. This is one of the Ionic words used by Herodotus (see on x. 521), and a variation from the ordinary sense, 'carnage,' e. g. in Soph. Ant. 696, 1003.

634. ὁ μὲν, the herdsman. "Pastoris imprudentia in eo cernitur, quod modo inter primos, modo inter extremos vadit bovis, leone e medio grege praedam sibi petituro," Spitzner; who remarks that ὁμοστιχάω was thought a barbarous form by the grammarian Dionysius. By strict analogy it should be ὁμοστιχεῖν. Hence Bekker prefers ὁμοῦ στιχάει. The simple στιχᾶσθαι often occurs, as in ἐστιχόωντο.—For πρῶτος καὶ ὑστάτιος Spitzner compares ii. 281; xi. 299.

639. For ἄνακτος, which violates the digamma, there is a reading ἀέθλων, adopted by Bekker and Heyne.—ἀγγελίης, Schol. Ven. ἀντὶ τοῦ ἄγγελος. There can be little doubt that the composer of the passage made use of this word here as a nominative. See on iii. 205, xiii. 252, and Buttmann, Lexil. p. 13 seqq. That ὁ ἀγγελίης however is a false form must be conceded; and no course remains for those who defend the genuineness of the verse but to supply ἕνεκα, or to read ἀγγελίην, as a cognate accusative. For the context, cf. Pind. Ol. ii. 28, εὖτε μιν ἀγγελίαις Εὐρυσθέος ἔντυ' ἀνάγκα πατρόθεν.

645. στρεφθεὶς κ.τ.λ. 'On turning back, he struck against the rim of his own shield, which reached to his feet, and fell.' There is much difficulty in πάλτο, which would seem to be an epic aorist of πάλλεσθαι, though some referred it to πελάζειν, while others wrote ἆλτο (wrongly, as the aorist of ἅλλεσθαι does not take the Ϝ). There is elsewhere a suspicious confusion in ἐπᾶλτο between the senses of πάλλεσθαι and ἅλλεσθαι. See on viii. 85; xxi. 140. From Doederlein's note it appears that ἐμπάλλεσθαι was used by the Alexandrine and later epic writers in the sense of ἐνάλλεσθαι. Heyne takes it for ἐνεπέπαλτο, *percussus erat*, as from πάλλειν. The sense evidently is, that he stumbled against, or was tripped up by, his own shield.

646. ποδηνεκέα, τερμιόεντα, xvi. 803.—βλαφθεὶς, 'caught,' 'impeded;' cf. xxiii. 387.

στήθει δ' ἐν δόρυ πῆξε, φίλων δέ μιν ἐγγὺς ἑταίρων 650
κτεῖν'. οἱ δ' οὐκ ἐδύναντο, καὶ ἀχνύμενοί περ ἑταίρου
χραισμεῖν· αὐτοὶ γὰρ μάλ' ἐδείδισαν Ἕκτορα δῖον.
εἴσωποὶ δ' ἐγένοντο νεῶν, περὶ δ' ἔσχεθον ἄκραι
νῆες, ὅσαι πρῶται εἰρύατο· τοὶ δ' ἐπέχυντο·
Ἀργεῖοι δὲ νεῶν μὲν ἐχώρησαν καὶ ἀνάγκῃ 655
τῶν πρωτέων, αὐτοῦ δὲ παρὰ κλισίῃσιν ἔμειναν
ἁθρόοι, οὐδ' ἐκέδασθεν ἀνὰ στρατόν· ἶσχε γὰρ αἰδὼς
καὶ δέος· ἀζηχὲς γὰρ ὁμόκλεον ἀλλήλοισιν.
Νέστωρ αὖτε μάλιστα Γερήνιος, οὖρος Ἀχαιῶν,

652. *χραισμεῖν*, either simply 'to assist,' or supply *Ἕκτορα αὐτῷ*. See i. 28. It is here an aorist.

653—666. The Greeks are driven from the row of ships drawn up highest on the beach, to their naval camp close by the sea, where they rally and make a final stand. Nestor implores them to remember all that is dear at home, and to resist to the uttermost.

653. *εἴσωποὶ*, an adjective, like *στεινωπὸς*, xxiii. 416. Schol. Ven. *ἐν ὄψει τὰς ναῦς ἔβλεπον, ὅ ἐστιν, εἰσῆλθον εἰς αὐτὰς καὶ ὑπὸ τὴν στέγην αὐτῶν ἐγένοντο.* Hesych. *ἐναντίοι, ἢ ἔσωθεν βλεπόμενοι, ἢ ἔνδον τῆς ἐπιφανείας ὄντες.* He cites the present passage, and explains it, *κατὰ πρόσωπον εἶχον τὰς ναῦς.* "They now came in full sight (i. e. front) of their ships, having before had them astern" (Liddell and Scott in v.). —"*Fugere coeperunt*, scil. Argivi; nam donec resistentes versisque in hostem pectoribus adhuc recesserunt, a tergo habuerunt naves," Doederlein. So also Spitzner: "Naves, quae antea a tergo fuerant, jam sunt in conspectu positae." —*ἄκραι νῆες*, the ships at each end of the naval camp, which *overlapped*, curving inwards towards the sea, and so enclosed and protected it from the Trojans. Compare Thuc. iii. 108, init., *ὡς δ' ἐν χερσὶν ἤδη ὄντες περιέσχον τῷ κέρᾳ οἱ Πελοποννήσιοι, καὶ ἐκυκλοῦντο τὸ δεξιὸν τῶν ἐναντίων.* Similarly in § 107, *καὶ μεῖζον γὰρ ἐγένετο καὶ περιέσχε τὸ τῶν Πελοποννησίων στρατόπεδον.* Dr. Hayman (Appendix to Odyssey, vol. i. p. cix) explains this very differently: "the Trojans (?) came face to face with (*εἴσωποὶ*) the Greek ships, *περὶ δ' ἔσχεθον κ.τ.λ.*, which expresses the elevation of the stern-extremities, first approached." (This, in fact, is Heyne's view of the meaning. "Naves, quae priore tempore et loco fuerant in littus deductae, circumdabant et obtegebant eos puppibus suis, quae editiores erant.")—*πρῶται*, the highest on the land, the first or outermost row, which was also the longest. See on xiv. 31—36, and *ib.* 75.—*τοὶ δὲ*, the Trojans poured in upon them; cf. xii. 469, *οἳ δὲ κατ' αὐτὰς ποιητὰς ἐσέχυντο πύλας.*

656. *τῶν πρωτέων.* It seems necessary to explain this of the first or highest row of ships, i. e. those first beached, and not of the first row viewed from the sea. The Greeks retired from this row, because they could not hold their ground; but there by the tents, i. e. close to the sea, they stood their ground collected together, and not, as before, dispersed through various parts of the vast host. (Schol. Lips. *στρατὸν νῦν τὸ στρατόπεδον.*)

657. *αἰδώς.* Their sense of honour urged them *μένειν*, while their fears forbade them *κεδασθῆναι*.—*ἀζηχὲς*, 'continually;' see on iv. 433. The latter *γὰρ* seems to refer only to *αἰδώς.*

659. *αὖτε*, *autem*, as frequently.—*ὑπὲρ τοκέων*, either 'by their parents,' or 'advocating the cause' (cf. 663) 'of their absent parents.' *ἤτοι ὡς λέγομεν Πρὸς Διὸς, ἢ ὅπερ ἂν παρόντες ἐποίουν οἱ γονεῖς· ὅπερ μᾶλλον εἰκός· ἐπιφέρει γάρ, τῶν ὑπὲρ ἐνθάδ' ἐγὼ γουνάζομαι* (inf. 665). Schol. Ven. Spitzner, however, prefers the former, comparing xxii. 338, *λίσσομ' ὑπὲρ ψυχῆς καὶ γούνων ἠδὲ τοκήων*, and xxiv. 466, *καί μιν ὑπὲρ πατρὸς—λίσσεο.*

λίσσεθ' ὑπὲρ τοκέων γουνούμενος ἄνδρα ἕκαστον. 660
" ὦ φίλοι, ἀνέρες ἔστε, καὶ αἰδῶ θέσθ' ἐνὶ θυμῷ
ἄλλων ἀνθρώπων, ἐπὶ δὲ μνήσασθε ἕκαστος
παίδων ἠδ' ἀλόχων καὶ κτήσιος ἠδὲ τοκήων,
ἠμὲν ὅτεῳ ζώουσι καὶ ᾧ κατατεθνήκασιν.
τῶν ὕπερ ἐνθάδ' ἐγὼ γουνάζομαι οὐ παρεόντων 665
ἑστάμεναι κρατερῶς, μηδὲ τρωπᾶσθε φόβονδε."
ὣς εἰπὼν ὤτρυνε μένος θυμόν τε ἑκάστου.
[τοῖσι δ' ἀπ' ὀφθαλμῶν νέφος ἀχλύος ὦσεν Ἀθήνη
θεσπέσιον· μάλα δέ σφι φόως γένετ' ἀμφοτέρωθεν,
ἠμὲν πρὸς νηῶν καὶ ὁμοιίου πολέμοιο. 670
Ἕκτορα δὲ φράσσαντο βοὴν ἀγαθὸν καὶ ἑταίρους,
ἠμὲν ὅσοι μετόπισθεν ἀφέστασαν οὐδὲ μάχοντο,
ἠδ' ὅσσοι παρὰ νηυσὶ μάχην ἐμάχοντο θοῇσιν.]
οὐδ' ἄρ' ἔτ' Αἴαντι μεγαλήτορι ἥνδανε θυμῷ
ἑστάμεν ἔνθα περ ἄλλοι ἀφέστασαν υἷες Ἀχαιῶν· 675
ἀλλ' ὅ γε νηῶν ἴκρι' ἐπῴχετο μακρὰ βιβάσθων,
νώμα δὲ ξυστὸν μέγα ναύμαχον ἐν παλάμῃσιν,
κολλητὸν βλήτροισι, δυωκαιεικοσίπηχυ.
ὡς δ' ὅτ' ἀνὴρ ἵπποισι κελητίζειν εὖ εἰδώς,

664. ὅτεῳ, ᾧ τινι, sup. 491; xii. 428; xvi. 227. A form very characteristic of the dialect of Herodotus.—ζώουσι, scil. τοκῆες.—ἐνθάδε, scil. ὤν (not to be taken with παρεόντων). 'In their name I now here implore you, as they are absent (and cannot speak for themselves), to stand stoutly,' &c.

668. νέφος. The natural mist or haze, probably, which, as Sir W. Gell states, is so common in the region of the Troad.

673—695. Ajax, inspired by the words, leaps from ship to ship, wielding a handspike. The action is compared to a man who has four horses in hand, and springs on the back first of one, then of another, while at their full speed. Hector makes a dash at one of the ships, as an eagle on a crane or a swan, and he is pushed forwards from behind by Zeus.

675. ἑστάμεν, to stand inactive. See ii. 170; iv. 90.—ἔνθα περ, viz. ἐν κλισίῃσι, sup. 656.—βιβάσθων, like ἀΐσθων, cf. xiii. 809, a variant of the more common μακρὰ βιβάς.—ξυστὸν, sup. 388, 389, κοντὸν, a hand-spike, composed of several lengths, joined together either by pegs (τοῖς κατὰ τὰς ἁρμονίας γομφοῖς), or rather perhaps, by iron sockets (as in a modern fishing-rod—συμβλήμασι καὶ συμπλοκαῖς, Schol.). The great length of these ships' spikes is described by the epithet περιμήκεα κοντὸν, Od. ix. 487.

679. κελητίζειν, 'to ride.' The κέλης, or riding-horse (Lat. *celer*, κλητὴρ for κελητὴρ in Ar. Vesp. 189. 1310), was known in the time of Pindar; but the verb κελητίζειν cannot possibly be referred to an archaic period of the language. The art of riding is mentioned also in Od. v. 371, κέληθ' ὡς ἵππον ἐλαύνων, and alluded to perhaps Il. x. 513, καρπαλίμως δ' ἵππων ἐπεβήσετο. It was not, however, a warlike art, in the way in which cavalry is used. Here much the same practice is described which may be seen in a modern circus. The

ὅς τ' ἐπεὶ ἐκ πολέων πίσυρας συναείρεται ἵππους, 680
σεύας ἐκ πεδίοιο μέγα προτὶ ἄστυ δίηται
λαοφόρον καθ' ὁδόν· πολέες τέ ἑ θηήσαντο
ἀνέρες ἠδὲ γυναῖκες· ὁ δ' ἔμπεδον ἀσφαλὲς αἰεί.
θρώσκων ἄλλοτ' ἐπ' ἄλλον ἀμείβεται, οἱ δὲ πέτονται·
ὣς Αἴας ἐπὶ πολλὰ θοάων ἴκρια νηῶν, 685
φοίτα μακρὰ βιβάς, φωνὴ δέ οἱ αἰθέρ' ἵκανεν,
αἰεὶ δὲ σμερδνὸν βοόων Δαναοῖσι κέλευεν
νηυσί τε καὶ κλισίῃσιν ἀμυνέμεν. οὐδὲ μὲν Ἕκτωρ
μίμνεν ἐνὶ Τρώων ὁμάδῳ πύκα θωρηκτάων·
ἀλλ' ὥς τ' ὀρνίθων πετεηνῶν αἰετὸς αἴθων 690
ἔθνος ἐφορμᾶται ποταμὸν πάρα βοσκομενάων,
χηνῶν ἢ γεράνων ἢ κύκνων δουλιχοδείρων,
ὣς Ἕκτωρ ἴθυσε νεὸς κυανοπρῴροιο
ἀντίος ἀΐξας. τὸν δὲ Ζεὺς ὦσεν ὄπισθεν
χειρὶ μάλα μεγάλῃ, ὤτρυνε δὲ λαὸν ἅμ' αὐτῷ. 695

Romans called these trained steeds *equi desultorii;* and to them Propertius alludes, in a well-known poem on Vertumnus, v. 2. 35, 'trajicit alterno qui leve pondus equo.'

680. ἐκ πολέων, ἐκ πολλῶν, either as selecting the best and fittest (τοὺς ἐπιτηδείους καὶ οἷον ἀρίστους ἐκλεξάμενος, Schol. Lips.) or as exhibiting his wealth in the number of his steeds (Doederlein).—συναείρεται, συζεύγνυσι, συνηόρους ποιεῖ. Cf. x. 499, σὺν δ' ἤειρεν ἱμᾶσι. The notion, or rather, one notion implied in ἀείρω is that of hanging or suspending aloft or sideways, as παρήορος is 'a trace-horse.' Hence it is unnecessary to refer the word to εἴρειν, by reading συνεείρεται, with Doederlein. Most of the copies give συναγείρεται.

681. σεύας, 'having started them.' See v. 208.—δίηται, also transitively, διώκῃ αὐτοὺς, 'urges them at full speed;' see on vii. 197.—μέγα ἄστυ, Schol. Vict. οὐ γὰρ ἐν μικρᾷ πόλει ταῦτα γίνεται.—λαοφόρον, so Eur. Rhes. 881, λεωφόρους πρὸς ἐκτροπάς. Also an Herodotean word, i. 187.

683. ὁ δὲ κ.τ.λ. 'But he with firm step, never once making a slip, keeps leaping from one to the other in turn, while they are flying along.'—ἀσφαλὲς, adverbially. Cf. Ar. Pac. 146, ἐκεῖνο τήρει, μὴ σφαλεὶς καταρρυῇς ἐντεῦθεν, viz. ἀπὸ τοῦ κανθάρου.

685. ἐπὶ πολλά. The point of the simile lies in the *several* ships' decks to which he passed in turn,—the rapid change of position implied in ἀμείβεται.

691. ἔθνος. The accusative depends on ἐπὶ, in the sense of ἐπελθεῖν τινά. Spitzner compares xx. 461, ἄμφω ἐφορμηθείς.—ἔθνος, cf. ii. 459, ὥστ' ὀρνίθων πετεηνῶν ἔθνεα πολλά, and for the next verse, *ibid.* 467. The attack of eagles upon swans is familiar to many from a celebrated picture of Landseer's, though critics are not wanting who deny its truthfulness to nature.

694. ὦσεν, an obscure passage. Aristarchus, says the Schol. Ven., read ὦσεν, and not ὦρσεν. The latter is given in some copies, and retained by Heyne. It obviously suits ὄτρυνε in the next line; but ὦσεν is more consistent with ὄπισθεν than ὦρσεν would be: Zeus thrust him forward from behind, and at the same time urged his people to fight. The 'mighty hand' may be supposed to be invisible. The epithet, taken literally, introduces the strange and far-fetched image of a huge hand reaching from heaven to earth, as the Schol. Vict. observes.

αὖτις δὲ δριμεῖα μάχη παρὰ νηυσὶν ἐτύχθη·
φαίης κ' ἀκμῆτας καὶ ἀτειρέας ἀλλήλοισιν
ἄντεσθ' ἐν πολέμῳ, ὡς ἐσσυμένως ἐμάχοντο.
τοῖσι δὲ μαρναμένοισιν ὅδ' ἦν νόος· ἢ τοι Ἀχαιοί
οὐκ ἔφασαν φεύξεσθαι ὑπὲκ κακοῦ ἀλλ' ὀλέεσθαι, 700
Τρωσὶ δ' ἐέλπετο θυμὸς ἐνὶ στήθεσσι ἑκάστου
νῆας ἐνιπρήσειν κτενέειν θ' ἥρωας Ἀχαιούς.
οἱ μὲν τὰ φρονέοντες ἐφέστασαν ἀλλήλοισιν·
Ἕκτωρ δὲ πρύμνης νεὸς ἥψατο ποντοπόροιο
καλῆς ὠκυάλου, ἣ Πρωτεσίλαον ἔνεικεν 705
ἐς Τροίην, οὐδ' αὖτις ἀπήγαγε πατρίδα γαῖαν.
τοῦ περ δὴ περὶ νηὸς Ἀχαιοί τε Τρῶές τε
δῄουν ἀλλήλους αὐτοσχεδόν. οὐδ' ἄρα τοί γε
τόξων ἀϊκὰς ἀμφὶς μένον οὐδέ τ' ἀκόντων,
ἀλλ' οἵ γ' ἐγγύθεν ἱστάμενοι, ἕνα θυμὸν ἔχοντες, 710
ὀξέσι δὴ πελέκεσσι καὶ ἀξίνῃσι μάχοντο
καὶ ξίφεσιν μεγάλοισι καὶ ἔγχεσιν ἀμφιγύοισιν.
πολλὰ δὲ φάσγανα καλὰ μελάνδετα κωπήεντα

696—725. The fight at the ships continues to rage, and each party resolves not to yield. Hector seizes the ship of Protesilaus by the stern, and calls for fire, declaring that now Zeus has delivered the fleet into his hands.

700. φεύξεσθαι, viz. if their fleet was destroyed. Cf. sup. 504.

703. ἐφέστασαν, a shortened form of the pluperfect. The sense is either ἐπέκειντο, as Mr. Trollope explains it, or 'they stood by each other;' in which case οἱ μὲν means the Greeks. Lord Derby, "So minded each, opposed in arms they stood." Cf. inf. 710.

706. οὐδ' αὖτις. Hence there is a clear allusion to the story told in the older epics, that Protesilaus was killed, as the oracle had foretold to the first who should leap upon the Trojan soil. See ii. 702. The tale seems to have arisen from a fancied etymology of the name from πρῶτος ἅλλεσθαι. The ship of this hero, and its position, are mentioned in xiii. 681. It was first seized by Hector, because it stood first and highest on the shore.

707. τοῦ περ δή. 'It was about (i.e. for the possession of) *his* ship then that the Greeks and the Trojans made havoc of each other in close conflict.'—δῄουν, 'hacked away at,' as we say; cf. xii. 425.—τοί γε, as οἵ γε below, and perhaps οἱ μεν sup. 703, means both sides. They did not wait for the discharges of darts and arrows, but they charged at once with equal determination, and fought hand to hand.—ἀϊκὰς, ὁρμὰς, a word ἅπαξ εἰρημένον in Homer. Compare the compound πολυάϊξ.—ἀμφὶς, which Buttmann (Lexil. p. 99) with the Schol. Lips explains χωρὶς ἀλλήλων, may equally well mean 'on both sides.'

711. ἀξίνῃσι. See xiii. 612. Both this and the next verse were rejected by the Alexandrine critics. Whether swords and battle-axes are among the oldest forms of Greek armature, is an interesting question, to be determined by a careful examination of the earliest vase-paintings.

713. μελάνδετα, 'with black mounting,' or hilt. This word is not elsewhere found in Homer. Aeschylus has μελάνδετον ξίφος, Theb. 43.—ἀπ' ὤμων, when the hand and arm that held it had

ἄλλα μὲν ἐκ χειρῶν χαμάδις πέσον ἄλλα δ' ἀπ' ὤμων
ἀνδρῶν μαρναμένων· ῥέε δ' αἵματι γαῖα μέλαινα. 715
Ἕκτωρ δὲ πρύμνηθεν ἐπεὶ λάβεν, οὐκὶ μεθίη
ἄφλαστον μετὰ χερσὶν ἔχων, Τρωσὶν δὲ κέλευεν
"οἴσετε πῦρ, ἅμα δ' αὐτοὶ ἀολλέες ὄρνυτ' ἀυτήν.
νῦν ἡμῖν πάντων Ζεὺς ἄξιον ἦμαρ ἔδωκεν,
νῆας ἑλεῖν αἳ δεῦρο θεῶν ἀέκητι μολοῦσαι 720
ἡμῖν πήματα πολλὰ θέσαν, κακότητι γερόντων
οἵ μ' ἐθέλοντα μάχεσθαι ἐπὶ πρυμνῇσι νέεσσιν
αὐτόν τ' ἰσχανάασκον ἐρητύοντό τε λαόν.
ἀλλ' εἰ δή ῥα τότε βλάπτεν φρένας εὐρύοπα Ζεύς
ἡμετέρας, νῦν αὐτὸς ἐποτρύνει καὶ ἀνώγει." 725
ὣς ἔφαθ', οἳ δ' ἄρα μᾶλλον ἐπ' Ἀργείοισιν ὄρουσαν.
Αἴας δ' οὐκέτ' ἔμιμνε· βιάζετο γὰρ βελέεσσιν·
ἀλλ' ἀνεχάζετο τυτθόν, ὀιόμενος θανέεσθαι,
θρῆνυν ἐφ' ἑπταπόδην, λίπε δ' ἴκρια νηὸς ἐίσης.

been cut off at the shoulder. Schol. Ven. τῶν ὤμων κοπτομένων τοῖς πελέκεσι καὶ τῶν καρπῶν σὺν τοῖς ξίφεσι. And this seems the most probable sense. Mr. Trollope suggests that a more general word, as τεύχεα, is implied. Heyne, "enses humeris thorace munitis inflictos et fractos aut resilientes in terram decidere."

716. Nearly the same verse occurs in xvi. 762, Ἕκτωρ μὲν κεφαλῆφιν ἐπεὶ λάβεν κ.τ.λ., and it shows clearly that Doederlein is wrong in construing πρύμνηθεν with κέλευε, 'de puppi exhortabatur.' The sense is, 'when he had got hold of it (the ship) by the stern.' The adverb represents the genitive, as in Soph. Trach. 938, πλευρόθεν πλευρὰν παρεὶς ἔκειτο, i. e. ἐκ πλευρῶν, 'with his side by her side.'

717. ἄφλαστον. The raised *fantail* ornament (*aplustre*) or termination of the stern, ἀκροστόλιον, νηὸς ἄκρα κόρυμβα, ix. 241. Apoll. Rhod. i. 1089, ἷζε δ' ὕπερθε νηΐου ἀφλάστοιο μετήορος ἀΐξασα. This passage remarkably resembles the anecdote about Cynaegirus in Herod. vi. 114, who ἐπιλαβόμενος τῶν ἀφλάστων νηὸς, τὴν χεῖρα ἀποκοπεὶς πελέκεϊ πίπτει. The coincidence is the more close, because in both passages the chopping off of hands with an axe is mentioned.

718. οἴσετε, an epic aorist. See iii. 103.—ἀυτὴν, Schol. Vict. ἅμα γὰρ τῇ κραυγῇ καὶ δέος γίνεται τοῖς πολεμίοις.

719. πάντων ἄξιον, "diem, qui compensat omnia," Heyne, i. e. πάντων πόνων ἀντάξιον. Schol. Ven. πάντων τῶν τολμηθέντων εἰς ἡμᾶς ἀξίαν ἀμοιβὴν παρέσχεν ἡμῖν ὁ Ζεὺς πρὸς τὸ ἑλεῖν τὰς ναῦς.

720. θεῶν ἀέκητι, *diis invisae.*

721. γερόντων, the seniors, δημογερόντων perhaps, who had restrained the rash ardour of Hector. But the Schol. Lips. says, τὸ ἴδιον ἀσθενὲς τοῖς γέρουσι περιάπτει· οὐ γὰρ ἤθελεν ἐξιέναι δι' Ἀχιλλέα.

725. ἀνώγει, a secondary present formed from ἄνωγα, like πεφύκω, δεδοίκω, πεπλήγω, &c. Cf. xvi. 8. Hence ἀνώγοιμι in xix. 206.

726—746. Ajax is compelled to retire from the deck of his ship, but keeps off the Trojans from a higher platform on the stern, and exhorts the Greeks to save the fleet, as their sole means of return. Each Trojan, as he brings fire, is struck down by Ajax with his lance.

729. θρῆνυν. Perhaps the raised plat-

ἔνθ' ἄρ' ὅ γ' ἑστήκει δεδοκημένος, ἔγχεϊ δ' αἰεί 730
Τρῶας ἄμυνε νεῶν, ὅς τις φέροι ἀκάματον πῦρ.
αἰεὶ δὲ σμερδνὸν βοόων Δαναοῖσι κέλευεν.
"ὦ φίλοι ἥρωες Δαναοί, θεράποντες Ἄρηος,
ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς.
ἦέ τινάς φαμεν εἶναι ἀοσσητῆρας ὀπίσσω, 735
ἦέ τι τεῖχος ἄρειον, ὅ κ' ἀνδράσι λοιγὸν ἀμύναι ;
οὐ μήν τι σχεδόν ἐστι πόλις πύργοις ἀραρυῖα,
ᾗ κ' ἀπαμυναίμεσθ' ἑτεραλκέα δῆμον ἔχοντες·
ἀλλ' ἐν γὰρ Τρώων πεδίῳ πύκα θωρηκτάων,
πόντῳ κεκλιμένοι, ἑκὰς ἥμεθα πατρίδος αἴης· 740
τῷ ἐν χερσὶ φόως, οὐ μειλιχίῃ πολέμοιο."
ἦ, καὶ μαιμώων ἔφεπ' ἔγχεϊ ὀξυόεντι.

form or bench on which the steersman stood; the σέλμα σεμνὸν of Aesch. Ag. 183. Ajax withdrew from the thick of the fray, and mounted the after-deck, raised seven feet above the ἴκρια, so as to be out of reach of the swords and axes. Some interpret θρῆνυς the 'rower's bench,' the θρᾶνος of the Attics, and suppose that the middle of the ship is meant. Heyne even thinks that he made descent rather than an ascent, viz. into the hold, "ad mediam usque corporis partem tectus navis latere." The Schol. Ven. mentions other opinions, e. g. a frame or table supporting the mast, the ἀναβάθρα or board for passing from ship to ship, and the foot-rest for the steersman, in which last sense Dr. Hayman explains it (Appendix F to Od., vol. i. p. cviii). He says, however (p. cix), "it is more likely that some greater elevation, where the side-bulwarks ran perhaps to a point at the stern, was needed to shelter those on deck from a sea breaking from aft." If height and not length (as in ἄξονα ἑπταπόδην, in Hes. Opp. 424) is meant by the epithet, the raised seat at the stern must be described rather than the rowers' benches.

730. δεδοκημένος, ἀντὶ τοῦ δοκεύων, ἐπιτηρῶν, Schol. Ven., who remarks on this singular use of the perfect passive in a deponent sense. It occurs in Hes. Scut. 214, ἧστο ἀνὴρ ἁλιεὺς δεδοκημένος. It is referred by some to δέχομαι rather than to δοκέω. Compare however, προσδοκῶν and δοκεύων, which relate to some expected or fancied arrival.

731. Τρῶας ἄμυνε. Soph. Aj. 1275, ἐν τροπῇ δορὸς ἐρρύσατ' ἐλθὼν μοῦνος, ἀμφὶ μὲν νεῶν ἄκροισιν ἤδη ναυτικοῖς ἑδωλίοις πυρὸς φλέγοντος. This account differs somewhat from our text of Homer. In xvi. 122, the ship is only fired after Ajax had retreated.—For ἀμύνειν νηῶν see xiii. 110.

735. ἀοσσητῆρας. See on 254 sup.—ἄρειον, 'better (stronger) than the present one.' Not to be confounded, as Spitzner says, with the 'Martius murus' of iv. 407. Heyne takes it in the latter sense, less correctly, ἀρήιον being the epic adjective.

738. ἑτεραλκέα, a host who can turn victory to the other side; cf. vii. 26. Some explained it, 'who can give us new vigour' (Schol. Lips.)—ἀλλὰ γὰρ κ.τ.λ. ('I would that we had!) but in fact, in the plain of the close-mailed Trojans, camped on the verge of the sea, we are stationed (or, idly waiting) far from our country. Wherefore in prowess of hand is our hope of safety, not in gentle (or merciful) fighting.'—κεκλιμένοι, cf. v. 709.—φόως, sc. σωτηρίας, viii. 282. Schol. Ven. διόπερ ἐν χερσὶν ἡ σωτηρία, προσήνεια δὲ οὐκ ἔστι πολέμου οἰκεία.

742. μαιμώων, with furious action, rushing violently to and fro.—ἔφεπε, here used absolutely; exerted himself, *se agebat.*—ἐφέπειν τινα is *alicui instare,* xi. 177; xx. 357 (Spitzner).

ὅς τις δὲ Τρώων κοίλης ἐπὶ νηυσὶ φέροιτο
σὺν πυρὶ κηλείῳ, χάριν Ἕκτορος ὀτρύναντος,
τὸν δ' Αἴας οὔτασκε δεδεγμένος ἔγχεϊ μακρῷ. 745
δώδεκα δὲ προπάροιθε νεῶν αὐτοσχεδὸν οὖτα.

744. *κηλείῳ* (root *καϜ*, *καίω*), see on viii. 217. This line seems weak, and may well be an interpolation. 'To oblige Hector who had urged him to it,' is a strange expression; nor does it seem possible to take *χάριν* as the object of *ὀτρύναντος*. It was enough to have said, 'whoever of the Trojans bore down upon the ships, was met and wounded by the long lance of Ajax.'

ΙΛΙΑΔΟΣ

Π.

ὣς οἱ μὲν περὶ νηὸς ἐυσσέλμοιο μάχοντο·
Πάτροκλος δ' Ἀχιλῆι παρίστατο, ποιμένι λαῶν,
δάκρυα θερμὰ χέων ὥς τε κρήνη μελάνυδρος,
ἥ τε κατ' αἰγίλιπος πέτρης δνοφερὸν χέει ὕδωρ.
τὸν δὲ ἰδὼν ᾤκτειρε ποδάρκης δῖος Ἀχιλλεύς, 5
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα.
"τίπτε δεδάκρυσαι, Πατρόκλεες, ἠύτε κούρη
νηπίη, ἥ θ' ἅμα μητρὶ θέουσ' ἀνελέσθαι ἀνώγει,
εἱανοῦ ἁπτομένη, καί τ' ἐσσυμένην κατερύκει,
δακρυόεσσα δέ μιν ποτιδέρκεται ὄφρ' ἀνέληται· 10
τῇ ἴκελος Πάτροκλε τέρεν κατὰ δάκρυον εἴβεις.
ἦέ τι Μυρμιδόνεσσι πιφαύσκεαι ἢ ἐμοὶ αὐτῷ;

This book was inscribed Πατρόκλεια. It is long, and full of stirring interest; the request of Patroclus to be allowed to try and retrieve the Grecian fortunes,—the consent of Achilles, who lends his own arms and horses,—the deeds of valour and the fatal termination of the fight, by the adverse power of Apollo,—the death of Sarpedon, and his translation to Lycia,—all these incidents combine in a drama of mixed chivalry and pathos of the highest kind.

1—19. Patroclus comes in tears to Achilles, who inquires, not without irony, the cause of his grief.

2. Πάτροκλος. He had been sent by the advice of Nestor, xi. 791 and 839, to ask the permission of Achilles to join the fight, if that hero should still persist in withholding his aid. See also xv. 401, where he is attending the wounded Eurypylus in his tent.—ὥστε κρήνη κ.τ.λ., see ix. 14, 15, where the same lines are applied to Agamemnon.

7. δεδάκρυσαι, 'why are you bathed in tears?' Cf. xxii. 491, δεδάκρυνται δὲ παρειαί. Aesch. Cho. 457, ἐγὼ δ' ἐπιφθέγγομαι κεκλαυμένα.

8. ἅμα μητρὶ, i. e. in her mother's hand. A child thus having to run, to keep up with the mother's step, soon becomes tired, and cries to be lifted up, tugging at her dress, and so detaining her though in a hurry (*quamvis festinantem*, Doed.). For εἱανοῦ, here used as a substantive, see on iii. 385, where it is contended that Buttmann wrongly distinguishes it from ἑᾱνὸς, the root of both being *Fεσ*, *ves*-tire.

10. ὄφρα, Schol. Lips. ἕως· προσλιπαροῦσι γὰρ (sc. οἱ νήπιοι) ἄχρις ἂν οὗ βούλονται τύχωσιν.

12. πιφαύσκεαι, 'have you aught to

ἠέ τιν' ἀγγελίην Φθίης ἐξ ἔκλυες οἶος;
ζώειν μὴν ἔτι φασὶ Μενοίτιον Ἄκτορος υἱόν,
ζώει δ' Αἰακίδης Πηλεὺς μετὰ Μυρμιδόνεσσιν, 15
τῶν κε μάλ' ἀμφοτέρων ἀκαχοίμεθα τεθνηώτων.
ἠε σύ γ' Ἀργείων ὀλοφύρεαι, ὡς ὀλέκονται
νηυσὶν ἔπι γλαφυρῇσιν ὑπερβασίης ἕνεκα σφῆς;
ἐξαύδα, μὴ κεῦθε νόῳ, ἵνα εἴδομεν ἄμφω."
τὸν δὲ βαρὺ στενάχων προσέφης, Πατρόκλεες ἱππεῦ,
"ὦ Ἀχιλεῦ Πηλῆος υἱέ, μέγα φέρτατ' Ἀχαιῶν, 21
μὴ νεμέσα· τοῖον γὰρ ἄχος βεβίηκεν Ἀχαιούς.
οἳ μὲν γὰρ δὴ πάντες, ὅσοι πάρος ἦσαν ἄριστοι,
ἐν νηυσὶν κέαται βεβλημένοι οὐτάμενοί τε.
βέβληται μὲν ὁ Τυδεΐδης κρατερὸς Διομήδης, 25
οὔτασται δ' Ὀδυσεὺς δουρικλυτὸς ἠδ' Ἀγαμέμνων,
βέβληται δὲ καὶ Εὐρύπυλος κατὰ μηρὸν ὀιστῷ.
τοὺς μέν τ' ἰητροὶ πολυφάρμακοι ἀμφιπένονται,
ἕλκε' ἀκειόμενοι· σὺ δ' ἀμήχανος ἔπλευ, Ἀχιλλεῦ.
μὴ ἐμέ γ' οὖν οὗτός γε λάβοι χόλος ὃν σὺ φυλάσσεις,
αἰναρέτη. τί σευ ἄλλος ὀνήσεται ὀψίγονός περ, 31
εἴ κε μὴ Ἀργείοισιν ἀεικέα λοιγὸν ἀμύνῃς;

tell,'—a reduplicated form of *φαίνω* (*φαF*, *fari*, *φημί*). See x. 202, Curtius, Gr. Et. 297. Schol. Ven. *εἰρωνευόμενος δὲ ταῦτά φησιν· ἐπίσταται γὰρ περὶ οὗ κλαίει, καὶ τελευταῖον τοῦτο ἐπιφέρει, ἠὲ σύ γ' Ἀργείων κ.τ.λ.*

14, 15. *ζώειν κ.τ.λ.* Surely each of our fathers is still alive.—*Ἄκτορος*, see Pind. Ol. ix. 62.

17. *ὀλοφύρεαι* has a slight irony. Achilles pretends that his friend cannot grieve for the Greeks who are perishing solely through their own fault, i. e. because Agamemnon has offended him. See i. 10, *ὀλέκοντο δὲ λαοί.*

20—45. Patroclus deprecates the wrath of his chief, and explains the position of affairs, entreating him to remit his anger, or at least to let *him* go into the field, as a last resource to save the Greeks. And he reproaches him with some severity for his cruel and unfeeling behaviour.

22. *μὴ νεμέσα*, 'be not vexed with me;' *κλαίοντι μοι μὴ μέμφου*, Schol. Lips. Some incorrectly explain, 'do not continue your resentment against Agamemnon.'—*βεβίηκεν*, see x. 145, where the same verse occurs.

23—27. These lines occurred before, xi. 658 seqq. See also xiv. 29.

29. *ἔπλευ*, *ἐσσὶ*, see i. 418.—*ἀμήχανος*, a man hard to deal with, *χαλεπὸς*, as in x. 167; xv. 4.

31. *αἰναρέτη*, like *ὑψαγόρη*, a somewhat irregular form, retaining the inflexion of the feminine noun. As the vocative of *αἰναρέτης* it would be *αἰνάρετᾰ*. Schol. *εἰς αἰνὸν χρώμενε τῇ ἀρετῇ, εἰς ὄλεθρον, οὐκ εἰς σωτηρίαν.* Hesych. *ἐπὶ κακῷ τὴν ἀρετὴν κεκτημένε.* In Aesch. Cho. 315, the Schol. seems to have read *ὦ πάτερ αἰνοπαθὴς* for the vulg. *αἰνόπατερ.* "Quoniam saevam pertinaciam Achilles miscet egregia virtute," Doederlein. "Male fortis, quae tui posteris erit utilitas, si ne ab Achaeis quidem perniciem funestam defendes?" Spitzner.

νηλεές, οὐκ ἄρα σοί γε πατὴρ ἦν ἱππότα Πηλεύς
οὐδὲ Θέτις μήτηρ· γλαυκὴ δέ σε τίκτε θάλασσα
πέτραι τ' ἠλίβατοι, ὅτι τοι νόος ἐστὶν ἀπηνής. 35
εἰ δέ τινα φρεσὶ σῇσι θεοπροπίην ἀλεείνεις
καί τινά τοι πὰρ Ζηνὸς ἐπέφραδε πότνια μήτηρ,
ἀλλ' ἐμέ περ πρόες ὦχ', ἅμα δ' ἄλλον λαὸν ὄπασσον
Μυρμιδόνων, εἴ κέν τι φόως Δαναοῖσι γένωμαι.
δὸς δέ μοι ὤμοιιν τὰ σὰ τεύχεα θωρηχθῆναι, 40
εἴ κ' ἐμὲ σοὶ ἴσκοντες ἀπόσχωνται πολέμοιο
Τρῶες, ἀναπνεύσωσι δ' ἀρήιοι υἷες Ἀχαιῶν
τειρόμενοι· ὀλίγη δέ τ' ἀνάπνευσις πολέμοιο.
ῥεῖα δέ κ' ἀκμῆτες κεκμηότας ἄνδρας ἀυτῇ
ὤσαιμεν προτὶ ἄστυ νεῶν ἄπο καὶ κλισιάων." 45
ὣς φάτο λισσόμενος μέγα νήπιος· ἦ γὰρ ἔμελλεν
οἷ αὐτῷ θάνατόν τε κακὸν καὶ κῆρα λιτέσθαι.
τὸν δὲ μέγ' ὀχθήσας προσέφη πόδας ὠκὺς Ἀχιλλεύς
"ὤ μοι, διογενὲς Πατρόκλεες, οἷον ἔειπες.
οὔτε θεοπροπίης ἐμπάζομαι, ἥν τινα οἶδα, 50
οὔτε τί μοι πὰρ Ζηνὸς ἐπέφραδε πότνια μήτηρ·
ἀλλὰ τόδ' αἰνὸν ἄχος κραδίην καὶ θυμὸν ἱκάνει,
ὁππότε δὴ τὸν ὁμοῖον ἀνὴρ ἐθέλῃσιν ἀμέρσαι
καὶ γέρας ἂψ ἀφελέσθαι, ὅ τε κράτεϊ προβεβήκῃ·

34. γλαυκὴ, 'the gleaming or *glinting* sea.' The Schol. Ven. remarks that in this passage alone Homer has applied the word as an epithet to θάλασσα, though Hesiod uses it as a substantive (Theog. 444, γλαυκὴν δυσπέμφελον),—he might have added, as Homer uses τραφερὴ and ὑγρή. See on xiv. 308.

36—45. Very nearly the same verses occur in xi. 794. Patroclus now prefers the request directly in the very terms there suggested by Nestor.

41. ἴσκοντες, 'likening.' Cf. inf. 281. This is modestly put; he trusts to a borrowed resemblance more than to his own valour.

46—100. The reply of Achilles. He cannot forgive the wrong done him by Agamemnon, but he will so far retract his former threats as to lend his friend his armour and give him the command of the Myrmidons. The successes of the Trojans he characteristically attributes to his own absence and that of Diomede. He charges Patroclus to return as soon as he has repelled the Trojans from the fleet, and not on any account to pursue them too far towards the city.

50. ἥντινα οἶδα, Lat. *quam sciam*. Hence in 36 the existence of some oracle, different from that in ix. 410 seqq., was only conjectural on the part of Patroclus.

53. τὸν ὁμοῖον, one equal to himself. This was the sore point to his pride; see i. 149 seqq. Schol. Lips. μέτριον δὲ, τὸ μὴ φάναι κρείσσονα, ἀλλ' ὅμοιον.—ἀμέρσαι, Hesych. ἀποστερῆσαι, συλῆσαι. Schol. μέρους στερῆσαι.—ὅ τε, ὃς ἂν, 'who may chance to stand first in power, but not in merit,' ἀξιώματι.

αἰνὸν ἄχος τό μοί ἐστιν, ἐπεὶ πάθον ἄλγεα θυμῷ. 55
κούρην ἣν ἄρα μοι γέρας ἔξελον υἷες Ἀχαιῶν,
δουρὶ δ' ἐμῷ κτεάτισσα, πόλιν εὐτείχεα πέρσας,
τὴν ἂψ ἐκ χειρῶν ἕλετο κρείων Ἀγαμέμνων
Ἀτρεΐδης ὡς εἴ τιν' ἀτίμητον μετανάστην.
ἀλλὰ τὰ μὲν προτετύχθαι ἐάσομεν, οὐδ' ἄρα πως ἦν 60
ἀσπερχὲς κεχολῶσθαι ἐνὶ φρεσίν· ἦ τοι ἔφην γε
οὐ πρὶν μηνιθμὸν καταπαυσέμεν, ἀλλ' ὁπότ' ἂν δὴ
νῆας ἐμὰς ἀφίκηται ἀυτή τε πτόλεμός τε.
τύνη δ' ὤμοιιν μὲν ἐμὰ κλυτὰ τεύχεα δῦθι,
ἄρχε δὲ Μυρμιδόνεσσι φιλοπτολέμοισι μάχεσθαι, 65
εἰ δὴ κυάνεον Τρώων νέφος ἀμφιβέβηκεν
νηυσὶν ἐπικρατέως, οἳ δὲ ῥηγμῖνι θαλάσσης
κεκλίαται, χώρης ὀλίγην ἔτι μοῖραν ἔχοντες,
Ἀργεῖοι. Τρώων δὲ πόλις ἐπὶ πᾶσα βέβηκεν
θάρσυνος· οὐ γὰρ ἐμῆς κόρυθος λεύσσουσι μέτωπον 70

55. τὸ, τοῦτο, viz. the ingratitude of Agamemnon.—ἐπεὶ πάθον, κ.τ.λ., see ix. 321.

57. πόλιν, viz. Lyrnessus, ii. 690.—ἂψ ἕλετο, has taken back for himself. ix. 335, ἐμεῦ δ' ἀπὸ μούνου Ἀχαιῶν εἵλετ', ἔχει δ' ἄλοχον θυμαρέα.—μετανάστην, see ix. 618.—ὡς εἰ, scil. ἀφέλοιτο.

60. προτετύχθαι, a formula occurring elsewhere in the speeches of Achilles, e. g. xviii. 112; xix. 65, and corresponding to our saying "let bygones be bygones," οὐ χρὴ μνησικακῆσαι.—ἦν, like ἦν ἄρα, 'well! one can't be angry at heart for ever. I did indeed say (viz. ix. 650 seqq.) that I would bring my ill-temper to an end, only when the shout and the fight had reached my own galleys.' Mr. Trollope says, "the construction is, οὔ πως ἦν ἐνὶ φρεσὶν ἀσπερχὲς κεχολῶσθαι, i. e. it was not my intention never to lay aside my anger."—ἀσπερχὲς, 'that which needs not to be hastened on,' i. e. which is naturally hasty or active. See xviii. 556.

64. τύνη. See v. 485. 'Do you then take my armour and put it on your shoulders, and take the command of the war-loving Myrmidons for the fight,' lit. that they may fight.—εἰ δὴ, 'if really, as you say, a sable cloud (i. e. dark host) of Trojans has invested the ships, with firm resolve to conquer, and they, the Argives, are lying close on the sea-strand, while the share of space they still hold is a scanty one, and the whole city of the Trojans has advanced against them, full of confidence, (and no wonder;) for they do not now see the front of my helmet gleaming near them. No! if they did, soon methinks would they fill with their dead the very watercourses in their flight, if that chief of ours, Agamemnon, did but feel kindly towards me; but now they beset our hosts on every side.' The whole of this and the following passage is remarkably fine. The hero seems to pour out his whole soul in the cause, and his struggle between pride and patriotism is admirably expressed.

68. κεκλίαται. Cf. xv. 740, πόντῳ κεκλιμένοι. Schol. Ven. προσανάκεινται καὶ περικλείονται τῷ τῆς θαλάσσης αἰγιαλῷ. The sense is, that they are hemmed into a narrow space or strip of shore, and cannot move from it; and that even that space is gradually being contracted (ἔτι ἔχοντες)—πόλις, Scholl. τὸ πλῆθος τῶν Τρώων, οἱ πολῖται. He supposes, or pretends to suppose, that the whole body of the citizens have advanced up to the ships (ἐπιβεβηκέναι τῷ ναυστάθμῳ, Schol. Vict.).

ἐγγύθι λαμπομένης. τάχα κεν φεύγοντες ἐναύλους
πλήσειαν νεκύων, εἴ μοι κρείων Ἀγαμέμνων
ἤπια εἰδείη· νῦν δὲ στρατὸν ἀμφιμάχονται.
οὐ γὰρ Τυδεΐδεω Διομήδεος ἐν παλάμῃσιν
μαίνεται ἐγχείη Δαναῶν ἀπὸ λοιγὸν ἀμῦναι, 75
οὐδέ πω Ἀτρεΐδεω ὀπὸς ἔκλυον αὐδήσαντος
ἐχθρῆς ἐκ κεφαλῆς· ἀλλ' Ἕκτορος ἀνδροφόνοιο
Τρωσὶ κελεύοντος περιάγνυται, οἳ δ' ἀλαλητῷ
πᾶν πεδίον κατέχουσι, μάχῃ νικῶντες Ἀχαιούς.
ἀλλὰ καὶ ὧς, Πάτροκλε, νεῶν ἀπὸ λοιγὸν ἀμύνων 80
ἔμπεσ' ἐπικρατέως, μὴ δὴ πυρὸς αἰθομένοιο
νῆας ἐνιπρήσωσι, φίλον δ' ἀπὸ νόστον ἕλωνται.
πείθεο δ' ὥς τοι ἐγὼ μύθου τέλος ἐν φρεσὶ θείω,
ὡς ἄν μοι τιμὴν μεγάλην καὶ κῦδος ἄρηαι
πρὸς πάντων Δαναῶν, ἀτὰρ οἳ περικαλλέα κούρην 85

71. ἐναύλους. Schol. Lips. ἔναυλοι, τὰ ἐν ὄρεσι κοιλώματα· οἱ δὲ, ἐναύλους τοὺς παρὰ τὴν τάφρον τόπους, ἔνθα ἐστρατοπεδεύοντο οἱ Τρῶες. οἱ δὲ τοὺς ἀγροὺς, οἱ δὲ στενὰς διώρυχας· αὐλὸς γὰρ πᾶν τὸ στενὸν καὶ βαθὺ καὶ ἐπίμηκες. In the first of these meanings the word is used in xxi. 283, ὅν ῥά τ' ἔναυλος ἀποέρσῃ χειμῶνι περῶντα.

75. μαίνεται. See on viii. 111. Gladstone, "Studies," iii. p. 108. This appears to have reference to the boast of Diomede in ix. 708, that Achilles' ill-temper is of no consequence, for that he will fight without him.

77. Ἕκτορος κ.τ.λ. 'Only (the voice) of Hector, the dreaded *man-killer*, echoes on all sides.' Doederlein well compares Hes. Scut. 279, περὶ δέ σφισι ἄγνυτο ἠχώ.

81. ἐπικρατέως, 'resolved to conquer.' —μὴ δὴ, perhaps directly prohibitive, as the Schol. Ven. suggests; 'let them not burn the ships with fire.' For the genitive see on vii. 410. A plausible reading would be ἐνιπλήσωσι, 'fill them with fire.'

83. ὡς, i.e. ὡς ἂν, lit. 'accordingly as I may set in your mind the way in which I would have my orders carried out.' Whether the motives of the following advice were jealousy of Patroclus doing too much (βασκανία), or fear for his life and regard for his safety (φιλεταιρία), was disputed by the old commentators, who with some justice remark that 'getting back the girl' was not very dignified (ἀπρεπὲς καὶ τὸ παλλακίδος καὶ δώρων μεμνῆσθαι). It may however be fairly replied, that Achilles had a prophetic misgiving of his friend's fate; and also that he insists on the restoration of Briseis, not less as the reparation of a wrong than as a possession which he values for its own sake.

85. οἵ, οὗτοι, viz. the Danai. "Scilicet hoc ipsum laudi cessurum erat Achilli, si Myrmidones ab amico educti statim rem erant restituturi," Heyne. —ἀπονάσσωσιν, 'restore her to my home,' i.e. tent. From ἀποναίω, as in ii. 629. The transitive aorist νάσσα occurs also Od iv. 174. Doederlein contends that ἀπονάσσαι is rather *abducere*, and observes that Achilles was more anxious that she should be taken from Agamemnon than that she should return to him. Bekker (ed. 2) gives ἀποδάσσωσιν (ἀποδαίω), apparently from conjecture.—Mr. Grote remarks, that this passage is inconsistent with ix. 604, where the restoration of the girl and the offer of the gifts had been made to, and formally refused by, Achilles. The fact however is, that what Achilles really requires is apology and submission, not presents.

ἂψ ἀπονάσσωσιν, προτὶ δ' ἀγλαὰ δῶρα πόρωσιν·
ἐκ νηῶν ἐλάσας ἰέναι πάλιν· εἰ δέ κεν αὖ τοι
δώῃ κῦδος ἀρέσθαι ἐρίγδουπος πόσις Ἥρης,
μὴ σύ γ' ἄνευθεν ἐμεῖο λιλαίεσθαι πολεμίζειν
Τρωσὶ φιλοπτολέμοισιν· ἀτιμότερον δέ με θήσεις. 90
μηδ' ἐπαγαλλόμενος πολέμῳ καὶ δηιοτῆτι,
Τρῶας ἐναιρόμενος, προτὶ Ἴλιον ἡγεμονεύειν,
μή τις ἀπ' Οὐλύμποιο θεῶν αἰειγενετάων
ἐμβήῃ· μάλα τούς γε φιλεῖ ἑκάεργος Ἀπόλλων·
ἀλλὰ πάλιν τρωπᾶσθαι ἐπὴν φάος ἐν νήεσσιν 95
θήῃς, τοὺς δέ τ' ἐᾶν πεδίον κάτα δηριάασθαι.
[εἰ γάρ, Ζεῦ τε πάτερ καὶ Ἀθηναίη καὶ Ἄπολλον,
μήτε τις οὖν Τρώων θάνατον φύγοι, ὅσσοι ἔασιν,
μήτε τις Ἀργείων, νῶιν δ' ἐκδῦμεν ὄλεθρον,
ὄφρ' οἶοι Τροίης ἱερὰ κρήδεμνα λύωμεν."] 100
ὣς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,

See on this passage Col. Mure, Hist. Lit. i. p. 310. On receiving such apology, but not otherwise, he will consent to take back the girl and to accept the presents as a reparation for the wrong.

87. *ἐλάσας*, *ἀπελάσας Τρῶας*.—*ἰέναι*, in the imperative sense. This is part of the *μύθου τέλος*, sup. 83. "Nec enim debellare vult Achilles Trojanos, ac ne oppugnari quidem urbem eorum, xvii. 405, sed adigi tantum Achivos ut sibi satisfaciant." Doederlein. See also xviii. 14.

89. *λιλαίεσθαι*, *φιλοτιμεῖσθαι*. Do not be led on by glory won, i. e. by having saved the fleet, to disport yourself in a general onslaught; if you do this, instead of bringing *τιμὴ*, honour reflected on myself by the prowess of my friend, you will bring me discredit by being defeated and by losing my armour; or, as Heyne explains it, because the Greeks will think that, as you have shown such valour, you can do without me.

91. *ἐπαγαλλόμενος*,, revelling in the delight of war. A forcible word, but hardly of the archaic dialect.—*ἐναιρόμενος*, as *ἐνήρατο* in v. 43.

93. *τις θεῶν*, viz. Apollo, inf. 788.

94. *ἐμβήῃ*. Formed by inserting the *η* after the contraction, *ἐμβῇ*, as in *ἡβώω*. The sense of this word here is unusual and remarkable. Schol. Lips. *ἐμποδὼν στῇ, ἐναντίως σοι τῇ βάσει χρήσηται. ἤτοι ἐναντιωθῇ σοι εἰς πάλην.* It is likely that the figure is taken from planting the foot to grapple with an adversary in a wrestling-match.—*φάος*, sc. *σωτηρίας*, as frequently.

97—100. These verses were ejected by the Alexandrine critics, and they seem indefensible, though Heyne and Trollope accept them. Whether *ἐκδῦμεν* is for *ἐκδύοιμεν* or *ἐκδύωμεν*, or *ἐκδῦμεν* should be read for *ἐκδύμεναι* (in which case the dative *νῶιν* will depend on *δότε* implied), was a disputed point. Compare *ζευγνῦμεν*, inf. 145. The sentiment, 'may we alone survive to take Troy,' had reference, as the Schol. Ven. says, to the tradition that Achilles regarded Patroclus in the light of a favourite (which was the statement of Aeschylus, Plato, Symp. p. 180, A).

101—123. The narrative reverts to the events at the end of lib. xv. Ajax at length is compelled to give in through sheer weariness. The Muse is invoked to say how the fleet was first fired in consequence of the head of Ajax's lance being struck off by Hector's sword.

Αἴας δ' οὐκέτ' ἔμιμνε· βιάζετο γὰρ βελέεσσιν.
δάμνα μιν Ζηνός τε νόος καὶ Τρῶες ἀγαυοί
βάλλοντες· δεινὴν δὲ περὶ κροτάφοισι φαεινή
πήληξ βαλλομένη καναχὴν ἔχε, βάλλετο δ' αἰεί 105
κὰπ φάλαρ' εὐποίηθ'. ὃ δ' ἀριστερὸν ὦμον ἔκαμνεν
ἔμπεδον αἰὲν ἔχων σάκος αἰόλον· οὐδὲ δύναντο
ἀμφ' αὐτῷ πελεμίξαι ἐρείδοντες βελέεσσιν.
αἰεὶ δ' ἀργαλέῳ ἔχετ' ἄσθματι, κὰδ δέ οἱ ἱδρώς
πάντοθεν ἐκ μελέων πολὺς ἔρρεεν, οὐδέ πῃ εἶχεν 110
ἀμπνεῦσαι· πάντῃ δὲ κακὸν κακῷ ἐστήρικτο.
ἔσπετε νῦν μοι, μοῦσαι Ὀλύμπια δώματ' ἔχουσαι,
ὅππως δὴ πρῶτον πῦρ ἔμπεσε νηυσὶν Ἀχαιῶν.
Ἕκτωρ Αἴαντος δόρυ μείλινον ἄγχι παραστάς
πλῆξ' ἄορι μεγάλῳ, αἰχμῆς παρὰ καυλὸν ὄπισθεν, 115
ἀντικρὺς δ' ἀπάραξε· τὸ μὲν Τελαμώνιος Αἴας
πῆλ' αὔτως ἐν χειρὶ κόλον δόρυ, τῆλε δ' ἀπ' αὐτοῦ
αἰχμὴ χαλκείη χαμάδις βόμβησε πεσοῦσα.
γνῶ δ' Αἴας κατὰ θυμὸν ἀμύμονα ῥίγησέν τε
ἔργα θεῶν, ὅ ῥα πάγχυ μάχης ἐπὶ μήδε' ἔκειρεν 120
Ζεὺς ὑψιβρεμέτης, Τρώεσσι δὲ βούλετο νίκην·

103. *δάμνα.* See xiv. 199.—*νόος*, xv. 242. For *μιν* we should have expected *γάρ*, had it not just preceded.

105. *βάλλετο.* To avoid the repetition some read *τύπτετο*, of which however Aristarchus disapproved (Schol. Ven.). —*φάλαρα*, the head-gear generally, perhaps (root *φαλ*, as in *φάλος*). The Schol. Ven. says they were *μικρὰ ἀσπιδίσκια*, small plates added for ornament to the helm. Spitzner gives *καὶ φάλαρα*, which was the reading of Aristarchus, according to the same authority.

108. *ἀμφ' αὐτῷ.* Supply *μαχόμενοι*, or *πόνον ἔχοντες.*—*πελεμίξαι*, to thrust from his station (on the *θρῆνυς*, xv. 729). —*ἐρείδοντες*, 'tilting at him,' i.e. throwing all their weight and force into the effort to dislodge him. Cf. Pind. Ol. ix. 32, *ἤρειδόν τέ μιν ἀργυρέῳ τόξῳ πελεμίζων* (vulg. *πολεμίζων*). See also on xvii. 48.

111. *ἐστήρικτο.* Lit. 'every where (or on all sides) toil on toil was fixed for him,' or still more literally, perhaps, 'toil was supported by toil,' as if propped up and not allowed to depart.

112. *ἔσπετε κ.τ.λ.* See on 484. Here, no doubt, the old rhapsodes commenced a distinct episode, introductory to the valorous deeds of Patroclus. Plato refers to this passage, Resp. viii. p. 545, D, *ἢ βούλει, ὥσπερ Ὅμηρος, εὐχώμεθα ταῖς Μούσαις εἰπεῖν ἡμῖν ὅπως δὴ πρῶτον στάσις ἔμπεσε*;

115. *καυλὸν*, the end or neck of the spear where it joins the pointed head.

116. *τὸ μὲν*, the *δόρυ*, or rather the *ἔγχος* implied. 'That indeed Ajax still brandished in his hands, but in vain, for 'twas but a headless lance, since far from it the bronze point had fallen with a ringing sound upon the earth.'

119. *ῥίγησεν*, as Doederlein observes, may govern *ἔργα*, as *ῥιγήσειν πόλεμον*, v. 351. Usually it is taken *in parenthesi*.

120. *ἐπὶ—ἔκειρεν.* See viii. 7; xv. 467; also *ib.* 731.

χάζετο δ' ἐκ βελέων. τοὶ δ' ἔμβαλον ἀκάματον πῦρ
νηὶ θοῇ· τῆς δ' αἶψα κατ' ἀσβέστη κέχυτο φλόξ.
ὣς τὴν μὲν πρυμνὴν πῦρ ἄμφεπεν· αὐτὰρ Ἀχιλλεὺς
μηρὼ πληξάμενος Πατροκλῆα προσέειπεν 125
"ὄρσεο, διογενὲς Πατρόκλεες, ἱπποκέλευθε·
λεύσσω δὴ παρὰ νηυσὶ πυρὸς δηίοιο ἰωήν.
μὴ δὴ νῆας ἕλωσι καὶ οὐκέτι φυκτὰ πέλωνται.
δύσεο τεύχεα θᾶσσον, ἐγὼ δέ κε λαὸν ἀγείρω."
ὣς φάτο, Πάτροκλος δὲ κορύσσετο νώροπι χαλκῷ.
κνημῖδας μὲν πρῶτα περὶ κνήμῃσιν ἔθηκεν 131
καλάς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας·
δεύτερον αὖ θώρηκα περὶ στήθεσσιν ἔδυνεν
ποικίλον ἀστερόεντα ποδώκεος Αἰακίδαο.
ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος ἀργυρόηλον 135
χάλκεον, αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν τε.
κρατὶ δ' ἐπ' ἰφθίμῳ κυνέην εὔτυκτον ἔθηκεν
ἵππουριν· δεινὸν δὲ λόφος καθύπερθεν ἔνευεν.
εἵλετο δ' ἄλκιμα δοῦρε, τά οἱ παλάμηφιν ἀρήρει.
ἔγχος δ' οὐχ ἕλετ' οἶον ἀμύμονος Αἰακίδαο, 140
βριθὺ μέγα στιβαρόν· τὸ μὲν οὐ δύνατ' ἄλλος Ἀχαιῶν

123. τῆς. The genitive depending on the κατὰ expresses the spread of the flames from the deck downwards. Mr. Trollope is clearly wrong in saying "the construction is αἶψα δὲ φλὸξ ἀσβέστη κατακέχυτο διὰ τῆς νηός." Schol. Lips. ὡς ἐπὶ ὑγροῦ καταχυθέντος ἐμφαντικῶς τῷ ῥήματι χρῆται διὰ τὸ τάχος καὶ τὴν ὁρμὴν τῆς τοῦ πυρὸς διαδόσεως.—ἀσβέστη, δυσκατάσβεστος, *id.* See inf. 294. In Soph. Aj. 1276, it is Ajax, not Patroclus, who repels the Trojans at this crisis. Τίς ταῦτ' ἀπεῖρξεν; οὐχ ὁ δρῶν τάδ' ἦν ὅδε; The event of the defeat of Ajax is here made the turning-point of Achilles' resolution to assist. With Sophocles, the resistance of Ajax is effectual.

124—154. Achilles at this moment sees the burning ship. He determines to act, and bids Patroclus go and save the fleet. That hero accordingly dons the armour and takes in hand the immortal steeds of Achilles.

126. ὄρσεο. 'Rise,' i.e. for the moment has come (see ix. 653) when I promised to lend aid.—ἱπποκέλευθε, inf. 584. 839, ἱπποδιῶκτα, one who pursues his way with a war-chariot.—ἰωὴν, the rushing force of the fire. See on x. 139; xi. 308.—μὴ δὴ κ.τ.λ. For the motive alleged see Mure, Hist. Lit. i. p. 285.

129. For the subjunctive with κὲν cf. i. 184, ἐγὼ δέ κ' ἄγω Βρισηΐδα καλλιπαρῇον.

131—133. These lines occurred in iii. 330—333. The passage following is interesting as describing the precise *order* in which the several pieces of armour, offensive and defensive, were taken up by an ὁπλίτης. See also xix. 369.

134. ἀστερόεντα, spangled with stars, or perhaps, glittering like a star.—Αἰακίδαο, viz. the arms of Peleus, which had been given him by the gods on his marriage with Thetis.

137—139. Similar verses occur xi. 41—43.

πάλλειν, ἀλλά μιν οἶος ἐπίστατο πῆλαι Ἀχιλλεύς,
Πηλιάδα μελίην, τὴν πατρὶ φίλῳ πόρε Χείρων
Πηλίου ἐκ κορυφῆς, φόνον ἔμμεναι ἡρώεσσιν.
ἵππους δ' Αὐτομέδοντα θοῶς ζευγνῦμεν ἄνωγεν, 145
τὸν μετ' Ἀχιλλῆα ῥηξήνορα τῖε μάλιστα,
πιστότατος δέ οἱ ἔσκε μάχῃ ἔνι μεῖναι ὁμοκλήν.
τῷ δὲ καὶ Αὐτομέδων ὕπαγε ζυγὸν ὠκέας ἵππους,
Ξάνθον καὶ Βαλίον, τὼ ἅμα πνοιῇσι πετέσθην,
τοὺς ἔτεκε Ζεφύρῳ ἀνέμῳ ἅρπυια Ποδάργη, 150
βοσκομένη λειμῶνι παρὰ ῥόον Ὠκεανοῖο.
ἐν δὲ παρηορίῃσιν ἀμύμονα Πήδασον ἵει,
τόν ῥά ποτ' Ἠετίωνος ἑλὼν πόλιν ἤγαγ' Ἀχιλλεύς,
ὃς καὶ θνητὸς ἐὼν ἕπεθ' ἵπποις ἀθανάτοισιν.
Μυρμιδόνας δ' ἄρ' ἐποιχόμενος θώρηξεν Ἀχιλλεύς,

142, 143. There is a play on πῆλαι and Πηλιάδα, as in νῆας νηῆσαι, ix. 137 and 358. See Mure, Hist. Lit. ii. p. 50. There is a further play on the name Πηλεὺς implied in πατρὶ φίλῳ. Ἀχιλλεὺς οἶος ἔπηλε Πηλιάδα μελίην, ἣν Πηλεῖ πόρε Χείρων ἐκ Πηλίου. In fact, the intention of the poet is to derive Πηλεὺς from πῆλαι, as Πρωτεσίλαος from πρῶτος ἅλλεσθαι. Pindar, Nem. iii. 33, γέγαθε Πηλεὺς ἄναξ ὑπέραλλον αἰχμὰν τεμών, which seems to indicate a somewhat different story. These verses occur again xix. 388—391.

145. ζευγνῦμεν, for ζευγνυέμεναι. See sup. 99. Such a form appears defensible only if shortened from ζευγνύειν, like δεικνύειν, a later form than δεικνύναι. Spitzner edits ζευγνύμεν'. Compare ῥηγνῦσι ῥέοντες, xvii. 751. A similar contraction is δαινῦτο, xxiv. 665. Schol. Lips. ζῶντος Πατρόκλου οὐκ ἦν Αὐτομέδων ἡνίοχος Ἀχιλλέως, προπαρασκευάζει δὲ νῦν, ἵνα καὶ Ἀχιλεὺς αὐτῷ χρήσηται ἡνιόχῳ. Schol. Ven. Πάτροκλος μὲν Ἀχιλλέως ἡνίοχος. Πατρόκλου δὲ Αὐτομέδων. See xix. 397.

148. τῷ δὲ καὶ, 'for him accordingly did Automedon put to the yoke the swift steeds.' "Jussus subducere *etiam* subduxit," Doederlein.

150. Ζεφύρῳ. The notion was, that the offspring so conceived would be as swift as the parent wind. It was a prevailing idea, that pregnancy by *wind* or *spirit*, apart from contact with the male, was not impossible. Thus Epaphus was conceived from Io by the mere inspiration or breath of Zeus, ἐπίπνοια, Aesch. Suppl. 18. An egg produced without the male bird was ᾠὸν ἀνεμιαῖον or ὑπηνέμιον, Ar. Aves, 695. Aristotle, the Schol. Lips. says, taught that mares μόναι ὅτε μὲν πρὸς νότον ὅτε δὲ πρὸς βορρᾶν ὡς ἐξ ἀνέμου κύουσιν (l. κυοῦσιν, and for μόναι, perhaps, τετραμμέναι). This seems the source of Virgil's doctrine, Georg. iii. 274, "saepe sine ullis Conjugiis vento gravidae, mirabile dictu, diffugiunt, non, Eure, tuos, neque solis ad ortus, In Borean Caurumque, aut unde nigerrimus auster Nascitur." The influence of the *west* wind in bringing forward the leaves and flowers of spring was extended to the impregnation of animals. See xx. 223; Gladstone "Studies," vol. ii. p. 300.—ἅρπυια, a name embodying the idea of speed.

152. παρηορίῃσιν, the side-traces; see viii. 87.—πόλιν, viz. Thebes; see ii. 691.

154. ὃς καὶ κ.τ.λ. The horse Pedasus (πηδᾶν) was so swift of foot, that he could keep up with the immortal steeds, Xanthus and Balius. So ἀκολουθεῖν τινὶ τρέχων, Ar. Ach. 215.—ἀμύμονα, faultless in form, handsome.

155—167. While Patroclus looks after the car, Achilles himself arms his Myrmidons. Their savage delight at re-entering the conflict is compared to

πάντας ἀνὰ κλισίας σὺν τεύχεσιν. οἱ δὲ λύκοι ὣς 156
ὠμοφάγοι, τοῖσίν τε περὶ φρεσὶν ἄσπετος ἀλκή,
οἵ τ' ἔλαφον κεραὸν μέγαν οὔρεσι δηώσαντες
δάπτουσιν· πᾶσιν δὲ παρήιον αἵματι φοινόν·
καί τ' ἀγεληδὸν ἴασιν ἀπὸ κρήνης μελανύδρου 160
λάψοντες γλώσσῃσι ἀραιῇσιν μέλαν ὕδωρ
ἄκρον, ἐρευγόμενοι φόνον αἵματος· ἐν δέ τε θυμός
στήθεσιν ἄτρομός ἐστι, περιστένεται δέ τε γαστήρ·
τοῖοι Μυρμιδόνων ἡγήτορες ἠδὲ μέδοντες
ἀμφ' ἀγαθὸν θεράποντα ποδώκεος Αἰακίδαο 165
ῥώοντ'. ἐν δ' ἄρα τοῖσιν ἀρήιος ἵστατ' Ἀχιλλεύς,
ὀτρύνων ἵππους τε καὶ ἀνέρας ἀσπιδιώτας.
πεντήκοντ' ἦσαν νῆες θοαὶ ᾗσιν Ἀχιλλεὺς

the eagerness of famished wolves, and is very finely described.

155. *ἐποιχόμενος*, visiting, going to and fro among them, as in v. 508.—*σὺν τεύχεσιν*, together with their shields; which, perhaps, had been piled or laid aside, and were now restored to them by their chief. Cf. xi. 49, *σὺν τεύχεσι θωρηχθέντες*.

156. *λύκοι ὥς*. Like all the similes from animal life in the Homeric poems, this shows observation and knowledge of nature. To describe such an action, the author must surely have seen it. The wolves have pulled down (*ἐδήωσαν*) a 'huge antlered stag,' or ibex, and after devouring it with gory fangs, they rush off in a troop to a spring, and there lap with the tips of their slender tongues the water till it reddens; or perhaps dropping blood on the ground as they go. Hesych. *δηώσαντες· πραιδεύσαντες, πορθήσαντες, καταπολεμήσαντες.* The sense is, 'having caught and killed by tearing it.'

159. *παρήιον*. See iv. 142.—*φοινὸν*, for *φόνιον*, by a common hyperthesis of the *ι*, or, in other words, by the *y* sound in the termination.

160. *ἀπὸ* may be construed with *λάψοντες*, but perhaps it is better to follow the Schol. Lips. *λάψοντες ἀπὸ τῆς κρήνης τὸ ἄκρον ὕδωρ· οὐ γὰρ καθιᾶσι τὴν γλῶσσαν εἰς τὸ ὕδωρ ὡς οἱ βόες.* Mr. Newman, 'With slender-lolling tongues to lap the dusky-tinted water From off the surface.'

163. *περιστένεται*, 'is distended,' Trollope. So also Spitzner, "poeta lupos nimia cibi potusque copia obrutos dicit," and Schol. Ven. *ἀντὶ τοῦ περιτείνεται, διὰ τὸ ἐμπλησθῆναι τοῦ αἵματος.* But he also gives *στενοχωρεῖται*, comparing xxi. 220, *στεινόμενος νεκύεσσιν*. So also Od. ix. 219, *στείνοντο δὲ σηκοί*. The idea of *στείνεσθαι* is, 'to be narrowed,' 'incommoded for room.' (Compare the Americanism 'crowded' for surfeited with food.) The true sense perhaps is, that though 'the belly is pinched in,' i. e. narrowed and as it were contracted at the flank, still there is room enough left to hold a mighty heart. Virgil says precisely the same about the bees, Georg. iv. 83, 'Ingentes animos angusto in pectore versant.' And this well explains the Aeschylean *κοιλογάστορες λύκοι*, Theb. 1035.

164. *τοῖοι*. He here applies to the generals and leaders of the Myrmidons a comparison which above (156) he had applied to the whole body.

166. *ῥώοντο*, 'stepped briskly along.' So *κνῆμαι ῥώοντο ἀραιαί*, xviii. 411. *αὐτοὶ δὲ πρυλέες—ῥώοντο.*

167. *ἵππους*, here for *ἱππῆας*.

168—209. An account of the Myrmidons, their number, their division into five regiments, and the history and parentage of each of the five chiefs. Achilles sends his men to the war, reminding them of their oft-expressed impatience while he remained inactive.

ἐς Τροίην ἡγεῖτο διίφιλος· ἐν δὲ ἑκάστῃ
πεντήκοντ' ἔσαν ἄνδρες ἐπὶ κληῗσιν ἑταῖροι. 170
πέντε δ' ἄρ' ἡγεμόνας ποιήσατο, τοῖς ἐπεποίθει,
σημαίνειν· αὐτὸς δὲ μέγα κρατέων ἤνασσεν.
τῆς μὲν ἰῆς στιχὸς ἦρχε Μενέσθιος αἰολοθώρηξ,
υἱὸς Σπερχειοῖο διιπετέος ποταμοῖο,
ὃν τέκε Πηλῆος θυγάτηρ καλὴ Πολυδώρη 175
Σπερχειῷ ἀκάμαντι, γυνὴ θεῷ εὐνηθεῖσα,
αὐτὰρ ἐπίκλησιν Βώρῳ Περιήρεος υἱῷ,
ὅς ῥ' ἀναφανδὸν ὄπυιε, πορὼν ἀπερείσι' ἔεδνα.
τῆς δ' ἑτέρης Εὔδωρος ἀρήιος ἡγεμόνευεν,
παρθένιος, τὸν ἔτικτε χορῷ καλὴ Πολυμήλη, 180
Φύλαντος θυγάτηρ· τῆς δὲ κρατὺς ἀργεϊφόντης
ἠράσατ', ὀφθαλμοῖσι ἰδὼν μετὰ μελπομένῃσιν
ἐν χορῷ Ἀρτέμιδος χρυσηλακάτου κελαδεινῆς.
αὐτίκα δ' εἰς ὑπερῷ' ἀναβὰς παρελέξατο λάθρῃ

170. πεντήκοντα. There were the same number of marines, ἐπιβάται, αὐτερέται, in the ships of Philoctetes, ii. 718. One can hardly doubt that this passage is founded on earlier epics describing the outfit of the expedition. See Gladstone, "Studies," vol. iii. p. 90. Those critics who thought the whole number of Myrmidons (2500) small, regarded the 'fifty on the benches' only as rowers, and supposed that the number of fighting men was not expressly stated. (So Aristarchus, according to Schol. Lips.) In this case ἑταῖροι would mean generally, 'who accompanied him to the war.'—ποιήσατο, 'he had appointed five men in whom he had trust to be their commanders' (like the Roman *decuriones* of cavalry).—σημαίνειν, 'to give orders,' cf. xiv. 85; xxi. 445.—μέγα κρατέων, with supreme or superior, i. e. kingly authority. Cf. i. 78; x. 32.

173. ἰῆς, μιᾶς, i. e. τῆς πρώτης. The word properly takes the *F*, or at least, the aspirate. See on iv. 437.

174. διιπετέος, descended from Zeus, i. e. from rain, or perhaps, from hidden or unknown sources. An epithet of the Nile, Od. iv. 477. Mr. Robert Brown ('Eridanus,' § xxi.) has shown that the ancient notion of the sky regarded it as a counterpart of the earth, the 'terrestrial geography being reduplicated celestially' (p. 44). The passage in Plaut. Trinum. 940 has evident reference to this: "Ad caput amnis qui de caelo exoritur sub solio Jovis. Ch. Sub solio Jovis? Sy. Ita dico. Ch. E caelo? Sy. Atque e medio quidem. Ch. An etiam in caelum escendisti? Sy. Imo horiola advecti sumus Usque aqua adversa per amnem.' Compare Apocal. xxii. 1, inf. xvii. 263, and see on xxi. 2.

175. Πηλῆος. This chief (Menesthius) therefore was nephew to Achilles. Some of the ancient critics maintained that this Peleus was distinct from the father of Achilles,—an improbable fiction.

177. ἐπίκλησιν. In name she bare him to Borus, who was the putative father, and had wedded her openly. See a similar story in Pindar, Ol. ix. 60.

180. παρθένιος, σκότιος, vi. 24, the offspring of a first amour. Construe χορῷ καλὴ, 'graceful in the dance,'—a simple but very poetical description, with which Doederlein compares βοὴν ἀγαθός.

182. μέλπεσθαι is 'to dance and sing.' See vii. 241.

184. ὑπερῷον is the upper chamber or bower where the maiden dwelt. Curtius (Gr. Et. 206) thinks it may be connected, like ἄστυ, with the root *vas*, 'to

Ἑρμείας ἀκακήτα, πόρεν δέ οἱ ἀγλαὸν υἱόν 185
Εὔδωρον, περὶ μὲν θείειν ταχὺν ἠδὲ μαχητήν.
αὐτὰρ ἐπεὶ δὴ τόν γε μογοστόκος εἰλείθυια
ἐξάγαγεν πρὸ φόωσδε καὶ ἠελίου ἴδεν αὐγάς,
τὴν μὲν Ἐχεκλῆος κρατερὸν μένος Ἀκτορίδαο
ἠγάγετο πρὸς δώματ', ἐπεὶ πόρε μυρί' ἔεδνα, 190
τὸν δ' ὁ γέρων Φύλας ἠὺ τρέφεν ἠδ' ἀτίταλλεν,
ἀμφαγαπαζόμενος ὡς εἴ τ' ἑὸν υἱὸν ἐόντα.
τῆς δὲ τρίτης Πείσανδρος ἀρήιος ἡγεμόνευεν
Μαιμαλίδης, ὃς πᾶσι μετέπρεπε Μυρμιδόνεσσιν
ἔγχει μάρνασθαι μετὰ Πηλεΐωνος ἑταῖρον. 195
τῆς δὲ τετάρτης ἦρχε γέρων ἱππηλάτα Φοῖνιξ,
πέμπτης δ' Ἀλκιμέδων Λαέρκεος υἱὸς ἀμύμων.
αὐτὰρ ἐπεὶ δὴ πάντας ἅμ' ἡγεμόνεσσιν Ἀχιλλεὺς
στῆσεν ἐὺ κρίνας, κρατερὸν δ' ἐπὶ μῦθον ἔτελλεν.
"Μυρμιδόνες, μή τίς μοι ἀπειλάων λελαθέσθω 200
ἃς ἐπὶ νηυσὶ θοῇσιν ἀπειλεῖτε Τρώεσσιν
πάνθ' ὑπὸ μηνιθμόν, καί μ' ᾐτιάασθε ἕκαστος.
'σχέτλιε Πηλέος υἱέ, χόλῳ ἄρα σ' ἔτρεφε μήτηρ,

dwell,'—surely an improbable suggestion.—ἀκακῆτα, a really archaic word, of which the meaning is not very clear; perhaps 'beneficent,' or 'non-harmer' (a euphemistic title, like our 'Robin Goodfellow'). Compare ἐριούνιος. Schol. Ven. διὰ τὸ κακοῦ μηδενὸς παραίτιος γίνεσθαι. Doederlein refers it to ἀκεῖσθαι, so as to mean 'healer;' Heyne and others to a mountain in Arcadia. But Aeschylus has ἄκακος, Pers. 671.—πόρεν οἱ. Schol. Vict. Ἑρμῆς αὐτῇ ἀγαθὸν δῶρον ἔδωκε τὸν υἱόν· διὸ καὶ Εὔδωρος. There is an allusion to the attribute of Hermes as the god of luck.

187. μογοστόκος. See on xi. 270.—πρὸ, adverbially, and precisely as we say 'had brought *forth* to the light.' Cf. xix. 118.

189. τὴν μέν. This then was a case precisely like the last. In both cases the offspring was by a god, but was recognized as human by a subsequent open marriage with a mortal.—Φύλας, the father of Polymela, sup. 181.—ὁ γέρων, the article as in i. 33.—With the next verse compare Od. xiv. 381, ἤλυθ' ἐμὸν πρὸς σταθμὸν, ἐγὼ δέ μιν ἀμφαγάπαζον.

195. ἑταῖρον, viz. Πάτροκλον.

199. κρατερὸν κ.τ.λ. See i. 25. The δὲ marks the apodosis.—ἀπειλάων, the loud boasts of what you would do, τῶν καυχησέων, Schol. The short speech of Achilles is in every way admirable. He reminds them of their former eagerness, when he himself was disposed to restrain it; nay, of their threats to return home if their chief continued his resentment. Now let them give full course to their long pent-up anger, and fight with bravery against the same Trojans whom they formerly assailed with mere words.

202. ὑπὸ, during the whole time of my anger; so in Thucydides ὑπὸ τοὺς αὐτοὺς χρόνους &c.—χόλῳ, the dative of the mode, as γάλακτι or τροφῇ. 'Surely your mother suckled you with bile.' Schol. Ven. ὑπερβολικῶς, οὐ γάλακτι, ἀλλὰ χολῇ. A strange phrase, to which it is difficult to suggest a parallel.

νηλεές, ὃς παρὰ νηυσὶν ἔχεις ἀέκοντας ἑταίρους.
οἴκαδέ περ σὺν νηυσὶ νεώμεθα ποντοπόροισιν 205
αὖτις, ἐπεί ῥά τοι ὧδε κακὸς χόλος ἔμπεσε θυμῷ.'
ταῦτά μ' ἀγειρόμενοι θάμ' ἐβάζετε· νῦν δὲ πέφανται
φυλόπιδος μέγα ἔργον, ἕης τὸ πρίν γ' ἐράασθε·
ἔνθα τις ἄλκιμον ἦτορ ἔχων Τρώεσσι μαχέσθω."
ὣς εἰπὼν ὤτρυνε μένος θυμόν τε ἑκάστου. 210
μᾶλλον δὲ στίχες ἄρθεν, ἐπεὶ βασιλῆος ἄκουσαν.
ὡς δ' ὅτε τοῖχον ἀνὴρ ἀράρῃ πυκινοῖσι λίθοισιν
δώματος ὑψηλοῖο, βίας ἀνέμων ἀλεείνων,
ὣς ἄραρον κόρυθές τε καὶ ἀσπίδες ὀμφαλόεσσαι.
ἀσπὶς ἄρ' ἀσπίδ' ἔρειδε, κόρυς κόρυν, ἀνέρα δ' ἀνήρ·
ψαῦον δ' ἱππόκομοι κόρυθες λαμπροῖσι φάλοισιν 216
νευόντων, ὡς πυκνοὶ ἐφέστασαν ἀλλήλοισιν.
πάντων δὲ προπάροιθε δύ' ἀνέρε θωρήσσοντο,
Πάτροκλός τε καὶ Αὐτομέδων, ἕνα θυμὸν ἔχοντες,
πρόσθεν Μυρμιδόνων πολεμιζέμεν. αὐτὰρ Ἀχιλλεὺς
βῆ ῥ' ἴμεν ἐς κλισίην, χηλοῦ δ' ἀπὸ πῶμ' ἀνέῳγεν 221
καλῆς δαιδαλέης, τήν οἱ Θέτις ἀργυρόπεζα
θῆκ' ἐπὶ νηὸς ἄγεσθαι, ἐῢ πλήσασα χιτώνων
χλαινάων τ' ἀνεμοσκεπέων οὔλων τε ταπήτων.

207. *ἀγειρόμενοι*, scil. *ἐπὶ νηυσὶν* sup. 201.—*ἐβάζετε*, 'you used reproachfully to say of me;' cf. *λέγειν τινά τι*, and ix. 58—*ἕης*, a resolved form of the relative, like *ὅου* (*ὅο*) in ii. 325.—*ἐράασθε*, cf. Theocr. ii. 149, *ὡς ἄρα Δέλφις ἐρᾶται.*

210—248. The dense ranks of the Myrmidons are compared to the closely-fitted stones of a palace-wall. Conspicuous among them all are Patroclus and Automedon. Achilles makes a libation to Zeus from a precious goblet, with a prayer that his friend may succeed in his mission and return safe.

211. *ἄρθεν*, which Doederlein refers to *εἴρειν*, is a passive aorist from the root *ἀρ*, 'to fit,' of which *ἀραρεῖν*, both transitive and intransitive, are the reduplicated active aorists. Hesych. *ἄρθεν· συνηρμόσθησαν.* For the transitive *ἀράρῃ* cf. Od. v. 252, *ἴκρια δὲ στήσας ἀραρὼν θαμέσι σταμίνεσσιν.* By *πυκνοὶ λίθοι*, 'closely-set stones,' either squared stones, *ἐν τομῇ ἐγγώνιοι*, or the Cyclopean work of large and small irregularly laid, may be meant. Dr. Hayman thinks the latter, Append. to Odyssey, i. p. cxxii. The context shows that the smaller and less compactly built houses were liable to be blown down.

214. *κόρυθες.* Supply *κορύθεσσι*, as suggested by Doederlein.

215—217. For these lines see xiii. 131.

220. *πρόσθεν*, in front of them, *ἐν προμάχοις*, i. e. in the post of danger.

221. *χηλοῦ*, a chest. Cf. xxiv. 228, *ἦ, καὶ φωριαμῶν ἐπιθήματα κάλ' ἀνέῳγεν.*—*ἀπὸ*, viz. *ἀφελοῦσα πῶμα ἀνέῳγε χηλόν.*—*ἄγεσθαι*, the middle, perhaps, 'for him to take.' There was an ancient variant *ἰόντι.*

224. *οὖλος* is identical in sound and meaning with *woollen* (root *Fειλ*, *εἴλειν*). See Lexil. in v.

ἔνθα δέ οἱ δέπας ἔσκε τετυγμένον, οὐδέ τις ἄλλος 225
οὔτ' ἀνδρῶν πίνεσκεν ἀπ' αὐτοῦ αἴθοπα οἶνον,
οὔ τέ τεῳ σπένδεσκε θεῶν ὅτι μὴ Διὶ πατρί.
τό ῥα τότ' ἐκ χηλοῖο λαβὼν ἐκάθηρε θεείῳ
πρῶτον, ἔπειτα δ' ἔνιψ' ὕδατος καλῇσι ῥοῇσιν,
νίψατο δ' αὐτὸς χεῖρας, ἀφύσσατο δ' αἴθοπα οἶνον. 230
εὔχετ' ἔπειτα στὰς μέσῳ ἕρκεϊ, λεῖβε δὲ οἶνον
οὐρανὸν εἰσανιδών· Δία δ' οὐ λάθε τερπικέραυνον.
"Ζεῦ ἄνα Δωδωναῖε Πελασγικέ, τηλόθι ναίων,
Δωδώνης μεδέων δυσχειμέρου· ἀμφὶ δὲ Σελλοί
σοὶ ναίουσ' ὑποφῆται ἀνιπτόποδες χαμαιεῦναι. 235

227. *τέῳ, τινί.* See on xv. 491, 664. The Schol. Vict. remarks that the practice is rather that of a Pythagorean than a soldier. On the theory of late compilation this may be true. But the pouring a libation was always regarded by the Greeks as a peculiarly solemn act; see Hes. Opp. 724. Sup. vi. 266. Eur. Ion 1190. Thuc. vi. 32.

228. *θεείῳ*, 'with sulphur.' "Caeremoniae causa, ante libationem," Doederlein. The original theory of libations, like that of blood-offerings, and indeed, of sacrifices generally, was to appease the ravening spirits below with food and drink. There was a mystical reason for using sulphur in purifications, viz., from its volcanic origin its connection with Hades and the Earth-powers was inferred. Even the Romans used it, e. g. Tibullus, 'tactaque fumanti sulphure balet ovis.' Propert. v. 8. 86, 'terque meum tetigit sulphuris igne caput.' Od. xxii. 481. *οἶσε θέειον, γρηῦ, κακῶν ἄκος.* Theocr. xxiv. 95, *καθαρῷ δὲ πυρώσατε δῶμα θεείῳ.*

230. *ἀφύσσατο*, lit. 'drew for himself from the bowl,' viz. wine for filling the cup. In a royal *μέγαρον*, as in a chieftain's tent, a wassail-bowl always stood ready filled for the purposes of hospitality and good cheer.

231. *μέσῳ ἕρκεϊ.* Schol. Lips. *ἐπεὶ ἐν μέσῳ τοῦ οἴκου Ἑρκείου Διὸς βωμὸς ἵδρυται.* In front of the tent we must suppose an enclosure, like the *αὐλὴ* of a palace; but there is no mention or hint of an altar.

232. *οὐ λάθε*, i. e. *Ζεὺς ἤκουσεν αὐτοῦ.*

234. *Σελλοί.* This word appears to be the same as *Ἕλλοι* or *Ἕλληνες*, but to be the Pelasgic form of it; compare *ποταμὸς Σελλήεις*, ii. 659, and see Donaldson on the Fragments of Pindar, p. 340, and *New Cratylus*, § 92. Mr. Gladstone says ("Juventus," p. 222), "These Helloi appear to represent the Hellenic race in its pre-Hellenic form." This passage is a remarkable one; the language, it may be observed, is precisely such as an Asiatic poet would use, who personally knew nothing of Dodona, but was describing a traditional custom of the place. Achilles, as bred in Phthiotis, may well be supposed to have heard the fame of these wise men of the oak-woods, whom we may call 'Druids' if we please. They were an ascetic eastern race of priestly caste (the women being swarthy, *πελιαὶ*, whence the story of the *πελειάδες*, or talking doves of Dodona, in Herod. ii. 57), who submitted to voluntary hardships as the interpreters of their supreme god. The eastern custom of constantly washing the hands and the feet will account for the epithet *ἀνιπτόποδες*, as denoting a special exception to a practice. The passage in Sophocles is well known, Trach. 1166, *τῶν ὀρειῶν καὶ χαμαικοιτῶν Σελλῶν ἄλσος.* The same people are alluded to by Euripides in a fragment of the Erechtheus, 355 Dind., *ἐν ἀστρώτῳ πέδῳ εὕδουσι, πηγαῖς δ' οὐχ ὑγραίνουσιν πόδας.* In Callim. Hymn. ad Del. 286, they are called *γηλεχέες*, 'having their bed on the ground.' See on this subject Gladstone, "Studies," i. p. 222. Curtius, Hist. Gr. i. p. 104.

ἠμὲν δή ποτ' ἐμὸν ἔπος ἔκλυες εὐξαμένοιο,
τίμησας μὲν ἐμέ, μέγα δ' ἴψαο λαὸν Ἀχαιῶν·
ἠδ' ἔτι καὶ νῦν μοι τόδ' ἐπικρήηνον ἐέλδωρ.
αὐτὸς μὲν γὰρ ἐγὼ μενέω νηῶν ἐν ἀγῶνι,
ἀλλ' ἕταρον πέμπω πολέσιν μετὰ Μυρμιδόνεσσιν 240
μάρνασθαι· τῷ κῦδος ἅμα πρόες, εὐρύοπα Ζεῦ,
θάρσυνον δέ οἱ ἦτορ ἐνὶ φρεσίν, ὄφρα καὶ Ἕκτωρ
εἴσεται ἤ ῥα καὶ οἶος ἐπίστηται πολεμίζειν
ἡμέτερος θεράπων, ἦ οἱ τότε χεῖρες ἄαπτοι
μαίνονθ' ὁππότ' ἐγώ περ ἴω μετὰ μῶλον Ἄρηος. 245
αὐτὰρ ἐπεί κ' ἀπὸ ναῦφι μάχην ἐνοπήν τε δίηται,
ἀσκηθής μοι ἔπειτα θοὰς ἐπὶ νῆας ἵκοιτο
τεύχεσί τε ξὺν πᾶσι καὶ ἀγχεμάχοις ἑτάροισιν."
ὣς ἔφατ' εὐχόμενος, τοῦ δὲ κλύε μητιέτα Ζεύς.
τῷ δ' ἕτερον μὲν ἔδωκε πατήρ, ἕτερον δ' ἀνένευσεν· 250
νηῶν μέν οἱ ἀπώσασθαι πόλεμόν τε μάχην τε
δῶκε, σόον δ' ἀνένευσε μάχης ἐξαπονέεσθαι.
ἦ τοι ὁ μὲν σπείσας τε καὶ εὐξάμενος Διὶ πατρί
ἂψ κλισίην εἰσῆλθε, δέπας δ' ἀπέθηκ' ἐνὶ χηλῷ,
στῆ δὲ πάροιθ' ἐλθὼν κλισίης, ἔτι δ' ἤθελε θυμῷ 255

236—238. These lines are repeated from i. 452 seqq.

239. μενέω, *mansurus sum*, 'intend to remain.' For futures in -έω see on iii. 411.

243. ἤ ῥα, εἴτε. 'Whether my squire knows how to fight even single-handed (i.e. without me), or *then* (only) his (Patroclus') hands wage furious fight, when it chances that *I* go to the turmoil of the war-god.' Heyne, rendering it *an mecum congredi ausurus sit, quando ego ipse in pugnam processero*, appears to refer οἱ to Hector.—ἐπίστηται, a remarkable use of the subjunctive of ἐπίσταμαι, which Doederlein, perhaps rightly, understands as a future. Hesychius explains it by γιγνώσκηται, as if it were passive; while the Schol. Ven. says it is for ἐπίσταται by changing α into η, which is clearly wrong. Even Aeschylus has a similar syntax, Cho. 890, εἰδῶμεν ἢ νικῶμεν ἢ νικώμεθα, but here it is uncertain whether the indicative or the subjunctive was intended.

246. ναῦφι, νεῶν. See ii. 794.—δίηται, ἀποδιώξῃ, lit. 'the fight at the ships from the ships.'

248. τεύχεα πάντα must here mean the πανοπλία of Achilles lent to Patroclus. Schol. Lips. ἴσον νομίζει θάνατον καὶ ἀποβολὴν ὅπλων.

250. ἕτερον. This passage is thus rendered by Virgil, Aen. xi. 794, 'Audiit, et voti Phoebus succedere partem Mente dedit, volucres partem dispersit in auras.'

253—274. Achilles stands at the entrance of his tent, wistfully viewing the departure of the Myrmidons. They are compared to wasps when their nest is disturbed by boys. Patroclus exhorts them to do honour to their absent general, and avenge the insult he has received. With characteristic unselfishness he merges himself in his friend, for whose glory he is alone solicitous.

255. ἔτι, 'even yet,' though he had long retired from it, he felt a desire to witness the conflict, and see how his men would acquit themselves.

ἐσιδέειν Τρώων καὶ Ἀχαιῶν φύλοπιν αἰνήν·
οἳ δ' ἅμα Πατρόκλῳ μεγαλήτορι θωρηχθέντες
ἔστιχον, ὄφρ' ἐν Τρωσὶ μέγα φρονέοντες ὄρουσαν.
αὐτίκα δὲ σφήκεσσι ἐοικότες ἐξεχέοντο
εἰνοδίοις, οὓς παῖδες ἐριδμαίνωσι ἔθοντες, 260
[αἰεὶ κερτομέοντες ὁδῷ ἔπι οἰκί' ἔχοντας,]
νηπίαχοι· ξυνὸν δὲ κακὸν πολέεσσι τιθεῖσιν.
τοὺς δ' εἴ περ παρά τίς τε κιὼν ἄνθρωπος ὁδίτης
κινήσῃ ἀέκων, οἳ δ' ἄλκιμον ἦτορ ἔχοντες
πρόσσω πᾶς πέτεται καὶ ἀμύνει οἷσι τέκεσσιν. 265
τῶν τότε Μυρμιδόνες κραδίην καὶ θυμὸν ἔχοντες
ἐκ νηῶν ἐχέοντο· βοὴ δ' ἄσβεστος ὀρώρει.
Πάτροκλος δ' ἑτάροισιν ἐκέκλετο μακρὸν ἀύσας
"Μυρμιδόνες, ἕταροι Πηληιάδεω Ἀχιλῆος,
ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς, 270
ὡς ἂν Πηλεΐδην τιμήσομεν, ὃς μέγ' ἄριστος
Ἀργείων παρὰ νηυσὶ καὶ ἀγχέμαχοι θεράποντες,
γνῷ δὲ καὶ Ἀτρεΐδης εὐρὺ κρείων Ἀγαμέμνων
ἣν ἄτην, ὅτ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισεν."

258. ἔστιχον, walked in ranks till they rushed upon the Trojans, confident in their prowess.—αὐτίκα, *statim*, at the commencement of their march they poured out of the ships (inf. 267) like wasps from a hive.—ἔθοντες, *more suo*, being used to the practice of teasing and mischievous sport. Cf. ix. 540, ὃς κακὰ πόλλ' ἔρρεζε ἔθων Οἰνῆος ἀλωήν.—ἐριδμαίνωσι, Schol. Lips. εἰς ἔριν ἐμβάλλωσιν· οἱ δὲ, ἐρεθίζωσιν. Hesychius recognizes the latter meaning, which is the better. In Theocr. xii. 31, κοῦροι ἐριδμαίνοντι φιλήματος ἄκρα φέρεσθαι, it means φιλοτιμοῦνται. Cf. Ar. Vesp. 1104, πρῶτα μὲν γὰρ οὐδὲν ἡμῶν ζῷον ἠρεθισμένον μᾶλλον ὀξύθυμόν ἐστιν οὐδὲ δυσκολώτερον. But the use of the subjunctive is somewhat abnormal, since οὓς ἂν here is not logically right.

262. τιθεῖσιν, sc. οἱ παῖδες. They cause common mischief to many (wasps); what is sport to them is death to others. The later Ionic form of the plural (Attic τιθέασιν) is remarkable. It is not elsewhere found in the Iliad, but occurs in Hes. Theog. 597. Aesch. Ag. 465. Compare πιμπλᾶσι, xxi. 23. Herod. has ἀνιεῖσι, ii. 36.

263. εἴ περ τε. The sense is, 'Nay, so apt are they to use their stings, that even if a passer-by accidentally stirs them, they will fly out against him.'—ἄλκιμον, because, as the Schol. remarks, you cannot drive a wasp away; it invariably returns to the attack. Hence the propriety of πρόσσω πέτεται, it always goes forward and never backward.—πᾶς, for πάντες. The Schol. Ven. compares xx. 166, ἀγρόμενοι πᾶς δῆμος, a passage not precisely parallel.

266. τῶν, i. e. σφηκῶν.

272. καὶ, i. e. σὺν, 'Achilles when accompanied by his retainers waging close fight.' The Schol. Vict. supplies μέγ' ἄριστοι, which amounts to the same. The same verse occurs in xvii. 165; and the next distich is repeated from i. 411, 412. Virtually, it is stated that as Achilles is the bravest of men, so are the Myrmidons the bravest of attendants.

ὣς εἰπὼν ὤτρυνε μένος θυμόν τε ἑκάστου, 275
ἐν δ' ἔπεσον Τρώεσσιν ἀολλέες· ἀμφὶ δὲ νῆες
σμερδαλέον κονάβησαν ἀυσάντων ὑπ' Ἀχαιῶν.
Τρῶες δ' ὡς εἴδοντο Μενοιτίου ἄλκιμον υἱόν,
αὐτὸν καὶ θεράποντα, σὺν ἔντεσι μαρμαίροντας,
πᾶσιν ὀρίνθη θυμός, ἐκίνηθεν δὲ φάλαγγες, 280
ἐλπόμενοι παρὰ ναῦφι ποδώκεα Πηλεΐωνα
μηνιθμὸν μὲν ἀπορρῖψαι φιλότητα δ' ἑλέσθαι.
πάπτηνεν δὲ ἕκαστος ὅπῃ φύγοι αἰπὺν ὄλεθρον.
Πάτροκλος δὲ πρῶτος ἀκόντισε δουρὶ φαεινῷ
ἀντικρὺς κατὰ μέσσον, ὅθι πλεῖστοι κλονέοντο, 285
νηὶ πάρα πρυμνῇ μεγαθύμου Πρωτεσιλάου,
καὶ βάλε Πυραίχμην, ὃς Παίονας ἱπποκορυστὰς
ἤγαγεν ἐξ Ἀμυδῶνος ἀπ' Ἀξιοῦ εὐρὺ ῥέοντος.
τὸν βάλε δεξιὸν ὦμον· ὁ δ' ὕπτιος ἐν κονίῃσιν
κάππεσεν οἰμώξας, ἕταροι δέ μιν ἀμφιφόβηθεν 290
Παίονες· ἐν γὰρ Πάτροκλος φόβον ἧκεν ἅπασιν
ἡγεμόνα κτείνας, ὃς ἀριστεύεσκε μάχεσθαι.
ἐκ νηῶν δ' ἔλασεν, κατὰ δὲ σβέσεν αἰθόμενον πῦρ.
ἡμιδαὴς δ' ἄρα νηῦς λίπετ' αὐτόθι· τοὶ δὲ φόβηθεν
Τρῶες θεσπεσίῳ ὁμάδῳ, Δαναοὶ δ' ἐπέχυντο 295
[νῆας ἀνὰ γλαφυράς· ὅμαδος δ' ἀλίαστος ἐτύχθη.]
ὡς δ' ὅτ' ἀφ' ὑψηλῆς κορυφῆς ὄρεος μεγάλοιο

275—283. The attack is at once commenced. The very sight of Patroclus scares the Trojans, who at first suppose that Achilles has returned to the war.

276. ἀμφὶ δὲ κ.τ.λ. This sentence occurs ii. 334. "Achaei incursum Myrmidonum clamore consalutabant," Doederlein.

281. ἐλπόμενοι κ.τ.λ. Not 'expecting that he would,' but 'believing that he had' &c. So in xv. 110, ἔλπομαι is used in the sense of πιστεύω.—ἑλέσθαι, either *sumpsisse* or *praetulisse;* "in gratiam cum Atridis rediisse," Heyne.

284—305. Patroclus slays the leader of the Paeonians, drives the Trojans from the fleet, and extinguishes the flames in the burning ship. His arrival is compared to the sunlight dispersing a mist.

287. ἱπποκορυστάς. See ii. 1, and for the next verse, ibid. 849.—Πυραίχμην, cf. ii. 848.

293. σβέσεν. See sup. 123.

295. ἐπέχυντο. The Greeks, who had taken shelter behind their ships, xv. 656, now pour out *among* (through or over) the hollow galleys against the Trojans.

296. ὅμαδος κ.τ.λ. See xii. ult.

297—300. A part of this fine simile, the point of which is the suddenness and the unexpected outbreak of the light through the dispersing clouds,—the serene calm after a threatened storm,—occurred at viii. 554.

κινήσῃ πυκινὴν νεφέλην στεροπηγερέτα Ζεύς,
ἔκ τ' ἔφανεν πᾶσαι σκοπιαὶ καὶ πρώονες ἄκροι
καὶ νάπαι, οὐρανόθεν δ' ἄρ' ὑπερράγη ἄσπετος αἰθήρ,
ὣς Δαναοὶ νηῶν μὲν ἀπωσάμενοι δήιον πῦρ 301
τυτθὸν ἀνέπνευσαν, πολέμου δ' οὐ γίγνετ' ἐρωή·
οὐ γάρ πώ τι Τρῶες ἀρηιφίλων ὑπ' Ἀχαιῶν
προτροπάδην φοβέοντο μελαινάων ἀπὸ νηῶν,
ἀλλ' ἔτ' ἄρ' ἀνθίσταντο, νεῶν δ' ὑπόεικον ἀνάγκῃ. 305
ἔνθα δ' ἀνὴρ ἕλεν ἄνδρα κεδασθείσης ὑσμίνης
ἡγεμόνων. πρῶτος δὲ Μενοιτίου ἄλκιμος υἱός
αὐτίκ' ἄρα στρεφθέντος Ἀρηιλύκου βάλε μηρόν
ἔγχεϊ ὀξυόεντι, διαπρὸ δὲ χαλκὸν ἔλασσεν·
ῥῆξεν δ' ὀστέον ἔγχος, ὁ δὲ πρηνὴς ἐπὶ γαίῃ 310
κάππεσ'. ἀτὰρ Μενέλαος ἀρήιος οὖτα Θόαντα
στέρνον γυμνωθέντα παρ' ἀσπίδα, λῦσε δὲ γυῖα.
Φυλεΐδης δ' Ἄμφικλον ἐφορμηθέντα δοκεύσας
ἔφθη ὀρεξάμενος πρυμνὸν σκέλος, ἔνθα πάχιστος
μυὼν ἀνθρώπου πέλεται· περὶ δ' ἔγχεος αἰχμῇ 315
νεῦρα διεσχίσθη, τὸν δὲ σκότος ὄσσε κάλυψεν.
Νεστορίδαι δ' ὁ μὲν οὔτασ' Ἀτύμνιον ὀξέι δουρί
Ἀντίλοχος, λαπάρης δὲ διήλασε χάλκεον ἔγχος·

302. ἐρωὴ, repose, cessation from; lit. 'removal to a distance' of the fight. See on i. 303. The sense is, the Greeks were relieved by the opportune appearance of Patroclus and his Myrmidons, but not as yet spared from fighting; for the Trojans were not as yet finally repulsed, but kept on making a stand, though they had retired from the ships, i.e. from firing them, by constraint, or by direct force, βίῃ. The application of the simile will be, that though the clouds disperse for a time, and the sun's rays appear, the storm may gather again on the mountain-top.

304. προτροπάδην, in headlong flight. Pind. Pyth. iv. 94, ἀνὰ δ' ἡμιόνοις ξεστᾷ τ' ἀπήνᾳ προτροπάδαν Πελίας ἵκετο σπεύδων. A similar form is μεταδρομάδην, v. 80.

306–350. Various instances of the successes of the Greeks against the Trojans are enumerated and described.

306. Repeated from xv. 328.

311. Θόαντα, a Trojan chief, to be distinguished, of course, from the son of Andraemon of the same name, an Aetolian, ii. 638, and also from the Thoas king of Lemnos, xiv. 230 (Spitzner).

313. Φυλεΐδης, i.e. Meges.—ἔφθη, 'was beforehand in wounding with his lance the top part of the thigh.' Cf. inf. 323, ὀρεξάμενος ὦμον. xxiii. 805, ὁππότερος δέ κε φθῇσιν ὀρεξάμενος χρόα καλόν.

317. ὁ μέν. As if answered by ὁ δὲ Θρασυμήδης (the other son of Nestor, ix. 81), as Doederlein observes. Νεστορίδαι, which Mr. Trollope calls a "nominative absolute," follows a common use, by which a secondary and partitive nominative is introduced in apposition. So Plat. Phaedr. p. 248, A, αἱ δὲ ἄλλαι ψυχαί, ἡ μὲν ἄριστα θεῷ ἑπομένη,—ἡ δὲ τότε μὲν ἦρε κ.τ.λ.

ἤριπε δὲ προπάροιθε. Μάρις δ' αὐτοσχεδὰ δουρί
Ἀντιλόχῳ ἐπόρουσε κασιγνήτοιο χολωθείς, 320
στὰς πρόσθεν νέκυος· τοῦ δ' ἀντίθεος Θρασυμήδης
ἔφθη ὀρεξάμενος πρὶν οὐτάσαι, οὐδ' ἀφάμαρτεν,
ὦμον ἄφαρ· πρυμνὸν δὲ βραχίονα δουρὸς ἀκωκή
δρύψ' ἀπὸ μυώνων, ἀπὸ δ' ὀστέον ἄχρις ἄραξεν.
δούπησεν δὲ πεσών, κατὰ δὲ σκότος ὄσσε κάλυψεν.
ὣς τὼ μὲν δοιοῖσι κασιγνήτοισι δαμέντε 326
βήτην εἰς ἔρεβος, Σαρπηδόνος ἐσθλοὶ ἑταῖροι,
υἷες ἀκοντισταὶ Ἀμισωδάρου, ὅς ῥα Χίμαιραν
θρέψεν ἀμαιμακέτην, πολέσιν κακὸν ἀνθρώποισιν.
Αἴας δὲ Κλεόβουλον Ὀιλιάδης ἐπορούσας 330
ζωὸν ἕλε, βλαφθέντα κατὰ κλόνον· ἀλλά οἱ αὖθι
λῦσε μένος, πλήξας ξίφει αὐχένα κωπήεντι.
πᾶν δ' ὑπεθερμάνθη ξίφος αἵματι· τὸν δὲ κατ' ὄσσε
ἔλλαβε πορφύρεος θάνατος καὶ μοῖρα κραταιή.
Πηνέλεως δὲ Λύκων τε συνέδραμον. ἔγχεσι μὲν γάρ
ἤμβροτον ἀλλήλων, μέλεον δ' ἠκόντισαν ἄμφω, 336
τὼ δ' αὖτις ξιφέεσσι συνέδραμον. ἔνθα Λύκων μέν
ἱπποκόμου κόρυθος φάλον ἤλασεν, ἀμφὶ δὲ καυλόν
φάσγανον ἐρραίσθη· ὁ δ' ὑπ' οὔατος αὐχένα θεῖνεν
Πηνέλεως, πᾶν δ' εἴσω ἔδυ ξίφος, ἔσχεθε δ' οἶον 340
δέρμα, παρηέρθη δὲ κάρη, ὑπέλυντο δὲ γυῖα.
Μηριόνης δ' Ἀκάμαντα κιχεὶς ποσὶ καρπαλίμοισιν
νύξ' ἵππων ἐπιβησόμενον κατὰ δεξιὸν ὦμον·

322. *πρὶν οὐτάσαι*, before he, Maris, could inflict a wound on Antilochus in close fight, viz. with the *δόρυ*, which was shorter than the *ἔγχος*. — *ἄφαρ*, Hesych. *ταχέως, ἢ εὐθέως.*

324. *δρύψ' ἀπὸ*, i. e. *δρύψε μυῶνας ἀπὸ βραχίονος.*—*ἄχρις*, 'he knocked the flesh off the shoulder to the very bone.' See on iv. 521.

328. *Χίμαιραν*, in Lycia. See vi. 179. The Chimaera is here spoken of as a savage animal, kept and fed for the purpose of giving annoyance. The legend is explained by Max Müller, "Chips," &c., ii. p. 185.

331. *βλαφθέντα.* His flight was impeded by the dense crowd.

334. *ἔλλαβε κ.τ.λ.* See v. 83; xx. 476.

336. The aorists here have a pluperfect sense.

338. *ἀμφὶ καυλὸν*, 'at the hilt;' generally, the end of a spear-shaft, as in xiii. 162.

341. *παρηέρθη*, 'hung loosely on one side,' a metaphor from a trace-horse, perhaps. See iii. 272.

342. *κιχεὶς*, 'overtaking,' from *κίχημι.* The present participle does not elsewhere occur. The Acamas here mentioned is the same as in ii. 823, xi. 60.

343. This verse and part of the next occurred in v. 46, 47. The participle is not here the future, but the epic aorist = *ἐπιβάντα.*

ἤριπε δ' ἐξ ὀχέων, κατὰ δ' ὀφθαλμῶν κέχυτ' ἀχλύς.
Ἰδομενεὺς δ' Ἐρύμαντα κατὰ στόμα νηλέϊ χαλκῷ 345
νύξε· τὸ δ' ἀντικρὺς δόρυ χάλκεον ἐξεπέρησεν
νέρθεν ὑπ' ἐγκεφάλοιο, κέασσε δ' ἄρ' ὀστέα λευκά,
ἐκ δ' ἐτίναχθεν ὀδόντες, ἐνέπλησθεν δέ οἱ ἄμφω
αἵματος ὀφθαλμοί· τὸ δ' ἀνὰ στόμα καὶ κατὰ ῥῖνας
πρῆσε χανών, θανάτου δὲ μέλαν νέφος ἀμφεκάλυψεν.
οὗτοι ἄρ' ἡγεμόνες Δαναῶν ἕλον ἄνδρα ἕκαστος. 351
ὡς δὲ λύκοι ἄρνεσσιν ἐπέχραον ἢ ἐρίφοισιν
σίνται, ὑπὲκ μήλων αἱρεύμενοι, αἵ τ' ἐν ὄρεσσιν
ποιμένος ἀφραδίῃσι διέτμαγεν· οἱ δὲ ἰδόντες
αἶψα διαρπάζουσιν ἀνάλκιδα θυμὸν ἐχούσας· 355
ὣς Δαναοὶ Τρώεσσιν ἐπέχραον. οἱ δὲ φόβοιο
δυσκελάδου μνήσαντο, λάθοντο δὲ θούριδος ἀλκῆς.
Αἴας δ' ὁ μέγας αἰὲν ἐφ' Ἕκτορι χαλκοκορυστῇ
ἵετ' ἀκοντίσσαι· ὃ δὲ ἰδρείῃ πολέμοιο,
ἀσπίδι ταυρείῃ κεκαλυμμένος εὐρέας ὤμους, 360
σκέπτετ' ὀϊστῶν τε ῥοῖζον καὶ δοῦπον ἀκόντων.
ἦ μὲν δὴ γίγνωσκε μάχης ἑτεραλκέα νίκην·

347. *κέασσε*, it split or separated the bones of the skull.

349. *τὸ δέ*. 'And it (the blood) he spurted forth up his open mouth and down (lit. by way of) his nose.' Cf. ix. 433, *δάκρυ ἀναπρήσας*, and the note there. Also i. 481. Schol. Lips. *πρῆσε· ἐξεφύσησε*. So Aesch. Ag. 1389, *ἐκφυσιῶν ὀξεῖαν αἵματος σφαγήν*.

351—363. The Greeks continue to make havoc of the Trojan ranks, like wolves among lambs. Ajax endeavours to wound Hector, who proves too wary in the use of his shield.

352. *ἐπέχραον*, 'make a sudden attack upon.' Apoll. Rhod. ii. 283, *ὣς Ζήτης Κάλαΐς τε μάλα σχεδὸν ἀΐσσοντες τάων ἀκροτάτῃσιν ἐπέχραον ἤλιθα χερσί*. The root of this word, *χραϝ*, as in *χραίνω* and *χραύω*, is discussed on v. 137. Curtius' view (Gr. Et. 204) that both these verbs may be referred to a root *χρι*, as in *χρίω*, seems very far-fetched. In p. 515 he compares the Sanscr. *ghrâ*, the underlying idea being that of close contact.—*σίνται*, 'mischievous;' see xi. 481.—*αἱρεύμενοι*, stealthily withdrawing from the flock those which through the heedlessness of the shepherd have become separated. Cf. i. 531, *τώ γ' ὣς βουλεύσαντε διέτμαγεν*.

358. *Αἴας ὁ μέγας*. The Attic use of the article. The epithet is intended to distinguish the son of Telamon from the son of Oïleus, as the Schol. Ven. remarks. "Plerumque *μέγας Τελαμώνιος Αἴας* a poeta dicitur." Spitzner.

361. *σκέπτετο*. A rare form (xvii. 652). The Greeks, it is well known, prefer *σκοπεῖν*, *ἐσκόπει*, with the medial aorist, *ἐσκέψατο*. Schol. Ven. *οἷον ἀπεσκόπευε καὶ παρετήρει εἰς τὸ μὴ πληγῆναι*. If the form of the verb would allow it, *σκέπας εἶχε*, 'kept himself proof against,' *ἔστεγε*, would give a still better sense. It is remarkable that Hesychius gives *σκέπετο· ἀπεκρούετο*, but adds (as if a gloss on *σκέπτετο*), *ἐφυλάσσετο, παρετήρει, περιεβλέπετο*.

362. *ἦ μὲν δὴ κ.τ.λ.* 'He knew indeed that the victory had turned against the Trojans; yet even so he stood his

ἀλλὰ καὶ ὣς ἀνέμιμνε, σάω δ' ἐρίηρας ἑταίρους.
ὡς δ' ὅτ' ἀπ' Οὐλύμπου νέφος ἔρχεται οὐρανὸν εἴσω
αἰθέρος ἐκ δίης, ὅτε τε Ζεὺς λαίλαπα τείνῃ, 365
ὣς τῶν ἐκ νηῶν γένετο ἰαχή τε φόβος τε,
οὐδὲ κατὰ μοῖραν πέραον πάλιν. Ἕκτορα δ' ἵπποι
ἔκφερον ὠκύποδες σὺν τεύχεσι, λεῖπε δὲ λαόν
Τρωικόν, οὓς ἀέκοντας ὀρυκτὴ τάφρος ἔρυκεν.
πολλοὶ δ' ἐν τάφρῳ ἐρυσάρματες ὠκέες ἵπποι 370
ἄξαντ' ἐν πρώτῳ ῥυμῷ λίπον ἅρματ' ἀνάκτων.
Πάτροκλος δ' ἕπετο σφεδανὸν Δαναοῖσι κελεύων,
Τρωσὶ κακὰ φρονέων. οἱ δὲ ἰαχῇ τε φόβῳ τε

ground, and endeavoured to get his valiant companions safely out of the fight.'—ἑτεραλκέα, see vii. 26.—σάω, from σαόω = σώζω, imperf. σάοε, σάω. See ix. 393. 424; xxi. 238, ζωοὺς δὲ σάω κατὰ καλὰ ῥέεθρα. Tyrtaeus, ii. 13, σαοῦσι δὲ λαὸν ὀπίσσω. Theognis, 868, αἰχμήτης γὰρ ἀνὴρ γῆν τε καὶ ἄστυ σαοῖ.

364—393. The Trojans are dispersed from the ships like mist from a mountain. Patroclus follows them up with a call to his men, and many of the enemy are thrown from their cars in their hasty flight, which is compared to the confused rush of a flooded mountain-torrent.

365. αἰθέρος ἐκ δίης. It is inconsistent, as the commentators ancient and modern have remarked, with the distinction regularly observed between αἰθήρ, upper ether, or the blue sky, and ἀήρ, atmospheric air or mist, to say that 'a cloud comes into the heaven from the upper brightness.' The Schol. Ven. thinks αἰθήρ must here mean ἀήρ, and he cites in defence of his view xi. 54, and xv. 192. The only alternative seems to be the rendering αἰθέρος ἐκ δίης 'after a divine brightness' (αἰθρίας). That Olympus is here the mountain is rightly maintained by the same grammarian, ἀπὸ τῶν ὀρῶν λέγει τὰ συνεστῶτα νέφη μεταχωρεῖν. Spitzner has a very long note here; and his conclusion is that "nubes ex Olympo monte, aethere caligine obducto et turbine exorto, per caeli convexa diffundi, et res ipsa docet, et comparatio cum Troum legionibus, e navium munimentis in aperta Scamandri prata disjectis ac repulsis." Doederlein prefers to punctuate αἰθέρος ἐκ δίης ὅτε τε Ζεὺς κ.τ.λ., "Jupiter procellam ex aethere excitat quae nubem Olympo obtentam in caelum propellat. Ejus nubis rapiditatem aequabat Trojanorum fuga."—λαίλαπα, a rain-cloud.

366. ἰαχὴ κ.τ.λ., the retreat with loud cry. (The simile evidently turns on the φόβος, not on the ἰαχή.) This retreat was predicted in xii. 225, where Pulydamas had warned Hector that even if the Greeks should for a time be driven back, οὐ κόσμῳ παρὰ ναῦφιν ἐλευσόμεθ' αὐτὰ κέλευθα.

367. οὐ κατὰ μοῖραν may mean ὑπὲρ μόρον, a phrase used when any ἀνάγκη is the cause of a result; or 'it was in no regular rank, or in no order, that they tried to make their way back across the trench.'—Ἕκτορα κ.τ.λ. Hector's steeds were carrying him far away, and he was leaving behind him the Trojan host, who were detained against their will by the trench that had been dug round the Grecian rampart. Hector himself, we may suppose, escaped by the pathway made across it by Apollo, xv. 260.

370. ἐν τάφρῳ, viz. in trying to cross it.—ἄξαντε, 'having broken the pole close off from the car.' See on this expression vi. 40. Heyne explains it, "anteriore, qua jugati sunt equi, temonis parte fracta." The dual, as the Schol. remarks, has reference to the pair attached to each car. The digamma is wanting in ἀνάκτων. If the passage be really ancient, Bentley's reading ἅρμα Fανάκτων is probable.

372. Nearly the same verse occurs in xi. 165.

πάσας πλῆσαν ὁδούς, ἐπεὶ ἂρ τμάγεν· ὕψι δ' ἄελλα
σκίδναθ' ὑπὸ νεφέων, τανύοντο δὲ μώνυχες ἵπποι 375
ἄψορρον προτὶ ἄστυ νεῶν ἄπο καὶ κλισιάων.
Πάτροκλος δ' ᾗ πλεῖστον ὀρινόμενον ἴδε λαόν,
τῇ ῥ' ἔχ' ὁμοκλήσας· ὑπὸ δ' ἄξοσι φῶτες ἔπιπτον
πρηνέες ἐξ ὀχέων, δίφροι δ' ἀνεκυμβαλίαζον.
ἀντικρὺς δ' ἄρα τάφρον ὑπέρθορον ὠκέες ἵπποι, 380
[ἄμβροτοι, οὓς Πηλῆι θεοὶ δόσαν ἀγλαὰ δῶρα,]
πρόσσω ἱέμενοι, ἐπὶ δ' Ἕκτορι κέκλετο θυμός·
ἵετο γὰρ βαλέειν· τὸν δ' ἔκφερον ὠκέες ἵπποι.
ὡς δ' ὑπὸ λαίλαπι πᾶσα κελαινὴ βέβριθε χθὼν
ἤματ' ὀπωρινῷ, ὅτε λαβρότατον χέει ὕδωρ 385
Ζεύς, ὅτε δή ῥ' ἄνδρεσσι κοτεσσάμενος χαλεπήνῃ
οἳ βίῃ εἰν ἀγορῇ σκολιὰς κρίνωσι θέμιστας,

374. ἐπεὶ τμάγεν, after they had been separated from each other, and from the main body; διεκόπησαν καὶ διεσκορπίσθησαν ἀπ' ἀλλήλων, Schol. Lips., who compares x. 66, πολλαὶ γὰρ ἀνὰ στρατόν εἰσι κέλευθοι.—ἄελλα, κονίσαλος, Schol. Vict. ὀμιχλώδης κονιορτὸς ἔμπροσθεν τῶν νεφῶν. Perhaps ὑπέρ, 'the dust was dispersed high in air above the clouds.' Doederlein renders it, 'per catervas fugientium,' as iv. 274, ἅμα δὲ νέφος εἵπετο πεζῶν. Sup. 66, κυανέον Τρώων νέφος. But cf. xxiii. 366, ὑπὸ δὲ στέρνοισι κονίη ἵστατ' ἀειρομένη, and ii. 151.

378. ἔπιπτον, viz. in their haste to escape they came into collision with each other.—φῶτες, fighting-men, iv. 194.—ἀνεκυμβαλίαζον, 'turned over with a hollow sound.' Like κροτάλιζον in xi. 160, it is formed in imitation of a tinkling or clattering sound, as that of cymbals. But words of this type, like κελητίζειν and many others, do not seem referable to an archaic period of the language. Some, who sought the origin of the word in κύμβαχος (v. 586), have proposed ἀνεκυμβαχίαζον. It may be doubted if the syllable αχ would remain short before the ι in epic verse.

380. ἀντικρὺς, 'right across,' i. e. without sticking fast ἐν τάφρῳ, sup. 370. —ἵπποι, viz. Πατρόκλου. The Schol. Vict. has this remarkable note, showing how differently these Homeric subjects were treated in the time of the tragics, and how vain is the notion that our text held its supremacy (if it existed at all) from the first: Αἰσχύλος δὲ Ἀχιλλέα σὺν τῇ πανοπλίᾳ φησὶν ὄπισθεν ὁρμήσαντα πηδῆσαι τὴν ταφρὸν, μὴ δείξαντα τὰ νῶτα τοῖς ἐχθροῖς. According to Aeschylus, then, Achilles himself had rejoined the fight! A similar discrepancy in Sophocles' account of the firing of the fleet has been already noticed.—ἐπὶ δ' Ἕκτορι, 'and it was against Hector that his spirit urged him especially to go.'—ἔκφερον, sup. 368, 'were conveying out of reach.'

384. κελαινή. Trollope and Doederlein approve of Spitzner's correction, κελαινῇ. In xi. 747 we have κελαινῇ λαίλαπι ἶσος, but here the dative, as a mere epithet, is out of place after πᾶσα, and πᾶσα χθὼν βέβριθε κελαινὴ means 'the whole earth bears the cloud that broods over it, so as to be dark.' Thus sup. 368, ἵπποι ἔκφερον ὠκύποδες, 'carried him off by their (superior) swiftness of foot.'—ὀπωρινῷ, pronounced ὀπωριννῷ. The late autumnal rains are meant, the χεῖμα ὀμβρηρὸν of Hesiod, Opp. 450. Tibull. i. 1.47, 'gelidas hibernus aquas cum fuderit auster.'—ὅδε κ.τ.λ., when Zeus pours out his waters more abundantly than at any other time. Cicero quotes 385—388, Ep. ad Q. Fratr. iii. 7.

387. βίῃ, in defiance of, or doing despite to, justice.—σκολιὰς, 'perverse;' cf. Hes. Opp. 221, σκολιαῖς δὲ δίκαις

ἐκ δὲ δίκην ἐλάσωσι, θεῶν ὄπιν οὐκ ἀλέγοντες·
τῶν δέ τε πάντες μὲν ποταμοὶ πλήθουσι ῥέοντες,
πολλὰς δὲ κλιτῦς τότ' ἀποτμήγουσι χαράδραι, 390
ἐς δ' ἅλα πορφυρέην μεγάλα στενάχουσι ῥέουσαι
ἐξ ὀρέων ἐπὶ κάρ, μινύθει δέ τε ἔργ' ἀνθρώπων·
ὣς ἵπποι Τρῳαὶ μεγάλα στενάχοντο θέουσαι.
Πάτροκλος δ' ἐπεὶ οὖν πρώτας ἐπέκερσε φάλαγγας,
ἂψ ἐπὶ νῆας ἔεργε παλιμπετές, οὐδὲ πόληος 395
εἴα ἱεμένους ἐπιβαινέμεν, ἀλλὰ μεσηγὺς
νηῶν καὶ ποταμοῦ καὶ τείχεος ὑψηλοῖο
κτεῖνε μεταΐσσων, πολέων δ' ἀπετίνυτο ποινήν.

κρίνουσι θέμιστας. Compare the whole of the passage, which enumerates the divine penalties of plague or famine inflicted on those who give unjust decisions. The resemblance, even in the phrases used, is too marked to be accidental: either "Homer" copied "Hesiod," or the converse; or compilers have tampered with and cooked up earlier verses in one or both places. Spitzner ventures on the opinion that "mutuatus est Ascraeus ab Homero δίκας σκολιάς." But compare further with the next verse Opp. 224, οἵ τε μιν (i. e. δίκην) ἐξελάσωσι καὶ οὐκ ἰθεῖαν ἔνειμαν, and ib. 251, θεῶν ὄπιν οὐκ ἀλέγοντες. On this word ὄπις, the overseeing eye of Providence, Dr. Donaldson has a good note on Pind. Ol. ii. 6. Schol. Lips. τὴν τῶν θεῶν ἐπιστροφὴν μὴ ἔχοντες ἐν λόγῳ. Cf. Od. xxi. 28. Hes. Opp. 185.

389. τῶν δὲ κ.τ.λ. 'Of these people the rivers all overflow in their course, and many a slope do the torrent-beds cut away (or, many a hill-side is cut up by the foaming becks), till at last into the purpling sea they flow with loud roar from the mountains in headlong descent.' Doederlein refers τῶν δὲ to ὑετοὶ or ὕδατα implied in ὕδωρ, 385.—ἀποτμήγω, like τέμω in xiii. 707, is a secondary present, formed from a root τμαγ or τμηγ (compare πλήσσω with πλαγ, πληγ), whence διέτμαγεν sup. 354; διατμήξας, xxi. 3.

391—393. στόνος and στενάχειν express the sound of deep, hard breathing, from distress, pain, or over-exertion. So βέλεα στονόεντα in viii. 159, where see the note. Od. v. 429, τῆς ἔχετο στενάχων, 'he clung to the rock panting for breath.'

392. ἐπὶ κάρ, ἐπὶ κάρα κατ' ἀποκοπήν· σημαίνει δὲ τὴν ἄνωθεν καταφορὰν τοῦ ὕδατος, Schol. Ven. Cf. 410. Other scholia of less authority explain it by ἐπικαρσίως, 'transversely.' Compare δῶ for δῶμα.—μινύθει, intransitively, as xv. 492.—ἔργα, 'the tillage.' Cf. v. 92, where the simile is the same; the point of it here, however, is the roaring sound of the swollen flood.

394—418. Patroclus, after cutting down many of the first he had overtaken (cf. 377), drives the Trojans back to the ships, to prevent their escape to the city. In doing this he slays others, whose fate the poet describes.

394. ἐπέκερσε, 'had made havoc of,' lit. 'made a cutting on the foremost companies.' Cf. xv. 467. Mr. Trollope wrongly explains, 'as soon as he had repelled the foremost of the Trojans from the ships.'—ἂψ κ.τ.λ., he drove them to the ships in backward course, and there hemmed them in, viz. where he might slay still more of them without violating the commands of Achilles, sup. 91.—πόληος κ.τ.λ., he did not allow them to set foot in the city, though eager to do so, but confined them to the part lying between the rampart and the Scamander. "Caesi itaque fugientes et intra naves et vallum, tum castris elapsi inter vallum et Scamandrum, in ipso trajectu," Heyne. "Nam urbs et naves duo termini campi fuere, perfluente Scamandro," Doederlein.

398. ἀπετίνυτο, supply αὐτούς, 'he exacted of them the penalty for the deaths of many.' Spitzner observes

ἔνθ' ἤ τοι Πρόνοον πρῶτον βάλε δουρὶ φαεινῷ,
στέρνον γυμνωθέντα παρ' ἀσπίδα, λῦσε δὲ γυῖα· 400
δούπησεν δὲ πεσών. ὁ δὲ Θέστορα Ἤνοπος υἱόν
δεύτερον ὁρμηθείς—ὁ μὲν εὐξέστῳ ἐνὶ δίφρῳ
ἧστο ἀλείς· ἐκ γὰρ πλήγη φρένας, ἐκ δ' ἄρα χειρῶν
ἡνία ἠΐχθησαν· ὁ δ' ἔγχεϊ νύξε παραστάς
γναθμὸν δεξιτερόν, διὰ δ' αὐτοῦ πεῖρεν ὀδόντων, 405
ἕλκε δὲ δουρὸς ἑλὼν ὑπὲρ ἄντυγος, ὡς ὅτε τις φὼς
πέτρῃ ἔπι προβλῆτι καθήμενος ἱερὸν ἰχθύν
ἐκ πόντοιο θύραζε λίνῳ καὶ ἤνοπι χαλκῷ.
ὣς ἕλκ' ἐκ δίφροιο κεχηνότα δουρὶ φαεινῷ,
κὰδ δ' ἄρ' ἐπὶ στόμ' ἔωσε· πεσόντα δέ μιν λίπε θυμός.
αὐτὰρ ἔπειτ' Ἐρύλαον ἐπεσσύμενον βάλε πέτρῳ 411

that in Homer ἀποτίνεσθαί τινος or τινα is 'to exact punishment for a thing or from a person,' and he compares Od. ii. 73, τῶν κ' ἀποτινύμενοι κακὰ ῥέζετε δυσμενέοντες, and ib. v. 24, ὡς ἤτοι κείνους Ὀδυσεὺς ἀποτίσεται ἐλθών.

399. Πρόνοον. The Schol. Lips. remarks that this man, as he carried the shield, was the παραβάτης, while Thestor acted as charioteer.—Ἤνοπος, as the adjective inf. 408, takes the *F*, the name being *Wheenops*. See xviii. 349.—Θέστορα, dependent on νύξε in 404.

403. ἧστο ἀλεὶς (*F*), 'sat crouching,' *in se contractus*, i.e. 'doubled up,' making himself small, as we say, viz. stooping down in his car. Schol. Ven. συστραφείς. For the participle cf. xxi. 571, ὣς εἰπὼν Ἀχιλῆα ἀλεὶς μένεν.—πλήγη, ἐξεπλάγη, he was scared out of his senses, or presence of mind, by the sight of Patroclus (see xiii. 394); and so the reins had fallen out of his hands.

404. παραστὰς, standing on one (the right) side, so as to strike that part of the face. Not that Patroclus was on the ground, but still in his car; see inf. 411.—πεῖρεν, viz. αὐτὸ, 'he made it pass through the teeth.' Cf. Eur. Phoen. 26, σφυρῶν σιδηρᾶ κέντρα διαπείρας.—αὐτοῦ, Schol. Lips. διέπειρε τῶν ὀδόντων αὐτοῦ, Ἀττικῶς. Doederlein takes αὐτοῦ in apposition to ὀδόντων, understanding by it not γναθμοῦ, but the man himself.

406. ἑλὼν, 'taking him by the spear,' i.e. 'dragging the man from the back of the car by the lance which was fixed in the head.' Cf. iii. 78, μέσσου δουρὸς ἑλὼν (not μέρος τι δουρὸς, *prehensa hasta*, Heyne). "Traxit eum hasta prehensum super sellam," Spitzner. But ἄντυξ is not *sella*, but the hinder rail or elbow of the car; see on v. 262.—πέτρῃ. A jutting rock or reef was chosen as a standing-place for the fisherman. Cf. Theocr. i. 39, γριπεύς τε γέρων πέτρα τε τέτυκται λεπρὰς, ἐφ' ᾇ σπεύδων μέγα δίκτυον ἐς βόλον ἕλκει.

407. ἱερὸν ἰχθὺν, a huge fish, as if a favourite of some sea-god. Schol. Ven. ἤτοι μέγαν, ἢ Ποσειδῶνος, ἢ τὸν ἀνετόν (ἀνειμένον, 'consecrated') Curtius, Gr. Et. 403, says it is the Sanscr. *ishiras*, and means lively, active, vigorous, &c. From a false notion of *sacred*, perhaps, Theocritus took the idea in his Fisherman's Dream, Id. xxi. 51 seqq., that a certain fish caught was κειμήλιον Ἀμφιτρίτης, a pet or favourite of the sea-goddess.

409. κεχηνότα, with his mouth forced open by the lance. The Schol. Lips. remarks, 'The simile is perfect in every part. The man has sunk down in his car, like a fish in the sea; the one is held fast by the lance, the other by the hook; both gasp with open mouth. Again, the one who draws is compared to the man fishing, the one drawn, to the fish; lastly, the spear by which he was drawn, to the fishing-rod.'

411. πέτρῳ. The natural order is βάλε πέτρῳ, but then Patroclus, who is

μέσσην κὰκ κεφαλήν· ἡ δ' ἄνδιχα πᾶσα κεάσθη
ἐν κόρυθι βριαρῇ· ὁ δ' ἄρα πρηνὴς ἐπὶ γαίῃ
κάππεσεν, ἀμφὶ δέ μιν θάνατος χύτο θυμοραϊστής.
αὐτὰρ ἔπειτ' Ἐρύμαντα καὶ Ἀμφοτερὸν καὶ Ἐπάλτην
Τληπόλεμόν τε Δαμαστορίδην Ἐχίον τε Πύριν τε 416
Ἰφέα τ' Εὔιππόν τε καὶ Ἀργεάδην Πολύμηλον
πάντας ἐπασσυτέρους πέλασε χθονὶ πουλυβοτείρῃ.
Σαρπηδὼν δ' ὡς οὖν ἴδ' ἀμιτροχίτωνας ἑταίρους
χέρσ' ὕπο Πατρόκλοιο Μενοιτιάδαο δαμέντας, 420
κέκλετ' ἄρ' ἀντιθέοισι καθαπτόμενος Λυκίοισιν
"αἰδώς, ὦ Λύκιοι. πόσε φεύγετε; νῦν θοοὶ ἔστε·
ἀντήσω γὰρ ἐγὼ τοῦδ' ἀνέρος, ὄφρα δαείω

on his car (cf. inf. 427) must be supposed to have leaped from it to pick up the stone. This is the view of the Scholiasts, who record a variant *ἐπεσσύμενος*. Moreover, it is confirmed by 413, the sense of which appears to be, that the skull was fractured within the strong and unyielding helmet. It seems possible, however, to construe *ἐπεσσύμενον πέτρῳ*, 'who had rushed at him (Patroclus) with a stone.' For *κεάσθη*, as the result of a spear-wound, see sup. 347.

414. See xiii. 544.

419. *Σαρπηδών.* We now come to the famous episode of the doings and the fate of the Lycian hero Sarpedon. The Lycians, we have elsewhere remarked, meet with a large share of praise in the Iliad, as might be expected in the work of an Asiatic poet, probably even a neighbour of that people. As to the identity of Sarpedon, who in vi. 199 is called the son of Zeus by Laodamia, the daughter of Bellerophon, with another of the same name who was the son of Europa, Herod. i. 173, there seems some doubt. In Eur. Rhes. 29 he is called *τὸν Εὐρώπας, Λυκίων ἀγὸν ἀνδρῶν*, where the Homeric character is certainly meant. In Pindar, Pyth. iii. 112, and Ar. Nub. 622, the name is mentioned in conjunction with the Homeric heroes Nestor and Memnon. And there can be very little doubt that both Sarpedon and Memnon are, in their most primitive form, solar legends, implying the loss of bright day, and its being conveyed back to reappear in the east. In a Greek vase in Millingen's series, the dead Memnon is being borne through the air by *Ἕως*, precisely as Sarpedon is by *Ὕπνος*. Sir G. W. Cox has some good remarks in 'Mythology of the Aryan nations' (p. 398, ed. 2) on the inconsistencies forced on the poet, in the double relations of Zeus to Achilles and to Sarpedon "as he interweaves several solar myths together." Seeing now the havoc of his friends (the last mentioned may have been Lycian chiefs) made by Patroclus, Sarpedon rallies his men, and resolves to meet the Grecian champion hand to hand. The conflict is compared to that of two screaming vultures on a rock. Zeus consults with Hera as to the fate of Sarpedon. She proposes a compromise, that he should die by the hand of Patroclus, but his body should be transferred to Lycia and honoured with a tomb. *ibid.*—*ἀμιτροχίτωνας, τοὺς χιτῶνας μὲν ἔχοντας, τὰς δὲ μίτρας μὴ ἐζωσμένους*, Schol. Ven. They wore the *χιτὼν*, or woollen frock, but without the apron or skirt which usually hung below the breastplate; see v. 113. Gladstone, "Studies," i. p. 138.

421. *καθαπτόμενος, ὀνειδίζων.* Hes. Opp. 332, *νεικείῃ χαλεποῖσι καθαπτόμενος ἐπέεσσιν.*—*αἰδώς, κ.τ.λ.*, see v. 787.—*πόσε, ποῖ*, as Od. vi. 199, *πόσε φεύγετε φῶτα ἰδοῦσαι;*— *θοοί*, 'keen,' 'sharp,' 'brisk,' *acres.* Cf. inf. 494.

423. *ἐγώ*, emphatic; '*I* will confront this man (Patroclus), that I may learn

ὅς τις ὅδε κρατέει καὶ δὴ κακὰ πολλὰ ἔοργεν
Τρῶας, ἐπεὶ πολλῶν τε καὶ ἐσθλῶν γούνατ' ἔλυσεν."
ἦ ῥα, καὶ ἐξ ὀχέων ξὺν τεύχεσιν ἆλτο χαμᾶζε. 426
Πάτροκλος δ' ἑτέρωθεν, ἐπεὶ ἴδεν, ἔκθορε δίφρου.
οἱ δ', ὥς τ' αἰγυπιοὶ γαμψώνυχες ἀγκυλοχεῖλαι
πέτρῃ ἐφ' ὑψηλῇ μεγάλα κλάζοντε μάχωνται,
ὣς οἱ κεκληγῶτες ἐπ' ἀλλήλοισιν ὄρουσαν. 430
τοὺς δὲ ἰδὼν ἐλέησε Κρόνου πάις ἀγκυλομήτεω,
Ἥρην δὲ προσέειπε κασιγνήτην ἄλοχόν τε
"ὤ μοι ἐγών, ὅτε μοι Σαρπηδόνα φίλτατον ἀνδρῶν
μοῖρ' ὑπὸ Πατρόκλοιο Μενοιτιάδαο δαμῆναι.
διχθὰ δέ μοι κραδίη μέμονεν φρεσὶν ὁρμαίνοντι, 435
ἤ μιν ζωὸν ἐόντα μάχης ἄπο δακρυοέσσης
θείω ἀναρπάξας Λυκίης ἐν πίονι δήμῳ,
ἦ ἤδη ὑπὸ χερσὶ Μενοιτιάδαο δαμάσσω."
τὸν δ' ἠμείβετ' ἔπειτα βοῶπις πότνια Ἥρη
"αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες; 440
ἄνδρα θνητὸν ἐόντα, πάλαι πεπρωμένον αἴσῃ,
ἂψ ἐθέλεις θανάτοιο δυσηχέος ἐξαναλῦσαι;
ἔρδ'· ἀτὰρ οὔ τοι πάντες ἐπαινέομεν θεοὶ ἄλλοι.
ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῇσιν.
εἴ κε ζῶν πέμψῃς Σαρπηδόνα ὅνδε δόμονδε, 445
φράζεο μή τις ἔπειτα θεῶν ἐθέλῃσι καὶ ἄλλος

who it is that is so valiant, and already has done the Trojans so much harm.' This last verse is repeated from v. 175.

429. *κλάζοντε.* So Aesch. Ag. 48, *μέγαν ἐκ θυμοῦ κλάζοντες Ἄρη τρόπον αἰγυπιῶν.* Soph. Antig. 112, *ὀξέα κλάζων αἰετὸς ἐς γᾶν ὑπερέπτα.*

432 seqq. The following colloquy between Zeus and Hera was rejected by Zenodotus, and he is followed by Heyne. One objection raised by him was, that in xv. 75, Hera had retired from Ida to Olympus. Spitzner, with the Schol. Ven., defends the passage; but it appears only another version of the lament of Zeus over Hector in xxii. 168 seqq., just as that of Briseis in xix. 282 seqq. resembles Andromache's in xxii. 477. Plato, Resp. iii. p. 388, c, cites *αἶ αἶ ἐγὼν — δαμῆναι,* in the well-known passage in which he objects to such lamentations in characters of note. See Gladstone, "Studies," ii. p. 185.—*μοῖρα,* 'a destiny,' but not the *ἀνάγκη* which is sometimes represented as superior to Zeus himself. Or perhaps Zeus means that he can only delay a fate which sooner or later must come. Cicero perhaps takes a right view of the sense, De Div. ii. § 93, 'Homerus querentem Jovem inducit, quod Sarpedonem filium a morte contra fatum eripere non posset.'

435. *διχθὰ κ.τ.λ.* See xiv. 21.

441–443. These lines occur xxii. 179—181. See also iv. 29.—*δυσηχής,* see ii. 686.—*ἐπαινέομεν,* the Ionic future.

445. *ζών.* We have the nominative *ζώς = ζοός* in v. 887, a form analogous to *σώς.*

πέμπειν ὃν φίλον υἱὸν ἀπὸ κρατερῆς ὑσμίνης·
πολλοὶ γὰρ περὶ ἄστυ μέγα Πριάμοιο μάχονται
υἱέες ἀθανάτων, τοῖσιν κότον αἰνὸν ἐνήσεις.
ἀλλ' εἴ τοι φίλος ἐστί, τεὸν δ' ὀλοφύρεται ἦτορ, 450
ἦ τοι μέν μιν ἔασον ἐνὶ κρατερῇ ὑσμίνῃ
χέρσ' ὕπο Πατρόκλοιο Μενοιτιάδαο δαμῆναι·
αὐτὰρ ἐπὴν δὴ τόν γε λίπῃ ψυχή τε καὶ αἰών,
πέμπειν μιν Θάνατόν τε φέρειν καὶ ἥδυμον Ὕπνον,
εἰς ὅ κε δὴ Λυκίης εὐρείης δῆμον ἵκωνται, 455
ἔνθα ἑ ταρχύσουσι κασίγνητοί τε ἔται τε
τύμβῳ τε στήλῃ τε· τὸ γὰρ γέρας ἐστὶ θανόντων."
ὣς ἔφατ', οὐδ' ἀπίθησε πατὴρ ἀνδρῶν τε θεῶν τε.
αἱματοέσσας δὲ ψιάδας κατέχευεν ἔραζε
παῖδα φίλον τιμῶν, τόν οἱ Πάτροκλος ἔμελλεν 460
φθίσειν ἐν Τροίῃ ἐριβώλακι, τηλόθι πάτρης.
οἳ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
ἔνθ' ἦ τοι Πάτροκλος ἀγακλειτὸν Θρασύδημον,
ὅς ῥ' ἠῢς θεράπων Σαρπηδόνος ἦε ἄνακτος,
τὸν βάλε νείαιραν κατὰ γαστέρα, λῦσε δὲ γυῖα· 465
Σαρπηδὼν δ' αὐτοῦ μὲν ἀπήμβροτε δουρὶ φαεινῷ

448. πολλοὶ κ.τ.λ. Schol. Lips. Ἰάλμενος Ἄρεως, Μενέσθιος Σπερχειοῦ, Εὔδωρος Ἑρμοῦ, Ἀχιλλεὺς Θέτιδος, Αἰνείας Ἀφροδίτης.

456. ταρχύσουσι. See on vii. 85, and for the στήλη or *cippus* on tumuli, xi. 371; xvii. 434. It is true that the ancient Lycian tombs were of cut and squared masonry, and that these, surmounted by a pillar, may be the τύμβος meant. But it may also be said that the burials in the heroic age require a simpler description.

459. ψιάδας. On the portent known as 'red rain,' see xi. 53. This passage is twice quoted by Lucian, vol. ii. p. 38, and iii. p. 418, ed. Teubner. The idea seems to be, that tears of blood were shed by the upper air (Διὸς δωμάτιον, in the pantheistic sense) to do honour to one destined to death. Compare the thunder sent in honour of Agamemnon, xi. 45, and Aesch. Suppl. 116, ζῶσα γόοις με τιμῶ. And this is the view taken by the Schol. Ven. 2.

462—507. Patroclus misses Sarpedon, but wounds his attendant mortally. Sarpedon in turn misses Patroclus, but kills one of his trace-horses. Automedon liberates the yoke-horses by cutting the trace. In a second encounter Sarpedon is struck in the region of the heart. In falling he calls on Glaucus to fight for the possession of his corpse.

462. οἳ δὲ κ.τ.λ. See xiii. 604.—ἰόντες, driving against each other in their cars, Thrasydemus being the charioteer of Sarpedon, Automedon of Patroclus.—Θρασύδημον, as sup. 401 Θέστορα, stands first, somewhat irregularly depending on τὸν βάλε *inf.*—νείαιραν, see v. 537.

466. αὐτοῦ μὲν, opposed to ἵππον,—the man himself he missed, but his horse he hit.—οὔτασεν, not ἔβαλεν, because the lance was not thrown, but held in the hand. There seems no reason why ἀπήμβροτε should necessarily imply a *throw*, as the Scholiasts contend, who found a difficulty in the exceptional use of οὐτάζειν, and record other readings,

δεύτερος ὁρμηθείς, ὁ δὲ Πήδασον οὔτασεν ἵππον
ἔγχει δεξιὸν ὦμον· ὁ δὲ βράχε θυμὸν ἀίσθων,
κὰδ δ' ἔπεσ' ἐν κονίῃσι μακών, ἀπὸ δ' ἔπτατο θυμός.
τὼ δὲ διαστήτην, κρίκε δὲ ζυγόν, ἡνία δέ σφιν 470
ξύγχυτ', ἐπεὶ δὴ κεῖτο παρήορος ἐν κονίῃσιν.
τοῖο μὲν Αὐτομέδων δουρικλυτὸς εὕρετο τέκμωρ·
σπασσάμενος τανύηκες ἄορ παχέος παρὰ μηροῦ,
ἀίξας ἀπέκοψε παρήορον, οὐδὲ μάτησεν·
τὼ δ' ἰθυνθήτην, ἐν δὲ ῥυτῆρσι τάνυσθεν· 475
τὼ δ' αὖτις συνίτην ἔριδος πέρι θυμοβόροιο.
ἔνθ' αὖ Σαρπηδὼν μὲν ἀπήμβροτε δουρὶ φαεινῷ,
Πατρόκλου δ' ὑπὲρ ὦμον ἀριστερὸν ἤλυθ' ἀκωκή
ἔγχεος, οὐδ' ἔβαλ' αὐτόν· ὁ δ' ὕστερος ὤρνυτο χαλκῷ
Πάτροκλος, τοῦ δ' οὐχ ἅλιον βέλος ἔκφυγε χειρός, 480
ἀλλ' ἔβαλ' ἔνθ' ἄρα τε φρένες ἔρχαται ἀμφ' ἀδινὸν κῆρ.
ἤριπε δ' ὡς ὅτε τις δρῦς ἤριπεν ἢ ἀχερωίς
ἠὲ πίτυς βλωθρή, τήν τ' οὔρεσι τέκτονες ἄνδρες
ἐξέταμον πελέκεσσι νεήκεσι νήιον εἶναι·

ἀγλαὸν ἵππον—τὸν βάλε δεξιὸν ὦμον (Aristarchus), and ἤλασεν ἵππον (Philemon). But in the second encounter, which may or may not have been precisely similar, βέλος ἔκφυγε χειρὸς, inf. 480.

468. βράχε, 'fell with a crash.'—ἀίσθων, 'gasping,' see xiii. 809; xv. 252; xx. 403.—μακὼν, 'with a cry of distress,' μυκησάμενος, φθεγξάμενος βαρὺ, Schol. Min. So μεμηκὼς and μεμακυῖαι, iv. 435; x. 362.

470. διαστήτην. The trace-horse on one side having fallen, the horses at the pole start asunder, and the yoke creaks with the violence of the strain. The phrase τρίπωλον ἅρμα, though figuratively used of three goddesses, Eur. Androm. 277, may be thought to indicate the use of *one* side horse only. For διαστῆναι see i. 6. An expressive word, implying, like the Attic διϊστάναι (Ar. Vesp. 41), the separation of two hitherto united, and generally with hostile intent. Here mere distance of space is meant.—κρίκε, a word formed from the sound, our *creak*, as βράχε *sup.* is our *brayed*. The Schol. Lips. records variants κρίγε and τρίγε.—ξύγχυτο, the reins got entangled, till the driver cut clear the horse that had fallen, and then they 'righted,' and pulled at the traces (or perhaps, the reins, as σπεύδειν ἄπο ῥυτῆρος, Soph. Oed. Col. 900). Schol. Min. χαλινοῖς, ἡνίαις.

472. τοῖο, Schol. Vict. τοῦ συγχυθῆναι τὰ ἡνία. The next line occurs Od. x. 439; xi. 231. — μάτησεν, see v. 233; xxiii. 510. For a very similar description see viii. 87, ὄφρ' ὁ γέρων ἵπποιο παρηορίας ἀπέταμνεν.

476. ἔριδος πέρι, to decide the dispute. Cf. vii. 301.

481. ἔρχαται, lit. 'are fenced off,' ἐεργμέναι εἰσὶ, as δέχαται is a plural form in xii. 147. The diaphragm forms the division of the viscera and the heart and its surroundings. Schol. Ven. διελθὸν τὸ δόρυ τὸ διάφραγμα, ὃ καλεῖται φρένες, μέχρι καρδίας ἤνυσεν, ἣν λέγει κῆρ.—ἀδινὸν, 'dense,' muscular, compact; Schol. Lips. πυκνὴ δὲ καρδία καὶ νευρώδης κατὰ τὴν οὐσίαν.

482—486. These five verses occurred before at xiii. 389—392.

ὣς ὁ πρόσθ' ἵππων καὶ δίφρου κεῖτο τανυσθείς, 485
βεβρυχώς, κόνιος δεδραγμένος αἱματοέσσης.
ἠΰτε ταῦρον ἔπεφνε λέων ἀγέληφι μετελθών,
αἴθωνα μεγάθυμον, ἐν εἰλιπόδεσσι βόεσσιν,
ὤλετό τε στενάχων ὑπὸ γαμφηλῇσι λέοντος,
ὣς ὑπὸ Πατρόκλῳ Λυκίων ἀγὸς ἀσπιστάων 490
κτεινόμενος μενέαινε, φίλον δ' ὀνόμηνεν ἑταῖρον.
"Γλαῦκε πέπον, πολεμιστὰ μετ' ἀνδράσι, νῦν σε μάλα
αἰχμητήν τ' ἔμεναι καὶ θαρσαλέον πολεμιστήν· [χρή
νῦν τοι ἐελδέσθω πόλεμος κακός, εἰ θοός ἐσσι.
πρῶτα μὲν ὄτρυνον Λυκίων ἡγήτορας ἄνδρας, 495
πάντῃ ἐποιχόμενος, Σαρπηδόνος ἀμφιμάχεσθαι·
αὐτὰρ ἔπειτα καὶ αὐτὸς ἐμεῦ περιμάρναο χαλκῷ.
σοὶ γὰρ ἐγὼ καὶ ἔπειτα κατηφείη καὶ ὄνειδος
ἔσσομαι ἤματα πάντα διαμπερές, εἴ κέ μ' Ἀχαιοὶ
τεύχεα συλήσωσι νεῶν ἐν ἀγῶνι πεσόντα. 500
ἀλλ' ἔχεο κρατερῶς ὄτρυνε δὲ λαὸν ἅπαντα."
ὣς ἄρα μιν εἰπόντα τέλος θανάτοιο κάλυψεν
ὀφθαλμοὺς ῥῖνάς θ'. ὁ δὲ λὰξ ἐν στήθεσι βαίνων
ἐκ χροὸς ἕλκε δόρυ, προτὶ δὲ φρένες αὐτῷ ἕποντο·
τοῖο δ' ἅμα ψυχήν τε καὶ ἔγχεος ἐξέρυσ' αἰχμήν. 505
Μυρμιδόνες δ' αὐτοῦ σχέθον ἵππους φυσιόωντας,

487. ἠΰτε κ.τ.λ. See ii. 87. The fall of Sarpedon, huge and fierce, is well compared to the death of a bull which, with furious bellowing and violent resistance, is pulled down by a still stronger lion. The preceding simile, though it may have been interpolated here from lib. xiii., is equally appropriate, the leafy head of the tall tree representing the hero's plumed crest. Or perhaps the mere extension is meant, and the suddenness of the fall. Schol. Lips. ἡ πρώτη εἰκὼν πρὸς τὸ πτῶμα καὶ τὴν ἐπὶ πολὺ ἔκτασιν, ἡ δὲ δευτέρα πρὸς τὴν στοναχήν.

489. στενάχων. See on 391 sup.

491. μενέαινε, Schol. Vict. ἐθυμοῦτο, i. e. in being slain he showed his rage and resentment against the slayer. Similarly Aesch. Ag. 1388, οὕτω τὸν αὑτοῦ θυμὸν ὁρμαίνει πεσών.

494. ἐελδέσθω, Schol. Lips. ἐν ἐπιθυμίᾳ γενέσθω. A remarkable use of the passive.—κακὸς, ὁ φύσει, *id.*—θοὸς, sup. 422. Heyne remarks on this, "Mirum, quod Patroclus adstat et Glaucum impune mandata ejus accipere permittit."

498. κατηφείη, a cause of dejection. See xvii. 556, where nearly the same distich occurs.

500. νεῶν ἐν ἀγῶνι, in the contest at the ships. See sup. 395.—ἔχεο, 'hold on,' i. e. μάχης or ἔργου, or perhaps, σώματος.

503. ῥῖνας. "Quia mors et oculorum aciem et spiritum aufert," Spitzner.

504. φρένες, a portion of the diaphragm came away adhering to the spear.

505. τοῖο κ.τ.λ. 'From him he drew forth at once the life, and the point of his own spear,'—a somewhat far-fetched expression.

506. σχέθον, κατέσχεθον. 'The Myr-

ἱεμένους φοβέεσθαι ἐπεὶ λίπον ἅρματ' ἀνάκτων.
Γλαύκῳ δ' αἰνὸν ἄχος γένετο φθογγῆς ἀίοντι·
ὠρίνθη δέ οἱ ἦτορ, ὅτ' οὐ δύνατο προσαμῦναι.
χειρὶ δ' ἑλὼν ἐπίεζε βραχίονα· τεῖρε γὰρ αὐτόν 510
ἕλκος, ὃ δή μιν Τεῦκρος ἐπεσσύμενον βάλεν ἰῷ
τείχεος ὑψηλοῖο, ἀρὴν ἑτάροισιν ἀμύνων.
εὐχόμενος δ' ἄρα εἶπε ἑκηβόλῳ Ἀπόλλωνι
"κλῦθι, ἄναξ, ὅς που Λυκίης ἐν πίονι δήμῳ
εἷς ἢ ἐνὶ Τροίῃ· δύνασαι δὲ σὺ πάντοσ' ἀκούειν 515
ἀνέρι κηδομένῳ, ὡς νῦν ἐμὲ κῆδος ἱκάνει.
ἕλκος μὲν γὰρ ἔχω τόδε καρτερόν, ἀμφὶ δέ μοι χείρ
ὀξείῃς ὀδύνῃσιν ἐλήλαται, οὐδέ μοι αἷμα
τερσῆναι δύναται, βαρύθει δέ μοι ὦμος ὑπ' αὐτοῦ·
ἔγχος δ' οὐ δύναμαι σχεῖν ἔμπεδον, οὐδὲ μάχεσθαι 520

midons held there on the spot the snorting horses, viz. of Sarpedon, that were ready to fly in wild alarm, now that they had lost the car of their owners,' i. e. the guiding hand from the car. An obscure sentence; possibly ἄνακτες is the true reading, which was altered from sup. 371, ὠκέες ἵπποι—λίπον ἅρματ' ἀνάκτων. Zenodotus read λίπον, others λίπεν, i. e. ἐλίπησαν, as the Schol. Lips. will have it, ἐπειδὴ τὰ ἅρματα τῶν ἀνάκτων ἐλείφθησαν, ἠρημώθησαν, τουτέστι, τῶν δεσποτῶν ἠρημώθησαν. The objection to this is, that the passive ἐλίπην was not in use, and the active λίπεν could only mean 'failed,' ἐλλιπὴ ἦν, not ἐλείφθη. At all events λιπεῖν ἀνάκτων, *dominis carere*, is unusual Greek. Spitzner however, with Trollope and Doederlein, retains λίπεν. "Equos, postquam currus rectoribus erant privati, fugae intentos et frementes Myrmidones ibi retinuerunt," Doed.

508—526. Glaucus, invoked by the dying Sarpedon (492), is disabled by his wound (xii. 387) from assisting his friend; but he invokes the aid of the healing god, the Lycian Apollo, that he may be immediately rendered fit for resuming the fight.

511. ἐπεσσύμενον. So xii. 388, Τεῦκρος δὲ Γλαῦκον—ἰῷ ἐπεσσύμενον βάλε τείχεος ὑψηλοῖο, which seems to mean 'just as he had sprung on to the wall.' We may perhaps supply μέρος τι, since τεῖχος ἐπεσσύμενος occurs in xii. 143, and so Doederlein explains it. Heyne and Spitzner prefer to construe βάλεν ἀπὸ τείχεος ὑψηλοῖο.

515. πάντοσε appears to be used in the sense of πάντῃ or πανταχοῦ, with the notion of the suppliant's voice being sent in every direction to the ears of the absent god. Schol. Ven. εἰς πάντα τόπον ἀκούειν, ἐπὶ τῶν ἐκ τόπου εἰς τόπον ἀφικνουμένων· 'πεύθετο γὰρ Κύπρονδε μέγα κλέος' (xi. 21), εἰς Κύπρον ἠκούετο. Doederlein well compares iv. 455, τῶν δέ τε τηλόσε δοῦπον ἐν οὔρεσιν ἔκλυε ποιμήν. An ancient variant was παντὸς, to defend which, followed by the dative in apposition, the Schol. Vict. quotes Od. xxiii. 205, τῆς δ' αὐτοῦ λύτο γούνατα—σήματ' ἀναγνούσῃ. Conversely we have οἱ—εὐξαμένοιο, inf. 531. Cf. Aesch. Cho. 410, πέπαλταί μοι κέαρ —τόνδε κλύουσαν (χέουσαν?) οἶκτον. But with ἀκούειν we may supply εὐχῶν, so that ἀνέρι will be the dative of reference "thou canst everywhere hear for an afflicted man" (Arnold).

518. ἐλήλαται, 'is afflicted,' 'oppressed,' or 'penetrated with keen pangs,' πέπαρται. A somewhat unusual sense. Doederlein compares x. 153, ἔγχεα δέ σφιν ὄρθ' ἐπὶ σαυρωτῆρος ἐλήλατο, 'were stuck on their spikes.'—τερσῆναι, as xi. 267, τέρσετο δ' αἷμα.—ὦμος, i. e. the whole arm from the hand to the shoulder is affected.

ἐλθὼν δυσμενέεσσιν. ἀνὴρ δ' ὤριστος ὄλωλεν,
Σαρπηδὼν Διὸς υἱός· ὃ δ' οὐδ' οὗ παιδὸς ἀμύνει.
ἀλλὰ σύ πέρ με ἄναξ τόδε καρτερὸν ἕλκος ἄκεσσαι,
κοίμησον δ' ὀδύνας, δὸς δὲ κράτος, ὄφρ' ἑτάροισιν
κεκλόμενος Λυκίοισιν ἐποτρύνω πολεμίζειν, 525
αὐτός τ' ἀμφὶ νέκυι κατατεθνηῶτι μάχωμαι."
ὣς ἔφατ' εὐχόμενος, τοῦ δὲ κλύε Φοῖβος Ἀπόλλων.
αὐτίκα παῦσ' ὀδύνας, ἀπὸ δ' ἕλκεος ἀργαλέοιο
αἷμα μέλαν τέρσηνε, μένος δέ οἱ ἔμβαλε θυμῷ.
Γλαῦκος δ' ἔγνω ᾗσιν ἐνὶ φρεσί, γήθησέν τε, 530
ὅττι οἱ ὦκ' ἤκουσε μέγας θεὸς εὐξαμένοιο.
πρῶτα μὲν ὤτρυνεν Λυκίων ἡγήτορας ἄνδρας,
πάντῃ ἐποιχόμενος, Σαρπηδόνος ἀμφιμάχεσθαι·
αὐτὰρ ἔπειτα μετὰ Τρῶας κίε μακρὰ βιβάσθων,
Πουλυδάμαντ' ἔπι Πανθοΐδην καὶ Ἀγήνορα δῖον, 535
βῆ δὲ μετ' Αἰνείαν τε καὶ Ἕκτορα χαλκοκορυστήν.
ἀγχοῦ δ' ἱστάμενος ἔπεα πτερόεντα προσηύδα.
"Ἕκτορ, νῦν δὴ πάγχυ λελασμένος εἷς ἐπικούρων,
οἳ σέθεν εἵνεκα τῆλε φίλων καὶ πατρίδος αἴης
θυμὸν ἀποφθινύθουσι· σὺ δ' οὐκ ἐθέλεις ἐπαμύνειν. 540
κεῖται Σαρπηδὼν Λυκίων ἀγὸς ἀσπιστάων,
ὃς Λυκίην εἴρυτο δίκῃσί τε καὶ σθένεϊ ᾧ·
τὸν δ' ὑπὸ Πατρόκλῳ δάμασ' ἔγχεϊ χάλκεος Ἄρης.
ἀλλὰ φίλοι πάρστητε, νεμεσσήθητε δὲ θυμῷ,

522. οὗ, perhaps οὐ σϝοῦ (σφοῦ), *sui*. For the genitive see xiii. 110. The ellipse of ὄλεθρον may be supplied.

523. ἄκεσσαι (ἀκέομαι). "It is from Apollo, the god of his country, that Glaucus wishes to obtain his cure, and not from *Apollo medicus*, a quality unknown to Homer. See xv. 262." Arnold. But a later compilation, such as we conceive the Iliad to be, may well admit such discrepancies from the earlier mythology.—περ, 'do thou heal at least *this* severe wound.'

524. κράτος here seems to mean σθένος, or 'power to win the victory.' So in Aesch. Cho. 490, ὦ Περσέφασσα, δὸς δ' ἔτ' εὔμορφον κράτος.

527—547. Glaucus, suddenly restored to his wonted vigour, rallies the Lycians, and calls on them to save the body of Sarpedon.

529. τερσαίνω seems ἅπαξ εἰρημένον.

530. ἔγνω, ᾔσθετο, viz. that a new and supernatural strength had been infused in his limbs.—οἱ εὐξαμένοιο, compare sup. 515. Either οἱ is *dativus commodi*, or εὐξαμένοιο is gen. absolute.

542. εἴρυτο, the epic aorist of ῥύομαι. He protected or defended the people by virtue of his kingly office. See iv. 138; xxiv. 499.—δίκῃσί τε, viz. both as δικασπόλος and πολεμιστής.

544. νεμεσσήθητε, i. e. αἰδεῖσθε, have chivalrous honour in your hearts. See xv. 211.— ἀεικίσσωσι, 'mutilate,' 'disfigure,' make ἀεικῆ. This word, which

μὴ ἀπὸ τεύχε' ἕλωνται ἀεικίσσωσι δὲ νεκρόν 545
Μυρμιδόνες, Δαναῶν κεχολωμένοι ὅσσοι ὄλοντο,
τοὺς ἐπὶ νηυσὶ θοῇσιν ἐπέφνομεν ἐγχείῃσιν."
ὣς ἔφατο, Τρῶας δὲ κατὰ κρῆθεν λάβε πένθος
ἄσχετον, οὐκ ἐπιεικτόν, ἐπεί σφισιν ἕρμα πόληος
ἔσκε καὶ ἀλλοδαπός περ ἐών· πολέες γὰρ ἅμ' αὐτῷ 550
λαοὶ ἕποντ', ἐν δ' αὐτὸς ἀριστεύεσκε μάχεσθαι.
βὰν δ' ἰθὺς Δαναῶν λελιημένοι· ἦρχε δ' ἄρα σφιν
Ἕκτωρ χωόμενος Σαρπηδόνος. αὐτὰρ Ἀχαιούς
ὦρσε Μενοιτιάδεω Πατροκλῆος λάσιον κῆρ.
Αἴαντε πρώτω προσέφη, μεμαῶτε καὶ αὐτώ. 555
"Αἴαντε, νῦν σφῶιν ἀμύνεσθαι φίλον ἔστω,
οἷοί περ πάρος ἦτε μετ' ἀνδράσιν, ἢ καὶ ἀρείους.

does not seem a form of the ancient dialect, follows the analogy of ἀτιμάζειν, on which see i. 11. As in ἀτιμόω, ἀϊστόω, the α is not a part of the verb so much as of the adjective, i. e. ἀτιμόω is 'to make a person ἄτιμος.' On this principle alone verbs commencing with ἀ privative properly take an active sense. Such forms as ἀτίειν and ἀτιμᾶν (i. 356) are anomalies, because τίειν and τιμᾶν are the primary verbs. We rightly have ἀτίζειν, ἀτιμάζω, and ἀτιμόω, but neither τιμάζω nor τιμόω. In Plato, ὁμοιοῦσθαι and ἀνομοιοῦσθαι, 'to become like' and 'unlike,' are in like manner transitive verbal forms of ὅμοιος and ἀνόμοιος. We have the middle ἀεικίσσασθαι inf. 559. Spitzner observes, that in the Iliad this verb is always applied to the dead, only in Od. xviii. 222 to the living.

548—568. The Trojans, grieved at the death of their champion Sarpedon, make a rush on the Greeks, led by Hector. Patroclus on his part summons the Ajaces to his aid, with a view to the spoiling and disfiguring of the corpse. The two parties meet with loud shouts; the air is supernaturally darkened as they fight.

548. κρῆθεν for κρατ-θεν (κρὰς, κρατὸς), 'down their heads,' in allusion, probably, to the eastern custom of throwing ashes on the head as a token of grief. Thus xviii. 23, Achilles ἑλὼν κόνιν αἰθαλόεσσαν χεύατο κὰκ κεφαλῆς. Hes. Scut. 7, τοῦ καὶ ἀπὸ κρῆθεν βλεφάρων τ' ἀπὸ κυανεάων κ.τ.λ. Bekker (ed. 2) gives κατ' ἄκρηθεν.—οὐκ ἐπιεικτὸν, not to be tolerated, not to be yielded to; from εἴκειν. Hesych. ἐπιεικτά. φορητὰ, ὑποχωρητά. See v. 892; viii. 22. Od. viii. 307.—ἕρμα, the prop, or stay; not however connected with ἐρείδειν, ἔρεισμα, as Buttmann (Lexil. p. 301) suggests, but with εἴρειν, as explained in the note on iv. 117. Curtius (356), while he rightly refers ἕρμα to a root, σερ = σϝαρ, seems to be wrong in supposing the main idea is centre of gravity and support. Something similar is is *audaciai columen*, in Plaut. Amphitr. 367.—ἀλλοδαπὸς, though an alien, and a stranger from Lycia.

552. λελιημένοι, 'eager.' See xii. 106, where the same words occur.

554. λάσιον κῆρ, the manly stout heart, or fervid spirit. See on i. 188; ii. 851. Plato quotes the phrase somewhat playfully in Theæt. p. 194, E.

557. ἀρείους. Either εἶναι (or ὄντας) may be supplied from ἀμύνεσθαι, and ἀρείους be taken as the accusative agreeing with the subject of it (see i. 541, 542), or it may be the nominative attracted to οἷοι. The former is supported by Doederlein, the latter by Spitzner. The Schol. Ven. leaves the choice of either to the reader, δύναται λείπειν τὸ ἔστε ἢ γίγνεσθε, δύναται δὲ καὶ σχῆμα εἶναι ἀπὸ δοτικῆς εἰς αἰτιατικήν.

κεῖται ἀνὴρ ὃς πρῶτος ἐσήλατο τεῖχος Ἀχαιῶν,
Σαρπηδών. ἀλλ' εἴ μιν ἀεικισσαίμεθ' ἑλόντες,
τεύχεά τ' ὤμοιιν ἀφελοίμεθα, καί τιν' ἑταίρων 560
αὐτοῦ ἀμυνομένων δαμασαίμεθα νηλέι χαλκῷ."
ὣς ἔφαθ', οἳ δὲ καὶ αὐτοὶ ἀλέξασθαι μενέαινον.
οἳ δ' ἐπεὶ ἀμφοτέρωθεν ἐκαρτύναντο φάλαγγας,
Τρῶες καὶ Λύκιοι καὶ Μυρμιδόνες καὶ Ἀχαιοί,
σύμβαλον ἀμφὶ νέκυι κατατεθνηῶτι μάχεσθαι 565
δεινὸν ἀΰσαντες· μέγα δὲ βράχε τεύχεα φωτῶν.
Ζεὺς δ' ἐπὶ νύκτ' ὀλοὴν τάνυσεν κρατερῇ ὑσμίνῃ,
ὄφρα φίλῳ περὶ παιδὶ μάχης ὀλοὸς πόνος εἴη.
ὦσαν δὲ πρότεροι Τρῶες ἑλίκωπας Ἀχαιούς·
βλῆτο γὰρ οὔ τι κάκιστος ἀνὴρ μετὰ Μυρμιδόνεσσιν,
υἱὸς Ἀγακλῆος μεγαθύμου, δῖος Ἐπειγεύς, 571
ὅς ῥ' ἐν Βουδείῳ εὖ ναιομένῳ ἤνασσεν

558. *πρῶτος*. In xii. 438 it was Hector, not Sarpedon, who first entered the Grecian rampart. The ancient critics devised a very singular escape from the difficulty; they took *ἐσήλατο* as an aorist from *σάλω* = *σαλεύω*, 'to shake,' referring to xii. 397. But the comment of the Schol. Ven. is fairly satisfactory, albeit the true solution perhaps lies in the discrepancies inseparable from later compilation;—*οὐκ εἶπε πρῶτος διῆλθεν, ὁ μὲν γὰρ Ἕκτωρ πρῶτος διῆλθεν, ὁ δὲ Σαρπηδὼν πρῶτος ὥρμησεν ἐπὶ τὸ τεῖχος*, (xii. 308, *ἀντίθεον Σαρπηδόνα θυμὸς ἀνῆκε τεῖχος ἐπαΐξαι*,) *ὥστε τὸ ἧλατο ταὐτὸν εἶναι τῷ ὁρμῆσαι*. Thus the meaning is, 'who first sprang upon the rampart.'

559. *ἀλλ' εἰ κ.τ.λ.*, 'but what if (i. e. suppose we now try) we get possession of the body to strip and mutilate it.' See sup. 544; xv. 571.

561. *αὐτοῦ*, probably the adverb, 'there on the spot.'

563. *ἐκαρτύναντο*, see xi. 215.—*σύμβαλον*, in the neuter sense, 'to engage,' occurs in Herodotus, but not elsewhere in Homer. Cf. sup. 526.

568. *ὀλοός*. This verse might well be omitted. The darkness was *ὀλοὴ* that the fight might be *ὀλοὸς*, which seems to mean 'dread,' 'awful,' rather than 'destructive;' so the Cimmerian darkness is *νὺξ ὀλοὴ* in Od. xi. 19. It was thought to add horror to death if a man perished in the dark. Hence the aspiration *ἐν δὲ φάει καὶ ὄλεσσον*, xvii. 647; cf. ibid. 368. The darkness meant need not be referred to any physical cause, such as an eclipse; it was thought that miraculous darkness accompanied any momentous events, e. g. the death of C. Julius Caesar, Virg. Georg. i. 467.

569—618. The Trojans at first drive back the Greeks, and Hector slays one of the Myrmidon chiefs. Patroclus then kills Sthenelaus, and the Trojans recede about a spear's throw. Glaucus slays a Greek chief, to the delight of the Trojans; but Meriones too kills his man, and narrowly avoids the javelin of Aeneas.

572. *Βουδείῳ*, a city of Phthiotis.—*τότε*, as Doederlein contends, refers virtually to *πέμπον* in 575. But it is simpler to construe *τότε ἐξεναρίξας*.—*ἱκέτευσε*, Schol. Lips. *ἱκέτης ἦλθε*. He went as a suppliant, perhaps for the payment of a *ποινή*, or to obtain expiation; and the penalty imposed was, that he should go to the war. Cf. Hes. Scut. 13, *λιπὼν δ' ὅγε πατρίδα γαῖαν Ἐς Θήβας ἱκέτευσε*.—*ἐς Θέτιν*, to the place called *Θετίδειον*, Eur. Andr. 20. A reference seems here made to ballads on the early life of Achilles, to which Pindar several times alludes. The

τὸ πρίν· ἀτὰρ τότε γ' ἐσθλὸν ἀνεψιὸν ἐξεναρίξας
ἐς Πηλῆ' ἱκέτευσε καὶ ἐς Θέτιν ἀργυρόπεζαν·
οἳ δ' ἅμ' Ἀχιλλῆϊ ῥηξήνορι πέμπον ἕπεσθαι 575
Ἴλιον εἰς εὔπωλον, ἵνα Τρώεσσι μάχοιτο.
τόν ῥα τόθ' ἁπτόμενον νέκυος βάλε φαίδιμος Ἕκτωρ
χερμαδίῳ κεφαλήν· ἣ δ' ἄνδιχα πᾶσα κεάσθη
ἐν κόρυθι βριαρῇ· ὃ δ' ἄρα πρηνὴς ἐπὶ νεκρῷ
κάππεσεν, ἀμφὶ δέ μιν θάνατος χύτο θυμοραϊστής. 580
Πατρόκλῳ δ' ἄρ' ἄχος γένετο φθιμένου ἑτάροιο,
ἴθυσεν δὲ διὰ προμάχων ἴρηκι ἐοικὼς
ὠκέι, ὅς τ' ἐφόβησε κολοιούς τε ψῆράς τε.
ὣς ἰθὺς Λυκίων, Πατρόκλεες ἱπποκέλευθε,
ἔσσυο καὶ Τρώων, κεχόλωσο δὲ κῆρ ἑτάροιο. 585
καί ῥ' ἔβαλε Σθενέλαον Ἰθαιμένεος φίλον υἱόν
αὐχένα χερμαδίῳ, ῥῆξεν δ' ἀπὸ τοῖο τένοντας.
χώρησαν δ' ὑπό τε πρόμαχοι καὶ φαίδιμος Ἕκτωρ.
ὅσση δ' αἰγανέης ῥιπὴ ταναοῖο τέτυκται,
ἥν ῥά τ' ἀνὴρ ἀφέῃ πειρώμενος ἢ ἐν ἀέθλῳ 590
ἠὲ καὶ ἐν πολέμῳ δηίων ὕπο θυμοραϊστέων,
τόσσον ἐχώρησαν Τρῶες, ὤσαντο δ' Ἀχαιοί.
Γλαῦκος δὲ πρῶτος, Λυκίων ἀγὸς ἀσπιστάων,
ἐτράπετ', ἔκτεινεν δὲ Βαθυκλῆα μεγάθυμον,
Χάλκωνος φίλον υἱόν, ὃς Ἑλλάδι οἰκία ναίων 595
ὄλβῳ τε πλούτῳ τε μετέπρεπε Μυρμιδόνεσσιν.
τὸν μὲν ἄρα Γλαῦκος στῆθος μέσον οὔτασε δουρί,

Schol. Ven. observes, that Thetis is here described as still living with Peleus, while other accounts represented her as having early left his home.

578—580. Repeated from 412—414 sup.

583. ψῆρας, 'starlings.' See on xvii. 755.

585. ἔσσυο, the second person of the epic aorist ἐσύμην, part. σύμενος, for ἔσυσο, like ἆλσο inf. 754.

588. This verse occurs also iv. 505 and xvii. 316.

589. ῥιπή, the force with which a long javelin (cf. ii. 774) is sent, i. e. the distance to which it speeds; elsewhere ἐρωή.—ἀφέῃ, *miserit*.—πειρώμενος, sc. σθένους.—δηίων ὕπο, supply πειρόμενος, viz. σθένεος, as in xv. 359, or with Schol. Lips. πειραζόμενος. Doederlein thinks this so harsh that he connects this clause with ἐχώρησαν in the next verse.

594. ἐτράπετο. The Schol. Lips. says this is explained by στρεφθεὶς in 598; and perhaps he is right, if we take it for τραπόμενος ἔκτεινε.—κατέμαρπτε, see v. 65. The subject is Βαθυκλῆς, and the imperfect means, "cum in eo erat ut Glaucum assequeretur," as Spitzner renders it.

595. Ἑλλάδι. Here, as in ii. 683, a city or settlement in Phthiotis is meant.

στρεφθεὶς ἐξαπίνης ὅτε μιν κατέμαρπτε διώκων·
δούπησεν δὲ πεσών, πυκινὸν δ' ἄχος ἔλλαβ' Ἀχαιούς
ὡς ἔπεσ' ἐσθλὸς ἀνήρ. μέγα δὲ Τρῶες κεχάροντο, 600
στὰν δ' ἀμφ' αὐτὸν ἰόντες ἀολλέες· οὐδ' ἄρ' Ἀχαιοί
ἀλκῆς ἐξελάθοντο, μένος δ' ἰθὺ φέρον αὐτῶν.
ἔνθ' αὖ Μηριόνης Τρώων ἕλεν ἄνδρα κορυστήν,
Λαόγονον θρασὺν υἱὸν Ὀνήτορος, ὃς Διὸς ἱρεύς
Ἰδαίου ἐτέτυκτο, θεὸς δ' ὣς τίετο δήμῳ, 605
τὸν βάλ' ὑπὸ γναθμοῖο καὶ οὔατος· ὦκα δὲ θυμός
ᾤχετ' ἀπὸ μελέων, στυγερὸς δ' ἄρα μιν σκότος εἷλεν.
Αἰνείας δ' ἐπὶ Μηριόνῃ δόρυ χάλκεον ἧκεν·
ἔλπετο γὰρ τεύξεσθαι ὑπασπίδια προβιβάντος.
ἀλλ' ὃ μὲν ἄντα ἰδὼν ἠλεύατο χάλκεον ἔγχος· 610
πρόσσω γὰρ κατέκυψε, τὸ δ' ἐξόπιθεν δόρυ μακρόν
οὔδει ἐνισκίμφθη, ἐπὶ δ' οὐρίαχος πελεμίχθη
ἔγχεος· ἔνθα δ' ἔπειτ' ἀφίη μένος ὄμβριμος Ἄρης.
[αἰχμὴ δ' Αἰνείαο κραδαινομένη κατὰ γαίης
ᾤχετ', ἐπεί ῥ' ἅλιον στιβαρῆς ἀπὸ χειρὸς ὄρουσεν.]
Αἰνείας δ' ἄρα θυμὸν ἐχώσατο, φώνησέν τε 616
"Μηριόνη, τάχα κέν σε καὶ ὀρχηστήν περ ἐόντα
ἔγχος ἐμὸν κατέπαυσε διαμπερές, εἴ σ' ἔβαλόν περ."
τὸν δ' αὖ Μηριόνης δουρικλυτὸς ἀντίον ηὔδα
"Αἰνεία, χαλεπόν σε καὶ ἴφθιμόν περ ἐόντα 620
πάντων ἀνθρώπων σβέσσαι μένος, ὅς κέ σευ ἄντα

600. ὡς, i. e. ἐπειδὴ, 'for that a brave man had fallen.'

602. Cf. v. 506, οἱ δὲ μένος χειρῶν ἰθὺς φέρον.

604. Λαόγονον. "Praeter Laogonum, cujus hic fit mentio, alter ejusdem nominis, Biantis filius, xx. 460, ab Achille caeditur." Spitzner. The ὃς refers to Onetor, since, as Doederlein observes, "nemo sacerdos inter praeliantes reperitur; senes enim esse solebant."

609. On this verse see xiii. 158. The next four occur also xvii. 526—529.

612, 613. Compare xiii. 443, 444.

617. ὀρχηστὴν. He calls Meriones a *dancer* in reproach, partly because this was an unwarlike art (see xxiv. 261), and partly because he had avoided the spear with such agility. This couplet (in part) is quoted by Lucian, περὶ Ὀρχησέως, vol. ii. p. 272, ed. Teubner, who wrongly says ὁ γοῦν Ὅμηρος τὸν Μηριόνην οὐκ αἰσχῦναι βουλόμενος, ἀλλὰ κοσμῆσαι, ὀρχηστὴν προσεῖπε. He either misses the irony of the passage, or is advocating a new view of it.

618. διαμπερὲς, 'for full time,' 'effectually,' εἰς ἀεὶ, Schol. Ven.

619—631. Meriones retorts with a taunt on Aeneas. Patroclus reproaches him for replying by words rather than by action.

621. πάντων, i.e. there are some whose prowess you cannot or will not be able to check.

ἔλθῃ ἀμυνόμενος· θνητὸς δέ νυ καὶ σὺ τέτυξαι.
εἰ καὶ ἐγώ σε βάλοιμι τυχὼν μέσον ὀξέι χαλκῷ,
αἶψά κε καὶ κρατερός περ ἐὼν καὶ χερσὶ πεποιθώς
εὖχος ἐμοὶ δοίης, ψυχὴν δ' Ἄϊδι κλυτοπώλῳ." 625
ὣς φάτο, τὸν δ' ἐνένιπε Μενοιτίου ἄλκιμος υἱός.
"Μηριόνη, τί σὺ ταῦτα καὶ ἐσθλὸς ἐὼν ἀγορεύεις;
ὦ πέπον, οὔ τοι Τρῶες ὀνειδείοισι ἔπεσσιν
νεκροῦ χωρήσουσι· πάρος τινὰ γαῖα καθέξει.
ἐν γὰρ χερσὶ τέλος πολέμου, ἐπέων δ' ἐνὶ βουλῇ· 630
τῷ οὔ τι χρὴ μῦθον ὀφελλέμεν, ἀλλὰ μάχεσθαι."
ὣς εἰπὼν ὃ μὲν ἦρχ', ὃ δ' ἅμ' ἕσπετο ἰσόθεος φώς.
τῶν δ', ὥς τε δρυτόμων ἀνδρῶν ὀρυμαγδὸς ὀρώρῃ
οὔρεος ἐν βήσσῃς· ἕκαθεν δέ τε γίγνετ' ἀκουή·
ὣς τῶν ὤρνυτο δοῦπος ἀπὸ χθονὸς εὐρυοδείης 635
χαλκοῦ τε ῥινοῦ τε βοῶν τ' εὐποιητάων,
νυσσομένων ξίφεσίν τε καὶ ἔγχεσιν ἀμφιγύοισιν.
οὐδ' ἂν ἔτι φράδμων περ ἀνὴρ Σαρπηδόνα δῖον

623. *καὶ ἐγώ.* This is said in reference to *εἴ σ' ἔβαλόν περ*, 618.

625. Nearly the same verse occurred xi. 445.

626. *ἐνένιπε*, the reduplicated aorist of *ἐνίπτειν*, another form being *ἠνίπαπε*. Patroclus blames Meriones for saying to Aeneas *εἴ σε βάλοιμι*, without putting the threat in execution.—*τί σὺ κ.τ.λ.*, emphatic: 'Why do *you* talk so, when you have even valour (i. e. a quality better than eloquence) to boast of?'

629. *πάρος, πρὶν ἀποχωρεῖν.* They will not retire till some of them have been slain.

630. *ἐπέων*, viz. *τέλος*, or rather *χρεία, ἐστίν.* Schol. Vict. *ὁ πόλεμος μὲν γὰρ χειρῶν δεῖται, βουλὴ δὲ καὶ ἐκκλησία λόγων.* The antithesis, as Doederlein observes, is not quite correct. The first clause should have been *ἐν πολέμῳ χειρῶν τέλος.* The sense is, 'the issue or result of wars is in action, (the time for) words is in council.' Mr. Trollope compares Pind. Nem. i. 26, *πράσσει γὰρ ἔργῳ μὲν σθένος, βουλαῖσι δὲ φρήν.*—*ὀφέλλειν μῦθον*, 'to promote talk,' 'to go on talking.'

632—675. The fight is continued over the body of Sarpedon, with a noise resembling that of a woodcutter's axe. The combatants crowd round the body thick as flies round a milk-pail. Zeus is in doubt when and how Patroclus shall be slain. He resolves that Hector shall first be driven back to the city. The Greeks strip the body of Sarpedon, but Apollo is sent by Zeus to have it conveyed to Lycia, and there interred with honours.

633. *Vulgo ὀρώρει.* See xiii. 271. There was a variant *ὄρωρεν*, which the Schol. Ven. prefers. It is better perhaps to take *ὀρώρῃ* here as a reduplicated aorist, rather than as a perfect subjunctive or a secondary present, like *πεφύκω* &c. If the vulgate be preferred (Hesych. *ὀρώρει· ὥρμητο, διεγήγερτο*, see ii. 810), we must supply the ellipse thus, with the Schol. Ven., *τούτων ὀρώρει ὀρύμαγδος ὡς δρυτόμων*, scil. *ὄρνυται.*—*ἀκουή*, 'the sound.' Elsewhere in Homer it means 'tidings,' 'hearsay.'

635. *δοῦπος*, the dull *thud* of the axe coming from the root of a tree and therefore near the ground, is compared to the blows given over the corpse.—*βοῶν κ.τ.λ.*, i. e. *ἀσπίδων.* See xii. 105; v. 466.

638. *φράδμων*, intelligent, observant,

ἔγνω, ἐπεὶ βελέεσσι καὶ αἵματι καὶ κονίῃσιν
ἐκ κεφαλῆς εἴλυτο διαμπερὲς ἐς πόδας ἄκρους. 640
οἱ δ' αἰεὶ περὶ νεκρὸν ὁμίλεον ὡς ὅτε μυῖαι
σταθμῷ ἔνι βρομέωσι περιγλαγέας κατὰ πέλλας
ὥρῃ ἐν εἰαρινῇ, ὅτε τε γλάγος ἄγγεα δεύει·
ὣς ἄρα τοὶ περὶ νεκρὸν ὁμίλεον. οὐδέ ποτε Ζεὺς
τρέψεν ἀπὸ κρατερῆς ὑσμίνης ὄσσε φαεινώ, 645
ἀλλὰ κατ' αὐτοὺς αἰὲν ὅρα, καὶ φράζετο θυμῷ
πολλὰ μάλ' ἀμφὶ φόνῳ Πατρόκλου, μερμηρίζων
ἢ ἤδη καὶ κεῖνον ἐνὶ κρατερῇ ὑσμίνῃ
αὐτοῦ ἐπ' ἀντιθέῳ Σαρπηδόνι φαίδιμος Ἕκτωρ
χαλκῷ δῃώσῃ, ἀπό τ' ὤμων τεύχε' ἕληται, 650
ἦ ἔτι καὶ πλεόνεσσιν ὀφέλλειεν πόνον αἰπύν.
ὧδε δέ οἱ φρονέοντι δοάσσατο κέρδιον εἶναι,
ὄφρ' ἠῢς θεράπων Πηληϊάδεω Ἀχιλῆος
ἐξαῦτις Τρῶάς τε καὶ Ἕκτορα χαλκοκορυστὴν
ὤσαιτο προτὶ ἄστυ, πολέων δ' ἀπὸ θυμὸν ἕλοιτο. 655
Ἕκτορι δὲ πρωτίστῳ ἀνάλκιδα θυμὸν ἐνῆκεν·
ἐς δίφρον δ' ἀναβὰς φύγαδε τράπε, κέκλετο δ' ἄλλους
Τρῶας φευγέμεναι· γνῶ γὰρ Διὸς ἱρὰ τάλαντα.
ἔνθ' οὐδ' ἴφθιμοι Λύκιοι μένον, ἀλλὰ φόβηθεν
πάντες, ἐπεὶ βασιλῆα ἴδον βεβλαμμένον ἦτορ 660

συνετός. One of the many Ionic adjectives in -μων which are common to the dialect of Homer and Herodotus, as νοήμων, ἀκτήμων (ix. 126). See Her. iii. 57. It does not occur elsewhere in Homer. Hesych. φράδμονες· ἔμπειροι, συνετοί. But the Schol. Ven. 2 explains it by ὁ πάνυ γνώριμος καὶ συνήθης τῷ Σαρπηδόνι, which Spitzner is inclined to approve.—εἴλυτο, was wrapt in, covered over with. See xii. 286; xvii. 492. Doederlein supplies some such sense as 'was wounded,' 'was disfigured,' to the word βελέεσσι, which however may be the dative of the instrument, 'through the darts (that struck him) he was covered with blood and dust.'—βελέεσσι (κοπτόμενος) εἴλυτο αἵματι. Heyne: "εἴλυτο proprie ad κονίῃσιν spectat."

642. βρομέωσι, 'buzz,' or 'hum' about the over-full milk-pails. Schol. Lips. περιγλαγέας· περισσῶς γεγαλακτωμένας, ὅ ἐστι πληθούσας γάλακτος. The milk has flowed down the sides, and the flies settle on them to drink it—ὥρῃ κ.τ.λ., see ii. 471.—ἄγγεα, 'the milk-bowls,' as in Od. ix. 248. On the obscure etymology of γλάγος, γάλα and *lac*, see Curtius, 172. The most probable root is γαλ, 'bright' (γαλήνη, *gelu*, *glacies*).

651. Doederlein compares Od. ii. 334, οὕτω κεν καὶ μᾶλλον ὀφέλλειεν πόνον ἄμμιν. Cf. also sup. 631. Zeus is here considering how he may best bring to pass the ultimate triumph of Achilles, which he had pledged to Thetis, i. 524.

657. ἔτραπε, viz. Hector. The Schol. supplies ἵππους, but the verb may be intransitively used.

658. τάλαντα, viz. ῥέποντα κατ' αὐτοῦ. He knew by the efforts and successes of the Greeks that Zeus was against him, and so headed the flight.

660. βασιλῆα. If this refers to Sar-

κείμενον ἐν νεκύων ἀγύρι· πολέες γὰρ ἐπ' αὐτῷ
κάππεσον, εὖτ' ἔριδα κρατερὴν ἐτάνυσσε Κρονίων.
οἱ δ' ἄρ' ἀπ' ὤμοιιν Σαρπηδόνος ἔντε' ἕλοντο
χάλκεα μαρμαίροντα. τὰ μὲν κοίλας ἐπὶ νῆας
δῶκε φέρειν ἑτάροισι Μενοιτίου ἄλκιμος υἱός. 665
καὶ τότ' Ἀπόλλωνα προσέφη νεφεληγερέτα Ζεύς
"εἰ δ' ἄγε νῦν, φίλε Φοῖβε, κελαινεφὲς αἷμα κάθηρον
ἐλθὼν ἐκ βελέων Σαρπηδόνα, καί μιν ἔπειτα
πολλὸν ἀποπρὸ φέρων λοῦσον ποταμοῖο ῥοῇσιν
χρῖσόν τ' ἀμβροσίῃ, περὶ δ' ἄμβροτα εἵματα ἕσσον,
πέμπε δέ μιν πομποῖσιν ἅμα κραιπνοῖσι φέρεσθαι, 671
Ὕπνῳ καὶ Θανάτῳ διδυμάοσιν, οἵ ῥά μιν ὦκα
θήσουσ' ἐν Λυκίης εὐρείης πίονι δήμῳ,
ἔνθα ἑ ταρχύσουσι κασίγνητοί τε ἔται τε
τύμβῳ τε στήλῃ τε· τὸ γὰρ γέρας ἐστὶ θανόντων." 675
ὣς ἔφατ', οὐδ' ἄρα πατρὸς ἀνηκούστησεν Ἀπόλλων.
βῆ δὲ κατ' Ἰδαίων ὀρέων ἐς φύλοπιν αἰνήν,

pedon, who had been struck by Patroclus ἀμφ' ἀδινὸν κῆρ, sup. 481, it may be objected, that his death was not the immediate cause of the flight at present. But Zeus, having resolved that Patroclus should do still more havoc to the Trojans, causes Hector to fly, and the Lycians no longer to make a stand, as their leader has been slain. Perhaps however βασιλῆα meant Hector, and the next two lines were interpolated. To apply βασιλεὺς to him is a difficulty; but so is βεβλαμμένον hard to explain of a man killed by a wound. May it mean that the heart *stopped* because the φρένες were pierced? Spitzner and Heyne read βεβλημένον, and the Schol. Ven. records another variant δέδαϊγμένον. See ix. 3; xvii. 535. Doederlein suggests βεβλαμμένοι, referring to ἐφόβηθεν, and he compares Hes. Theog. 223, νόου βεβλαμμένοι ἐσθλοῦ.

662. κάππεσον, in the pluperfect sense.—ἐτάνυσσε, see xi. 336.

666. Zenodotus is said by the Schol. Ven. to have made some alterations in this passage (διεσκευακέναι), omitting perhaps (though this is not expressly stated, in μήποτε δὲ Ζηνόδοτος ὀρθῶς ἠθέτηκε τούτους) the whole address of Zeus, including 676, 677, the last of which he is expressly said to have cut away, and reading in place of the present verse (666), καὶ τότ' ἄρ' ἐξ Ἴδης προσέφη Ζεὺς ὃν φίλον υἱόν. He objected, it seems, to the services imposed on a φοῖβος θεὸς and ἀπενθής, in washing off the gore from a corpse. The god seems invoked in his capacity of *healer*, which is perhaps a post-Homeric development.—ἐκ βελέων ἔξω, out of reach of the darts. Some would supply ἀείρας, but Spitzner renders the distich thus: "Agĕ jam, care Phoebe, vade, et cruorem nigrum extra telorum jactum absterge Sarpedoni." The double accusative presents no difficulty; but Aristarchus read Σαρπηδόνι.

671—675. See sup. 454 seqq.

676. This verse occurred xv. 236. In xx. 14 the shorter νηκουστεῖν occurs. This is one of the many words peculiar to Homer and Herodotus (cf. lib. vi. 14), though Aeschylus also has it once, Prom. 40, ἀνηκουστεῖν δὲ τῶν πατρὸς λόγων οἷόν τε πῶς; It would rather seem to be a prose word of the age of Herodotus than belonging to the ballad-language of the ancient epic.

αὐτίκα δ' ἐκ βελέων Σαρπηδόνα δῖον ἀείρας,
πολλὸν ἀποπρὸ φέρων, λοῦσεν ποταμοῖο ῥοῇσιν
χρῖσέν τ' ἀμβροσίῃ, περὶ δ' ἄμβροτα εἵματα ἕσσεν, 680
πέμπε δέ μιν πομποῖσιν ἅμα κραιπνοῖσι φέρεσθαι,
Ὕπνῳ καὶ Θανάτῳ διδυμάοσιν, οἵ ῥά μιν ὦκα
κάτθεσαν ἐν Λυκίης εὐρείης πίονι δήμῳ.
Πάτροκλος δ' ἵπποισι καὶ Αὐτομέδοντι κελεύσας
Τρῶας καὶ Λυκίους μετεκίαθε, καὶ μέγ' ἀάσθη 685
νήπιος· εἰ δὲ ἔπος Πηληιάδαο φύλαξεν,
ἦ τ' ἂν ὑπέκφυγε κῆρα κακὴν μέλανος θανάτοιο.
ἀλλ' αἰεί τε Διὸς κρείσσων νόος ἠέ περ ἀνδρῶν·
[ὅς τε καὶ ἄλκιμον ἄνδρα φοβεῖ καὶ ἀφείλετο νίκην
ῥηιδίως, ὁτὲ δ' αὐτὸς ἐποτρύνει μαχέσασθαι.] 690
ὅς οἱ καὶ τότε θυμὸν ἐνὶ στήθεσσιν ἀνῆκεν.
ἔνθα τίνα πρῶτον τίνα δ' ὕστατον ἐξενάριξας,
Πατρόκλεις, ὅτε δή σε θεοὶ θανατόνδε κάλεσσαν.
Ἄδρηστον μὲν πρῶτα καὶ Αὐτόνοον καὶ Ἔχεκλον
καὶ Πέριμον Μεγάδην καὶ Ἐπίστορα καὶ Μελάνιππον,
αὐτὰρ ἔπειτ' Ἔλασον καὶ Μούλιον ἠδὲ Πυλάρτην. 696
τοὺς ἕλεν· οἱ δ' ἄλλοι φύγαδε μνώοντο ἕκαστος.
ἔνθα κεν ὑψίπυλον Τροίην ἕλον υἷες Ἀχαιῶν
Πατρόκλου ὑπὸ χερσί (περιπρὸ γὰρ ἔγχεϊ θῦεν),
εἰ μὴ Ἀπόλλων Φοῖβος ἐυδμήτου ἐπὶ πύργου 700

684—697. Patroclus, carried away by martial ardour, and forgetful of Achilles' strict injunction not to pursue, the enemy, gives chase to the flying foe, and slays several with his own hand.

685. ἀάσθη, he was deluded or infatuated. That Patroclus was thus slain at a distance from the ships, appears from xvii. 403, and inf. 702.

686. ἔπος, viz. the injunction sup. 83 seqq.

688. αἰεί τε. The epic τε is often quite equivalent to the sententious τοι of Attic tragedy. Others give ἀεί γε.—νόος, the counsel or intention, here in reference to promised aggrandizement of the son of Thetis.—ἀνῆκεν, *incitavit*, a common Homeric use, as in v. 405; vii. 25. 152.

697. φύγαδε, i. e. εἰς φυγήν. Doederlein supplies τραπέσθαι. Cf. xi. 446, ἦ καὶ ὃ μὲν φύγαδ' αὖτις ὑποστρέψας ἐβεβήκει. It seems to correspond to our idiom, 'turned their thoughts towards flight.' Mr. Trollope well compares v. 252, μή τι φόβονδ' ἀγόρευε.

698—711. Patroclus is about to lead the Greeks even to capture the city, but is confronted by Apollo on the Trojan wall, who with a terrible voice bids him retire.

699. Nearly the same verse occurred in xi. 180. The prepositions appear to give the local sense of 'round and in front of him.' The Schol. Min. explains ὑπὲρ τοὺς ἄλλους ἴσχυε.

ἔστη, τῷ ὀλοὰ φρονέων, Τρώεσσι δ' ἀρήγων.
τρὶς μὲν ἐπ' ἀγκῶνος βῆ τείχεος ὑψηλοῖο
Πάτροκλος, τρὶς δ' αὐτὸν ἀπεστυφέλιξεν Ἀπόλλων,
χείρεσσ' ἀθανάτῃσι φαεινὴν ἀσπίδα νύσσων.
ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο δαίμονι ἶσος, 705
δεινὰ δ' ὁμοκλήσας ἔπεα πτερόεντα προσηύδα.
"χάζεο, διογενὲς Πατρόκλεες. οὔ νύ πω αἶσα
σῷ ὑπὸ δουρὶ πόλιν πέρθαι Τρώων ἀγερώχων,
οὐδ' ὑπ' Ἀχιλλῆος, ὅς περ σέο πολλὸν ἀμείνων."
ὣς φάτο, Πάτροκλος δ' ἀνεχάζετο πολλὸν ὀπίσσω, 710
μῆνιν ἀλευάμενος ἑκατηβόλου Ἀπόλλωνος.
Ἕκτωρ δ' ἐν Σκαιῇσι πύλῃς ἔχε μώνυχας ἵππους·
δίζε γὰρ ἠὲ μάχοιτο κατὰ κλόνον αὖτις ἐλάσσας,

702. ἐπ' ἀγκῶνος, the angle, elbow, or bend of the Trojan wall. The passage following seems made up from v. 436—444. The narrative of the death of Patroclus,—too great a hero to be slain by any but a god, especially as he was protected by divine armour,—is extremely fine, and of harrowing interest. Nevertheless, there are reasons for believing that this was not the original account. The characters of Ajax, Achilles, and Memnon seem to have been mixed up in many of their details with the accounts in the earlier epics. The death of Patroclus is in fact identical with that of Achilles in the *Aethiopis*, and differs but little from that of Hector in xxii. 226 seqq., where Athena assists Achilles in the contest. In fact, there is scarcely an event of note in the *Troica* that was not varied, reproduced, *rehabilitated*, in the ballads previous to the writing-period.

704. νύσσων, Schol. Lips. ἀπωθούμενος. Properly, νύσσειν is *cominus ferire*, ἐκ χειρὸς πατάξαι, Hesych. Whether the mere hand is here meant, or a sword or javelin, is not clear. Like *fodere* or *fodicare latus*, the word sometimes expresses a 'poke' in the side. Hence the shield might be said νύσσεσθαι, even if touched by the fingers.

706. See xx. 448.

707. αἶσα, in reference to prophecies about the capture of Troy by Neoptolemus. See Pind. Ol. viii. 42 seqq.

708. πέρθαι, the epic aorist, apparently formed after the analogy of δέχθαι, ὄρθαι, βλῆσθαι, &c.—οὔ πω, here for οὔ πως, as in iii. 306; iv. 234. This was the reading of Aristarchus for οὔ νύ τοι.

712—725. Hector hesitates whether to return to the fight or to get his people safe within the walls. Apollo appears to him in the guise of a middle-aged man, and urges him to give chase to Patroclus.

712. ἐν Σκαιῇσι πύλῃς. Hector had drawn up his horses in a position commanding both the city and the plain, so as to be ready to act according to circumstances; for he had retired before Patroclus, sup. 657.—δίζε, ἐδίσταζε, 'he hesitated as to whether he should fight, again driving through the thick of the battle, or should sternly order the people to crowd closely into the city.'—ἀλῆναι (εἴλειν), see xxi. 534.

716. εἰσάμενος. See ii. 791.—αἰζηῷ, active, vigorous: possibly (but see Curtius 38) a form of ἠιθέῳ. As Asius was the uncle of Hector, he would hardly appear 'young' in his eyes. According to the author of *New Cratylus*, § 265, the word means 'warm and glowing,' from αἴθω, the θ passing into ζ, as in Ζεύς, θεός. From Hesiod, Ἔργ. 439, τοῖς δ' ἅμα τεσσαρακονταετὴς αἰζηὸς ἕποιτο, it would seem rather to mean 'sober-aged.' Hesychius refers the word to αἷμα and ζέω. See on ii. 660. Curtius (576 and 615) is in doubt, but thinks there is a possible connection with ἥβη.

ἢ λαοὺς ἐς τεῖχος ὁμοκλήσειε ἀλῆναι.
ταῦτ' ἄρα οἱ φρονέοντι παρίστατο Φοῖβος Ἀπόλλων,
ἀνέρι εἰσάμενος αἰζηῷ τε κρατερῷ τε, 716
Ἀσίῳ, ὃς μήτρως ἦν Ἕκτορος ἱπποδάμοιο,
αὐτοκασίγνητος Ἑκάβης, υἱὸς δὲ Δύμαντος,
ὃς Φρυγίῃ ναίεσκε ῥοῇς ἔπι Σαγγαρίοιο.
τῷ μιν ἐεισάμενος προσέφη Διὸς υἱὸς Ἀπόλλων 720
"Ἕκτορ, τίπτε μάχης ἀποπαύεαι; οὐδέ τί σε χρή.
εἴθ', ὅσον ἥσσων εἰμί, τόσον σέο φέρτερος εἴην·
τῷ κε τάχα στυγερῶς πολέμου ἀπερωήσειας.
ἀλλ' ἄγε Πατρόκλῳ ἔφεπε κρατερώνυχας ἵππους,
εἴ κέν πώς μιν ἕλῃς, δώῃ δέ τοι εὖχος Ἀπόλλων." 725
ὣς εἰπὼν ὁ μὲν αὖτις ἔβη θεὸς ἂμ πόνον ἀνδρῶν,
Κεβριόνῃ δ' ἐκέλευσε δαΐφρονι φαίδιμος Ἕκτωρ
ἵππους ἐς πόλεμον πεπληγέμεν. αὐτὰρ Ἀπόλλων
δύσεθ' ὅμιλον ἰών, ἐν δὲ κλόνον Ἀργείοισιν
ἧκε κακόν, Τρωσὶν δὲ καὶ Ἕκτορι κῦδος ὄπαζεν. 730
Ἕκτωρ δ' ἄλλους μὲν Δαναοὺς ἔα οὐδ' ἐνάριζεν,
αὐτὰρ ὁ Πατρόκλῳ ἔφεπεν κρατερώνυχας ἵππους.
Πάτροκλος δ' ἑτέρωθεν ἀφ' ἵππων ἆλτο χαμᾶζε
σκαιῇ ἔγχος ἔχων· ἑτέρηφι δὲ λάζετο πέτρον

717. "Diversus hic Asius ab Hyrtaci filio quem vidimus ii. 837, xii. 35, et caesum xiii. 384." Heyne.

718. Δύμαντος. The Schol. Ven. remarks that Euripides makes Hecuba the daughter of Cisseus (hence *Cisseis*, Virg. Aen. vii. 320), and this is one of the many incidental proofs that Euripides did not know of our text of the Iliad.

719. Φρυγίῃ. In iii. 184, Priam describes his journey into Phrygia and to the river Sangarius.

722. ἥσσων, inferior (as a subject) to you as a prince and commander. This is said, of course, in the character of Asius.—τῷ κε, 'in that case you would retire from the fight with disgrace,' i. e. ashamed at the comparison with the prowess of an older man. Doederlein compares Od. xxi. 374, τῷ κε τάχα στυγερῶς τιν' ἐγὼ πέμψαιμι νέεσθαι.

726—750. Apollo vanishes among the crowd to spread disorder in the Grecian ranks, while Hector bids his charioteer give chase to Patroclus. That hero seizes a stone, and dashes out the brains of Cebriones the driver. His fall from the car is pointed to with a bitter taunt.

726. See xiii. 239.

728. πεπληγέμεν, the reduplicated aorist.

734. σκαιῇ. He held his spear in the left hand (which was unusual), in order to use his right hand for the fling.—ἐκάλυψεν, Schol. Vict. χειροπληθῆ. He perhaps describes the sort of stone called χερμὰς or χερμάδιον from χεὶρ (*New Cratylus*, § 281), one fitted to the size of the hand, or he may mean that the stone was so far concealed in the hand that his adversary did not perceive it.—λάζετο κ.τ.λ., apparently a case of ὕστερον πρότερον. He did not long keep aloof from the hero, but he hurled the

μάρμαρον ὀκριόενθ', ὅν οἱ περὶ χεὶρ ἐκάλυψεν. 735
ἧκε δ' ἐρεισάμενος, οὐδὲ δὴν χάζετο φωτός,
οὐδ' ἁλίωσε βέλος, βάλε δ' Ἕκτορος ἡνιοχῆα
Κεβριόνην, νόθον υἱὸν ἀγακλῆος Πριάμοιο,
ἵππων ἡνί' ἔχοντα, μετώπιον ὀξέι λᾶι.
ἀμφοτέρας δ' ὀφρῦς σύνελεν λίθος, οὐδέ οἱ ἔσχεν 740
ὀστέον, ὀφθαλμοὶ δὲ χαμαὶ πέσον ἐν κονίῃσιν
αὐτοῦ πρόσθε ποδῶν· ὁ δὲ ἀρνευτῆρι ἐοικὼς
κάππεσ' ἀπ' εὐεργέος δίφρου, λίπε δ' ὀστέα θυμός.
τὸν δ' ἐπικερτομέων προσέφης, Πατρόκλεες ἱππεῦ,
"ὢ πόποι, ἦ μάλ' ἐλαφρὸς ἀνήρ, ὡς ῥεῖα κυβιστᾷ. 745
εἰ δή που καὶ πόντῳ ἐν ἰχθυόεντι γένοιτο,
πολλοὺς ἂν κορέσειεν ἀνὴρ ὅδε τήθεα διφῶν,
νηὸς ἀποθρώσκων, εἰ καὶ δυσπέμφελος εἴη,
ὡς νῦν ἐν πεδίῳ ἐξ ἵππων ῥεῖα κυβιστᾷ.
ἦ ῥα καὶ ἐν Τρώεσσι κυβιστητῆρες ἔασιν." 750
ὣς εἰπὼν ἐπὶ Κεβριόνῃ ἥρωι βεβήκειν

stone with all his force (lit. putting his weight into the throw), nor hurled in vain, but struck—not indeed Hector, but—the charioteer Cebriones. Perhaps οὐδὲ has the sense *neque enim*, and the clause is parenthetical. The Schol. Ven. read ἅζετο, which he explains οὐδὲ ὅλως εὐλαβήθη αὐτόν.

737. ἀλίωσε. So Soph. Trach. 258, κοὐχ ἠλίωσε τοὔπος, 'he did not let his threat fall vain.'

740. σύνελεν, 'destroyed both eyebrows together,' i. e. smashed, συνετάραξεν. Schol. Lips. συνέχεε καὶ εἰς ἓν συνήγαγεν.—ἔσχεν, ἀντέσχεν, the bone was not strong enough to stand the blow.

742. ἀρνευτὴρ, 'a tumbler,' *urinator*, takes the *F*, as *F*αρνες, 'lambs,' from the frisking attitudes of which the word seems derived. Hence the ἄρα is only a metrical interpolation in the ordinary copies, and it is remarkable that in the Etymol. Mag. (see Spitzner) it is omitted. The phrase occurs also xii. 385. Od. xii. 413, ὁ δ' (ἄρ') ἀρνευτῆρι ἐοικὼς κάππεσ' ἀπ' ἰκριόφιν. The κυβιστητῆρες perhaps differed in being mere mountebanks, while the ἀρνευτῆρες were professional divers (Hesych. δῦται, οἱ δύνοντες), the same as κολυμβηταί.

744. ἐπικερτομέων. For the banter see xiii. 377.—ὡς ῥεῖα, *quam facile!* (Not ἐπειδὴ ῥεῖα κ.τ.λ.)

747. κορέσειεν. This word shows that the oysters were meant for food, and that fishing for pearls is not alluded to. The Scholiasts notice that this is the only passage in the Iliad where fish is mentioned as a diet.—δυσπέμφελος, sc. ὁ πόντος, stormy, full of froth and foam. An epithet more than once used by Hesiod, e. g. Opp. 374. 616, and probably from the same root as πομφολυγὴ, viz. ποφ (*puff*) or πομφ, formed from the sound. Zenodotus read δυσπέμφελοι, Schol. οἷον εἰ καὶ δυσάρεστοι εἶεν οἱ συνεσθίοντες, ὡς καὶ Ἡσίοδος (Ἔργ. 720) μηδὲ πολυξείνου δαιτὸς δυσπέμφελος εἶναι. Dr. Schliemann (Troja, p. 285, note) observes that "oysters appear to have been a favourite dish with all the earlier settlers on Hissarlik, for oyster shells occur in large numbers in the ruins of all the five pre-historic settlements."

751—776. Patroclus and Hector fight fiercely over the corpse of Cebriones, like lions over a slain stag. The Greeks and Trojans join in the fray, pulling the body this way and that, as trees are swayed by the wind.

751. ἐπὶ, to secure, get possession of

οἶμα λέοντος ἔχων, ὅς τε σταθμοὺς κεραΐζων
ἔβλητο πρὸς στῆθος, ἑή τέ μιν ὤλεσεν ἀλκή·
ὣς ἐπὶ Κεβριόνῃ, Πατρόκλεες, ἆλσο μεμαώς.
Ἕκτωρ δ' αὖθ' ἑτέρωθεν ἀφ' ἵππων ἆλτο χαμᾶζε. 755
τὼ περὶ Κεβριόναο λέονθ' ὣς δηρινθήτην,
ὥ τ' ὄρεος κορυφῇσι περὶ κταμένης ἐλάφοιο,
ἄμφω πεινάοντε, μέγα φρονέοντε μάχεσθον.
ὣς περὶ Κεβριόναο δύω μήστωρες ἀυτῆς,
Πάτροκλός τε Μενοιτιάδης καὶ φαίδιμος Ἕκτωρ, 760
ἵεντ' ἀλλήλων ταμέειν χρόα νηλέι χαλκῷ.
Ἕκτωρ μὲν κεφαλῆφιν ἐπεὶ λάβεν, οὐκὶ μεθίῃ·
Πάτροκλος δ' ἑτέρωθεν ἔχεν ποδός. οἱ δὲ δὴ ἄλλοι
Τρῶες καὶ Δαναοὶ σύναγον κρατερὴν ὑσμίνην.
ὡς δ' Εὖρός τε Νότος τ' ἐριδαίνετον ἀλλήλοιιν 765
οὔρεος ἐν βήσσῃς βαθέην πελεμιζέμεν ὕλην,
φηγόν τε μελίην τε τανύφλοιόν τε κράνειαν,
αἵ τε πρὸς ἀλλήλας ἔβαλον τανυήκεας ὄζους
ἠχῇ θεσπεσίῃ, πάταγος δέ τε ἀγνυμενάων,
ὣς Τρῶες καὶ Ἀχαιοὶ ἐπ' ἀλλήλοισι θορόντες 770

the corpse of Cebriones.—*οἶμα*, the rush, sudden spring; cf. xxi. 252, *αἰετοῦ οἴματ' ἔχων*.

754. *μεμαώς*, pronounced with the *FF*, as in ii. 818.

756. *δηρινθήτην*. The *ν* is not part of the root, but is added to sustain the *θ*, as in *ἱδρυνθῆναι* from *ἱδρύω*, *κρινθῆναι* for *κριθῆναι*. This appears to take place chiefly when the preceding vowel (*ι* or *υ*) is of doubtful or varying quantity. So *ἀμπνυνθῆναι* as if from *ἀμπνύω*, from *ἀμπνέFω*.

758. *μέγα φρονέοντε*, each too proud and too confident in its strength (*ferociores*) to give way to the other. Cf. inf. 824. For the simile of two lions fighting over a carcase, the Schol. Vict., who says it is contrary to the habits of the animal, compares xiii. 198.

762. Compare xiv. 448; xv. 716.—*ἔχεν*, supply *αὐτόν*.

765. The idea of two winds, blowing at once against each other from opposite quarters, presented no physical difficulty to the Greeks. So in ix. 5, the north and west winds unite in raising the sea. Compare Tac. Ann. ii. 23, 'simul variis undique procellis incerti fluctus prospectum adimere, regimen impedire.' Here they 'vie with each other in swaying a thick wood in a mountain-glen,'—a very fine passage, grandly descriptive of irresistible power, and most aptly illustrating the to-and-fro motion to which the body of Cebriones was subjected.

767. *τανύφλοιον*, having bark that can be removed in long strips, *ταναὸν καὶ ἱμαντῶδες*, Schol. Lips. The epithet seems referable to the manufacture of ropes from bark.—*κράνειαν*, the cornel-tree.

768. *ἔβαλον*, *confligunt*, 'dash against each other.' Lucret. v. 1096, 'Et ramosa tamen cum ventis pulsa vacillans Aestuat in ramos incumbens arboris arbor,—mutua dum inter se rami stirpesque teruntur.'—*πάταγος*, *fragor*, 'a crash.' The very words here express the sound of the breaking timber.

δήουν, οὐδ' ἕτεροι μνώοντ' ὀλοοῖο φόβοιο.
πολλὰ δὲ Κεβριόνην ἀμφ' ὀξέα δοῦρα πεπήγειν
ἰοί τε πτερόεντες ἀπὸ νευρῆφι θορόντες,
πολλὰ δὲ χερμάδια μεγάλ' ἀσπίδας ἐστυφέλιξαν
μαρναμένων ἀμφ' αὐτόν. ὃ δ' ἐν στροφάλιγγι κονίης
κεῖτο μέγας μεγαλωστί, λελασμένος ἱπποσυνάων. 776
ὄφρα μὲν ἠέλιος μέσον οὐρανὸν ἀμφιβεβήκειν,
τόφρα μάλ' ἀμφοτέρων βέλε' ἥπτετο, πῖπτε δὲ λαός·
ἦμος δ' ἠέλιος μετενίσσετο βουλυτόνδε,
καὶ τότε δή ῥ' ὑπὲρ αἶσαν Ἀχαιοὶ φέρτεροι ἦσαν. 780
ἐκ μὲν Κεβριόνην βελέων ἥρωα ἔρυσσαν
Τρώων ἐξ ἐνοπῆς, καὶ ἀπ' ὤμων τεύχε' ἕλοντο,
Πάτροκλος δὲ Τρωσὶ κακὰ φρονέων ἐνόρουσεν.
τρὶς μὲν ἔπειτ' ἐνόρουσε θοῷ ἀτάλαντος Ἄρηι,
σμερδαλέα ἰάχων, τρὶς δ' ἐννέα φῶτας ἔπεφνεν. 785

773. ἀπὸ νευρῆφι. See viii. 309.—ἐστυφέλιξαν, 'staggered,' 'rebuffed' the advancing shields.—ὃ δὲ κ.τ.λ., 'but there lay he amid the whirling dust, hero huge, mighty in his fall, gone for ever all his skill in driving.' A beautiful and expressive, but perhaps untranslatable verse, which occurs also Od. xxiv. 40.—μεγαλωστὶ, see xviii. 26.—λελασμένος, Ἰακῶς ἀντὶ τοῦ λελησμένος, Schol. Ven. Cf. λέλασται, v. 834. This form indicates a root λασ by the side of λαθ, as we have πλάθανος and ἱπνοπλαθής as well as πλάσσω.—Like many abstract nouns in the plural, e. g. τόλμαι, ἀρεταὶ, μανίαι, ἱπποσύναι has the sense of 'acts of horsemanship.' We have the singular ἱπποσύνη in xi. 503, the termination being common in the Ionic, as δουλοσύνη, τοξοσύνη. Cf. inf. 809.

777—842. The death of Patroclus. This is an episode of great pathos, and is most carefully elaborated in all its details. Too great a warrior to be slain by mortal hand, and too securely cased in divine and therefore impenetrable armour to be slain at all without its removal, Patroclus is first numbed by a blow, and then disarmed by Apollo himself,—invisibly however, for his helmet falls off, his spear breaks, and his breastplate becomes loose. It is all over with him now; he is defenceless, and defenceless he is slain (after receiving a wound in the back from Euphorbus, the son of Panthöus) by Hector with a lance-thrust, to the great grief of the Achaeans, which is embittered by the taunts of Hector over the dying man.

777, 778. These are oft-repeated verses. The terms for noon and evening, though not more ancient than the agricultural period, are worthy of remark. For the long ῡ in βουλυτόνδε see on xxiv. 1. This verse occurs also Od. ix. 58.

780. ὑπὲρ αἶσαν, παρ' ἐλπίδα, beyond what appeared reasonable from the valiant efforts of the Trojans to rescue the body; or, as Doederlein explains it, ὑπὲρ αἶσαν Διὸς, as in xvii. 321, as if that day had been devoted to the destruction of the Greeks. So Schol. Vict. ὑπὲρ τὸ καθῆκον. Compare the formula ὑπὲρ μόρον.

785. τρὶς κ.τ.λ. 'Thrice i. e. on each of the three occasions, he slew nine men.' It amounts to the same thing to combine τρὶς ἐννέα, 'he slew (in all) thrice-nine men.' A poetic exaggeration, of course, and rather suspiciously suggestive of the Pythagorean combinations of the mystic number three. To avoid the seeming improbability, the Schol. Vict. explained it by τρίτον ὁρμήσας ἐννέα ἐφόνευσεν.

ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο δαίμονι ἶσος,
ἔνθ' ἄρα τοι Πάτροκλε φάνη βιότοιο τελευτή·
ἤντετο γάρ τοι Φοῖβος ἐνὶ κρατερῇ ὑσμίνῃ
δεινός. ὃ μὲν τὸν ἰόντα κατὰ κλόνον οὐκ ἐνόησεν·
ἠέρι γὰρ πολλῇ κεκαλυμμένος ἀντεβόλησεν· 790
στῆ δ' ὄπιθεν, πλῆξεν δὲ μετάφρενον εὐρέε τ' ὤμω
χειρὶ καταπρηνεῖ, στρεφεδίνηθεν δέ οἱ ὄσσε.
τοῦ δ' ἀπὸ μὲν κρατὸς κυνέην βάλε Φοῖβος Ἀπόλλων·
ἡ δὲ κυλινδομένη καναχὴν ἔχε ποσσὶν ὑφ' ἵππων
αὐλῶπις τρυφάλεια, μιάνθησαν δὲ ἔθειραι 795
αἵματι καὶ κονίῃσι. πάρος γε μὲν οὐ θέμις ἦεν
ἱππόκομον πήληκα μιαίνεσθαι κονίῃσιν,
ἀλλ' ἀνδρὸς θείοιο κάρη χαρίεν τε μέτωπον
ῥύετ' Ἀχιλλῆος· τότε δὲ Ζεὺς Ἕκτορι δῶκεν
ᾗ κεφαλῇ φορέειν, σχεδόθεν δέ οἱ ἦεν ὄλεθρος. 800
πᾶν δέ οἱ ἐν χείρεσσι ἄγη δολιχόσκιον ἔγχος
βριθὺ μέγα στιβαρὸν κεκορυθμένον· αὐτὰρ ἀπ' ὤμων
ἀσπὶς σὺν τελαμῶνι χαμαὶ πέσε τερμιόεσσα.

789. δεινὸς, 'in all his terrors,' or δεινὰ φρονῶν, with malign intent. Compare the grand description of the god in his anger in i. 44 seqq.—ὃ μὲν, i. e. ὃ μὴν, 'he however perceived him not coming through the throng.'—τὸν, i. e. αὐτόν.

792. καταπρηνεῖ, with the palms forward, i. e. downward, or in downward descent. The contrary motion is ὑπτίασμα χεροῖν, when the palms are elevated and expanded towards heaven. See xv. 114. The blow, being a supernatural one, had an electric or magical effect; it confused rather than disabled, for the result was to produce giddiness. Cf. 805, 806, 816.

793. βάλε, he 'knocked it off,' caused it to fall; not ἕλε, 'took it off,' which would have been rather the action of a visible god, ἐναργὴς or ἐμφανής. The device of stripping the armour is explained by the Schol. Lips. as a contrivance of the poet to avoid the invidiousness of the Greeks becoming possessed of the divine armour. See on this passage Mure, Hist. Lit. i. p. 480. The circumstance is alluded to inf. xvii. 205.

795. αὐλῶπις. See on xi. 353; xix. 382.—πάρος, hitherto, viz. before a god by his own power had brought them into this disgrace.—οὐ θέμις, viz. because the armour was divine.

800. σχεδόθεν, ἐκ τοῦ σύνεγγυς χρόνου· ἢ ὡς τὸ 'σχεδόθεν δέ οἱ ἦλθεν Ἀθήνη.' τὴν ἀγανάκτησιν δὲ τῶν ἀκουόντων ἰᾶται, οὐκ ἐπὶ πολὺ φάσκων ἀπολαύειν (l. ἀπολαύσειν) τῶν ὅπλων Ἕκτορα, Schol. Lips. The idea is, that the φθόνος of the gods attended the presumption of Hector in wearing the armour that belonged to Achilles. Doederlein referes οἱ to Patroclus, and continues this clause from 796. In this case the meaning would seem to be, that instant death was portended by the omen of the helmet falling off, as if by itself.

801. πᾶν. The Schol. Ven. explains this by ὅλον. The exact sense is not clear; probably the completeness of the action is meant; it was 'utterly broken,' and rendered quite useless, not merely cracked or bent.—κεκορυθμένον, viz. χαλκῷ.

803. τερμιόεσσα, ποδήρης, ποδηνεκής,

λῦσε δέ οἱ θώρηκα ἄναξ Διὸς υἱὸς Ἀπόλλων.
τὸν δ' ἄτη φρένας εἷλε, λύθεν δ' ὑπὸ φαίδιμα γυῖα, 805
στῆ δὲ ταφών. ὄπιθεν δὲ μετάφρενον ὀξέι δουρί
ὤμων μεσσηγὺς σχεδόθεν βάλε Δάρδανος ἀνήρ,
Πανθοΐδης Εὔφορβος, ὃς ἡλικίην ἐκέκαστο
ἔγχει θ' ἱπποσύνῃ τε πόδεσσί τε καρπαλίμοισιν·
καὶ γὰρ δὴ τότε φῶτας ἐείκοσι βῆσεν ἀφ' ἵππων, 810
πρῶτ' ἐλθὼν ξὺν ὄχεσφι, διδασκόμενος πολέμοιο·
ὅς τοι πρῶτος ἐφῆκε βέλος, Πατρόκλεες ἱππεῦ,
οὐδ' ἐδάμασσ'. ὃ μὲν αὖτις ἀνέδραμε, μῖκτο δ' ὁμίλῳ,
ἐκ χροὸς ἁρπάξας δόρυ μείλινον, οὐδ' ὑπέμεινεν
Πάτροκλον γυμνόν περ ἐόντ' ἐν δηιοτῆτι· 815
Πάτροκλος δὲ θεοῦ πληγῇ καὶ δουρὶ δαμασθείς
ἂψ ἑτάρων ἐς ἔθνος ἐχάζετο κῆρ' ἀλεείνων.
Ἕκτωρ δ' ὡς εἶδεν Πατροκλῆα μεγάθυμον
ἂψ ἀναχαζόμενον, βεβλημένον ὀξέι χαλκῷ,
ἀγχίμολόν ῥά οἱ ἦλθε κατὰ στίχας, οὖτα δὲ δουρί 820
νείατον ἐς κενεῶνα, διαπρὸ δὲ χαλκὸν ἔλασσεν.
δούπησεν δὲ πεσών, μέγα δ' ἤκαχε λαὸν Ἀχαιῶν.
ὡς δ' ὅτε σῦν ἀκάμαντα λέων ἐβιήσατο χάρμῃ,

xv. 646, reaching nearly to the feet. So τερμιόεντα χιτῶνα in Od. xix. In ancient Greek art the shields are not generally represented quite as large as they are described in our Homeric text.

805. ἄτη, helpless bewilderment, viz. at finding his armour thus dropping from him. He fancied that he was bewitched, and stood still in amaze. Thus the first wound inflicted was not given in fair fight; and the part that Hector takes is almost that of the assassin, except that he was provoked to 'finish him' by the terrible slaughter Patroclus had made of the Trojans.

807. βάλε. He wounded Patroclus with a dart (not with a lance), σχεδόθεν, from a few paces' distance. So ἐφῆκε βέλος in 812. Cf. 820.—Δάρδανος ἀνήρ, see ii. 701.—ἐκέκαστο, ii. 530.

810. τότε is explained by πρῶτ' ἐλθὼν, *tunc, cum primum ingressus est.* On his first coming to Troy, and by way of taking a lesson in fighting, he had dismounted twenty warriors from their cars. Cf. i. 144; v. 164. The Schol. Ven. thinks that a sham-fight, or martial exercise (tournament) is meant.—πολέμοιο, as if πεῖραν λαμβάνων had preceded.

813. μῖκτο. See xi. 354.

815. γυμνὸν, though now stripped of his armour.

816. θεοῦ πληγῇ. See sup. 792. The javelin alone had not subdued or disabled him (813); by both he was completely beaten, *subactus*, and compelled to retire. Thus disabled and thus retreating, he is attacked and slain by Hector. The act on his part seems almost cowardly; but the design of the poet was to magnify the prowess of Patroclus. See Mure, Hist. Lit. i. p. 353.

820. οὖτα. This then was a lance-thrust, not a javelin-throw, as sup. 807.

823. ἐβιήσατο, 'forces,' *vi subigit.* Cf. xi. 558, ὡς δ' ὅτ' ὄνος παρ' ἄρουραν ἰὼν

ὣ τ' ὄρεος κορυφῇσι μέγα φρονέοντε μάχεσθον
πίδακος ἀμφ' ὀλίγης· ἐθέλουσι δὲ πιέμεν ἄμφω· 825
πολλὰ δέ τ' ἀσθμαίνοντα λέων ἐδάμασσε βίηφιν·
ὣς πολέας πεφνόντα Μενοιτίου ἄλκιμον υἱόν
Ἕκτωρ Πριαμίδης σχεδὸν ἔγχεϊ θυμὸν ἀπηύρα,
καί οἱ ἐπευχόμενος ἔπεα πτερόεντα προσηύδα.
"Πάτροκλ', ἦ που ἔφησθα πόλιν κεραϊξέμεν ἁμήν, 830
Τρωιάδας δὲ γυναῖκας, ἐλεύθερον ἦμαρ ἀπούρας,
ἄξειν ἐν νήεσσι φίλην ἐς πατρίδα γαῖαν,
νήπιε. τάων δὲ πρόσθ' Ἕκτορος ὠκέες ἵπποι
ποσσὶν ὀρωρέχαται πολεμιζέμεν· ἔγχεϊ δ' αὐτός
Τρωσὶ φιλοπτολέμοισι μεταπρέπω, ὅ σφιν ἀμύνω 835
ἦμαρ ἀναγκαῖον· σὲ δέ τ' ἐνθάδε γῦπες ἔδονται.
ἆ δείλ', οὐδέ τοι ἐσθλὸς ἐὼν χραίσμησεν Ἀχιλλεύς,
ὅς πού τοι μάλα πολλὰ μένων ἐπετέλλετ' ἰόντι

ἐβιήσατο παῖδας. This is a fine simile; two savage animals fight over a small spring, made still more savage by thirst, till one, and that the fiercer, is laid dead. Col. Mure (Hist. Lit. ii. p. 97) says, "the parallel here fails completely." Here he seems to be mistaken. The epithet *ἀκάμαντα*, "unconquered," implies that the boar has already slain many; and this is the point of the antithesis in *πολέας πεφνόντα κ.τ.λ.* As the fierce lion slays the fiercer boar (cf. xvii. 21), so a mighty warrior despatches a still mightier one. It is evident that 824 is a repetition from 757, 758.

825. *πιέμεν.* The *ι* is properly short; but it is a frequent epic usage to make that letter long both *in arsi* and *in thesi.* See on i. 205.

829. *ἐπευχόμενος.* The speech of Hector is not the mere taunt and banter usual over a fallen enemy. It is rather the declaration of just retribution for evils intended. There is, however, some irony in *ἆ δειλὲ*, 837, and some bitterness in reminding him of the fatal neglect of Achilles' advice, 839.

831. *ἐλεύθερον ἦμαρ.* See vi. 455: xx. 193.

833. *νήπιε.* Compare the very similar address of Achilles to the dying Hector, xxii. 333 seqq.—*τάων πρόσθε*, in defence of them, viz. the women. Schol. Min. *προπολεμοῦσιν οἱ Ἕκτορος ἵπποι, τουτέστιν αὐτὸς ὁ Ἕκτωρ ἐπ' αὐτὸν (αὐτῶν) ὀχούμενος.* Doederlein finds an antithesis between *ποσσὶν* and *ἔγχεϊ*, 'the horses with their feet, I myself with the spear.'—*ὀρωρέχαται*, an Ionic reduplicated perfect of *ὀρέγεσθαι.* Cf. xi. 26. Schol. Lips. *ὁρμῶνται ἢ ἐκτέτανται.* Cf. *βημάτων ὄρεγμα*, Aesch. Cho. 799. Sup. xiii. 20, *τρὶς μὲν ὀρέξατ' ἰών.*—*αὐτὸς κ.τ.λ.*, there are symptoms here of Hector's usual boastful spirit.

835. *ὅ*, i.e. *ὅς*, which is Heyne's reading. We should expect *ᾧ*, viz. *ἔγχει.*

837. *χραίσμησεν*, as if from *χραισμέω*, like *ἰδήσω* from *ἰδέω*, whereas *χραισμεῖν* and *ἰδεῖν* are true aorists. See on v. 53. Such forms in *-έω* are not free from suspicion as the coinage of the Alexandrine age. Apollonius has the imperative *χραίσμετέ μοι*, ii. 218.

838. *που.* This particle implies that such a command is only conceived as having probably been given. There is nothing in the injunction of Achilles, sup. 49 seqq., to which it can allude. Schol. Lips. *κατὰ τὸ πιθανὸν μιμεῖται τίνας εἰκὸς εἰρῆσθαι λόγους ὑπ' Ἀχιλλέως, ὅτε αὐτὸν ἐξέπεμπεν ἐξ ὑπολήψεως.*—*μένων*, opposed to *ἰόντι*, and conveying a taunt on Achilles for thus letting his friend perish.

‘ μή μοι πρὶν ἰέναι, Πατρόκλεες ἱπποκέλευθε,
νῆας ἔπι γλαφυράς, πρὶν Ἕκτορος ἀνδροφόνοιο 840
αἱματόεντα χιτῶνα περὶ στήθεσσι δαΐξαι.’
ὥς πού σε προσέφη, σοὶ δὲ φρένας ἄφρονι πεῖθεν.”
τὸν δ’ ὀλιγοδρανέων προσέφης, Πατρόκλεες ἱππεῦ,
“ ἤδη νῦν Ἕκτορ μεγάλ’ εὔχεο· σοὶ γὰρ ἔδωκεν
νίκην Ζεὺς Κρονίδης καὶ Ἀπόλλων, οἵ με δάμασσαν
ῥηιδίως· αὐτοὶ γὰρ ἀπ’ ὤμων τεύχε’ ἕλοντο. 846
τοιοῦτοι δ’ εἴ πέρ μοι ἐείκοσιν ἀντεβόλησαν,
πάντες κ’ αὐτόθ’ ὄλοντο ἐμῷ ὑπὸ δουρὶ δαμέντες.
ἀλλά με μοῖρ’ ὀλοὴ καὶ Λητοῦς ἔκτανεν υἱός,
ἀνδρῶν δ’ Εὔφορβος· σὺ δέ με τρίτος ἐξεναρίζεις. 850
ἄλλο δέ τοι ἐρέω, σὺ δ’ ἐνὶ φρεσὶ βάλλεο σῇσιν.
οὔ θην οὐδ’ αὐτὸς δηρὸν βέῃ, ἀλλά τοι ἤδη
ἄγχι παρέστηκεν θάνατος καὶ μοῖρα κραταιή,
χερσὶ δαμέντ’ Ἀχιλῆος ἀμύμονος Αἰακίδαο.”
ὣς ἄρα μιν εἰπόντα τέλος θανάτοιο κάλυψεν· 855

841. *χιτῶνα κ.τ.λ.* Compare ii. 416.

843–867. Patroclus has just strength for a reply, which is temperate, dignified, and resigned. The victory is due to the gods, who threw from him his armour, or he could have slain twenty such as Hector. With the prophetic foresight commonly attributed to a dying man, he foretells the approaching end of Hector; who replies that, for aught he knows, Achilles may yet be slain by him as well as he by Achilles. He forces the lance from the corpse by setting his foot against it, and endeavours to capture Automedon and the divine steeds; but they are not to be taken.

844. *εὔχεο*, the imperative.

845. *δάμασσαν, δαμασθῆναι ἐποίησαν*, Schol. Lips.—*ῥηιδίως*, because every operation of a god was easy, *πᾶν ἄπονον δαιμονίων*, Aesch. Suppl. 100.—*αὐτοὶ*, he means, in fact, Apollo, sup. 793 seqq.

850. *σὺ δὲ κ.τ.λ.*, ‘and now you, Hector, after the other two, are come to slay and despoil me.’ He means, that it takes two men and a god to finish him; but the putting Hector *third* is an intentional disparagement. The divine powers *Μοῖρα* and the son of Latona seem regarded as one, or Hector would make the fourth. Schol. Ven. *τὴν κοινὴν πᾶσι παρεπομένην Μοῖραν οὐκ ἀριθμεῖ, αὐτοὺς δὲ τοὺς ἐπενεγκόντας αὐτῷ χεῖρας.*

852. *βέῃ, vives.* See xv. 194; xxii. 431.

854. *δαμέντ’*. Doederlein takes this for *δαμέντα*, supplying *θανεῖν* from *θάνατος*. The Schol. Ven. expressly says the full form (*ἐκ πλήρους*) is *δαμέντα*, while the Schol. Vict. takes it for *δαμέντι*. The prediction, or imprecation, was supposed to have great force and solemnity in the mouth of a dying man. (See Aesch. Ag. 237.) That his valorous friend Achilles would avenge his fall, he might be sure without being a prophet.

856, 857. This fine distich occurs again xxii. 363, and is quoted by Plato, Resp. iii. p. 386. D. The omission of the *ν* in pronunciation is remarkable, because it is part of the root (Sanscr. *nar*, *naras*, Curtius 307); and perhaps this may be regarded as a very archaic clause, especially as it so well represents the notions of the heroic age about the state of the dead, viz. that it was a doleful, semi-animate existence, without

ψυχὴ δ' ἐκ ῥεθέων πταμένη Ἄϊδόσδε βεβήκειν,
ὃν πότμον γοόωσα, λιποῦσ' ἀνδροτῆτα καὶ ἥβην.
τὸν καὶ τεθνηῶτα προσηύδα φαίδιμος Ἕκτωρ
"Πατρόκλεις, τί νύ μοι μαντεύεαι αἰπὺν ὄλεθρον;
τίς οἶδ' εἴ κ' Ἀχιλεὺς Θέτιδος πάις ἠυκόμοιο 860
φθήῃ ἐμῷ ὑπὸ δουρὶ τυπεὶς ἀπὸ θυμὸν ὀλέσσαι;"
ὣς ἄρα φωνήσας δόρυ χάλκεον ἐξ ὠτειλῆς
εἴρυσε, λὰξ προσβάς, τὸν δ' ὕπτιον ὦσ' ἀπὸ δουρός.
αὐτίκα δὲ ξὺν δουρὶ μετ' Αὐτομέδοντα βεβήκειν,
ἀντίθεον θεράποντα ποδώκεος Αἰακίδαο· 865
ἵετο γὰρ βαλέειν. τὸν δ' ἔκφερον ὠκέες ἵπποι
ἄμβροτοι, οὓς Πηλῆι θεοὶ δόσαν ἀγλαὰ δῶρα.

the enjoyments or energies of life on earth. The conjectures ἀδροτῆτα and ἀρετῆτα (Bekker, ed. 2, and Dindorf) are perhaps more plausible than sound. So we have ἀσβέστῳ pronounced ἀσβέτῳ in xvii. 89.

860. *τίς οἶδ' κ.τ.λ.* As in xii. 238, Hector treats with indifference omens and predictions.—*φθήῃ* (*φθῇ*), the subjunctive aorist = *εἰ φθήσεται*, but implying uncertain contingency.—*ὀλέσσαι*, the participle *ὀλέσας* is the more common construction.

863. *προσβάς.* Not *ἐπιβὰς*, 'setting his foot *on* the body,' but '*against* it,' *ἀντιβὰς* (Eur. Bacch. 1126), i. e. to prevent its being drawn to him in pulling at the spear. See v. 620, *αὐτὰρ ὁ λὰξ προσβὰς ἐκ νεκροῦ χαλκέον ἔγχος ἐσπάσατ'*.—*ξὺν δουρί*, having regained his spear, he went in pursuit of the charioteer, who was borne out of harm's way by his swift steeds, *ἀκίχητοι*, xvii. 75.—*Πηλῆι*, on the occasion of the marriage with Thetis. Cf. xxiii. 277. This verse occurred sup. 381.

ΙΛΙΑΔΟΣ

Ρ.

οὐδ᾽ ἔλαθ᾽ Ἀτρέος υἱὸν ἀρηΐφιλον Μενέλαον
Πάτροκλος Τρώεσσι δαμεὶς ἐν δηιοτῆτι.
βῆ δὲ διὰ προμάχων κεκορυθμένος αἴθοπι χαλκῷ,
ἀμφὶ δ᾽ ἄρ᾽ αὐτῷ βαῖν᾽ ὥς τις περὶ πόρτακι μήτηρ
πρωτοτόκος κινυρή, οὐ πρὶν εἰδυῖα τόκοιο· 5
ὣς περὶ Πατρόκλῳ βαῖνε ξανθὸς Μενέλαος.
πρόσθε δέ οἱ δόρυ τ᾽ ἔσχε καὶ ἀσπίδα πάντοσ᾽ ἐίσην,
τὸν κτάμεναι μεμαὼς ὅς τις τοῦ γ᾽ ἀντίος ἔλθοι.
οὐδ᾽ ἄρα Πανθόου υἱὸς ἐυμμελίης ἀμέλησεν

This book was inscribed Μενελάου ἀριστεία, since it describes in the former part the efforts of Menelaus to secure the body of Patroclus. The principal subject is the fight over the corpse, and it is protracted to a great length, which is justified by its primary importance to the narrative. In the end, the Greeks prevail; and Antilochus is despatched to carry the sad tidings to Achilles.

1—17. Menelaus no sooner hears of Patroclus' death than he advances full armed to protect the body. On the other side, Euphorbus claims the spoils, and warns him to retreat.

1. οὐδὲ, as frequently in Homer, is *at non.*—ἔλαθε. Either he had heard of it, or he knew it by the renewed vigour or exultation of the Trojans.

4. ἀμφιβαῖνε, he strode over the corpse to protect it. So v. 299, ἀμφὶ δ᾽ ἄρ᾽ αὐτῷ βαῖνε λέων ὣς ἀλκὶ πεποιθώς. xiv. 477, ἀμφὶ κασιγνήτῳ βεβαώς. i. 37, ὃς Χρύσην ἀμφιβέβηκας. Cf. inf. 359. Similarly περιβὰς is used, inf. 80. 137; v. 21. The beautiful simile of the heifer and the calf was thought by the ancient critics, perhaps too curiously, to indicate the gentle and affectionate regard of Menelaus, a feeling more conspicuous in him than ferocity of resentment. On the present occasion he is fierce enough, e. g. ver. 29.

5. κινυρὴ, Schol. Ven. οἰκτρόφωνος. Cf. Lucret. ii. 358, 'completque querellis Frondiferum nemus adsistens, et crebra revisit Ad stabulum desiderio perfixa juvenci.'

8. τοῦ γε, viz. himself; *qui sibi adversatus esset.* The expression represents Menelaus' own words of defiance, εἴ τις τοῦδε, sc. ἐμοῦ, ἀντίος ἔλθοι. Plat. Symp. p. 221, B, δῆλος ὢν παντὶ καὶ πάνυ πόρρωθεν, ὅτι εἴ τις ἅψεται τούτου τοῦ ἀνδρὸς, μάλα ἐρρωμένως ἀμυνεῖται. The Schol. Ven. however rather prefers to interpret τοῦ Πατρόκλου. To this it may be objected, that ἀντίος ἔλθοι does not suit the notion of coming up to take possession of a corpse.

9. οὐδὲ, again for ἀλλ᾽ οὐ (not, *ne Panthoi quidem filius,* Doed.). The

Πατρόκλοιο πεσόντος ἀμύμονος· ἄγχι δ' ἄρ' αὐτοῦ 10
ἔστη, καὶ προσέειπεν ἀρηΐφιλον Μενέλαον
"'Ατρεΐδη Μενέλαε διοτρεφές, ὄρχαμε λαῶν,
χάζεο, λεῖπε δὲ νεκρόν, ἔα δ' ἔναρα βροτόεντα.
οὐ γάρ τις πρότερος Τρώων κλειτῶν τ' ἐπικούρων
Πάτροκλον βάλε δουρὶ κατὰ κρατερὴν ὑσμίνην· 15
τῷ με ἔα κλέος ἐσθλὸν ἐνὶ Τρώεσσιν ἀρέσθαι,
μή σε βάλω, ἀπὸ δὲ μελιηδέα θυμὸν ἕλωμαι."
τὸν δὲ μέγ' ὀχθήσας προσέφη ξανθὸς Μενέλαος
"Ζεῦ πάτερ, οὐ μὴν καλὸν ὑπέρβιον εὐχετάασθαι.
οὔτ' οὖν παρδάλιος τόσσον μένος οὔτε λέοντος 20
οὔτε συὸς κάπρου ὀλοόφρονος, οὗ τε μέγιστος
θυμὸς ἐνὶ στήθεσσι περὶ σθένεϊ βλεμεαίνει,
ὅσσον Πανθόου υἷες ἐυμμελίαι φρονέουσιν.
οὐδὲ μὲν οὐδὲ βίη Ὑπερήνορος ἱπποδάμοιο

Schol. Ven. takes this verse as the *ἀνταπόδοσις* to ver. 1. 'Menelaus went to protect the body; yet neither was Euphorbus on his part remiss' &c.—*ἀμέλησεν*, he was not indifferent about it, he claimed the body as his right, and endeavoured to despoil it. For he had first wounded him, xvi. 807, though Hector had killed him.—*ἀμύμονος*, see on viii. 302.

13. *ἔα*, resign, touch not the armour, which belongs to me of right.

18—32. Menelaus haughtily reproves the presumption of Euphorbus, and adds a similar threat or warning on his own part, not to come within range of his spear.

20. *οὖν*, like the Attic *ἄρα*, 'it seems then neither pard, lion, nor boar is as fierce as Panthöus' sons.'—*μέγιστος θυμὸς*, see xvi. 823.—*βλεμεαίνει*, see viii. 337. (Hesych. *γαυριᾶν, ἀφρίζειν, ὀργίζεσθαι.*)—*περὶ σθένεϊ*, *prae ferocia*, like *περὶ φόβῳ* &c. Doederlein says, "jungendum cum *βλεμεαίνει*, i.q. *περιβλέπει*."

23. *Πανθόου υἷες.* Schol. Lips. *Εὔφορβος, Πολυδάμας, Ὑπερήνωρ.*

24. *οὐδὲ μὲν*, in Attic, *οὐ μέντοι.* 'Yet not e'en Hyperenor, strong as he was, and tamer of horses, was blessed in the enjoyment of his youthful vigour, when he experienced my prowess to his cost, and ventured to meet me in the field, and said (to himself) that I was the worst fighter among all the Danai.' There is some uncertainty as to the meaning of *ὤνατο*, which the Schol. Ven. 2 explains by *ὠνείδισεν*, a sense in which it nowhere else occurs. Mr. Trollope says it is the "imperfect passive from *ὄναμαι*, to injure, to abuse; which is distinct from *ὄνημαι, to be benefited.*" But *ὄναμαι* is imaginary, and *ὀνίνημι* (of which the middle aorist is *ὄνασθαι*, the epic aorist *ὀνήμην*, part. *ὀνήμενος*), not *ὄνημαι*, also a *vox nihili*, is the only form we can deal with. The verb *ὄνομαι*, whence *ὠνοσάμην, ὄνοσαι*, inf. 173, xxiv. 241, &c., 'to disparage,' is quite distinct. At least, *ὠνάμην* as the medial aorist of *ὄνομαι* is quite anomalous. Usually, even in Attic, as *οὕτως ὀναίμην τέκνων*, 'so may I be blessed in my children,' &c., the former verb takes the genitive, as here *ἥβης*, where the *ἀπὸ*, as in *ἀπολαύειν*, is not without its force. Here *ὤνατο με* is best interpreted, with Doederlein, to mean *ἐγεύσατο, ἀπέλαυσεν ἐμοῦ*, in the ironical sense of 'found the benefit of meeting me in the field.' So Hesychius, *ὤνατο· ἀπέλαυσεν, ὄνησιν ἔσχεν.* Though the accusative presents a difficulty, this may with the more confidence be taken for the true interpretation, because in xiv. 516, where Hyperenor is slain by

ἧς ἥβης ἀπόνηθ', ὅτε μ' ὤνατο καί μ' ὑπέμεινεν 25
καί μ' ἔφατ' ἐν Δαναοῖσιν ἐλέγχιστον πολεμιστήν
ἔμμεναι· οὐδέ ἕ φημι πόδεσσί γε οἷσι κιόντα
εὐφρῆναι ἄλοχόν τε φίλην κεδνούς τε τοκῆας.
ὥς θην καὶ σὸν ἐγὼ λύσω μένος, εἴ κέ μευ ἄντα
στήῃς. ἀλλά σ' ἐγώ γ' ἀναχωρήσαντα κελεύω 30
ἐς πληθὺν ἰέναι, μηδ' ἀντίος ἵστασ' ἐμεῖο,
πρίν τι κακὸν παθέειν· ῥεχθὲν δέ τε νήπιος ἔγνω."
ὣς φάτο, τὸν δ' οὐ πεῖθεν· ἀμειβόμενος δὲ προσηύδα
"νῦν μὲν δή, Μενέλαε διοτρεφές, ἦ μάλα τίσεις
γνωτὸν ἐμόν, τὸν ἔπεφνες, ἐπευχόμενος δ' ἀγορεύεις, 35
χήρωσας δὲ γυναῖκα μυχῷ θαλάμοιο νέοιο,
ἀρητὸν δὲ τοκεῦσι γόον καὶ πένθος ἔθηκας.

Menelaus, not the least allusion is made to his insolent language.—ἔφατο, with Doederlein and Heyne, may be taken for ἡγήσατο, as in iii. 366, ἦ τ' ἐφάμην τίσεσθαι 'Αλέξανδρον κακότητος.—ἐλέγχιστος, see iv. 171.

27. πόδεσσι. He went home φοράδην, borne by others. Eur. Bacch. 968, φερόμενος ἥξεις.

32. τε has the *sententious* force of the Attic τοι. The exact meaning of the saying is not clear. Hesiod gives a variant of it in παθὼν δέ τε νήπιος ἔγνω, Opp. 218. Cf. Plat. Symp. p. 222, B, κατὰ τὴν παροιμίαν ὥσπερ νήπιον παθόντα γνῶναι. Mr. Newman renders it "too late the fool is prudent." Lord Derby, "after th' event may ev'n a fool be wise." Rather, ''tis by suffering that a fool is made to know,' παθήματα μαθήματα, as the Attics say. Lit. 'Fools often learn the real nature of what they have done too late by suffering,' i. e. which might have been avoided. Doederlein offers two explanations, 'what has been done (not only a wise man, but also) a fool knows,' and 'what *has* been done (only, and not what will be done) a fool knows.' Nearly these three lines occur also in xx. 196 seqq.

33—42. Euphorbus replies, that Menelaus shall now give him satisfaction for his brother's death, for that the sight of his head would assuage the grief of the bereaved parents.

35. γνωτὸν, my kinsman, i.e. brother, Hyperenor, xv. 350.—τίσεις, i. e. φόνον αὐτοῦ, as τῖσαι δάκρυα, i. 42. The Greeks say τίσασθαί τινα, not generally τίνειν, or τίειν τινα (except in the sense of τιμᾶν). The literal sense seems to be, 'you shall pay back one whom you have taken away.' Compare τόνδ' ἀπέτισεν, Aesch. Ag. 1503. On the phrase 'to owe' or 'pay a man,' i. e. the fine for his death, see Max Müller, "Chips," &c., ii. p. 62.—ἀγορεύεις, 'you boastfully avow the deed.'

36. νέοιο, νεοκτίστου, Schol. Min. νεωστὶ κατεσκευασμένου, προσφάτου. So Theocritus speaks of the νεόγραπτος θάλαμος of the newly-married Helen, Id. xviii. 3. See sup. ii. 701.

37. ἀρητὸν is here obscure. It is variously explained βλαπτικὸν, from ἄρη, 'harm,' κατάρατον, and πολυάρητον, 'much desired,' i. e. you have caused them to care for nothing but grief. Some (Schol. Ven.) took it for the masculine, τὸν ἀρητὸν, *desideratum*. The second seems the best, 'a grief that imprecates curses on the murderer,' like the use of ἀραῖος in Attic. Heyne renders it *horrendum luctum*. Spitzner considers the sense to be *dolorem execrabilem et detestabilem*, Doederlein prefers ἄρρητον, *infandum*, the reading of a few copies. Hesych. ἀρητόν· βλαβερὸν, πολυχρόνιον.

ἦ κέ σφιν δειλοῖσι γόου κατάπαυμα γενοίμην,
εἴ κεν ἐγὼ κεφαλήν τε τεὴν καὶ τεύχε' ἐνείκας
Πανθόῳ ἐν χείρεσσι βάλω καὶ Φρόντιδι δίῃ. 40
ἀλλ' οὐ μὴν ἔτι δηρὸν ἀπείρητος πόνος ἔσται
οὐδέ τ' ἀδήριτος, ἤ τ' ἀλκῆς ἤ τε φόβοιο."
ὣς εἰπὼν οὔτησε κατ' ἀσπίδα πάντοσ' ἐίσην·
οὐδ' ἔρρηξεν χαλκός, ἀνεγνάμφθη δέ οἱ αἰχμή
ἀσπίδ' ἔνι κρατερῇ. ὁ δὲ δεύτερος ὤρνυτο χαλκῷ 45
'Ατρεΐδης Μενέλαος, ἐπευξάμενος Διὶ πατρί,
ἂψ δ' ἀναχαζομένοιο κατὰ στομάχοιο θέμεθλα
νύξ', ἐπὶ δ' αὐτὸς ἔρεισε, βαρείῃ χειρὶ πιθήσας·
ἀντικρὺς δ' ἁπαλοῖο δι' αὐχένος ἤλυθ' ἀκωκή.
δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ· 50
αἵματί οἱ δεύοντο κόμαι χαρίτεσσιν ὁμοῖαι
πλοχμοί θ' οἳ χρυσῷ τε καὶ ἀργύρῳ ἐσφήκωντο.

39. κεφαλήν. It was the custom, as the Schol. Vict. remarks, to bring the head of a slain enemy to the person demanding vengeance. Thus inf. 126, Hector endeavours to cut off the head of Patroclus; the head of Eurystheus was promised by Hercules to his father, Eur. Herc. Fur. 939, and according to another account (ap. Schol.) was actually brought to Alcmena, as well as that of Melanippus to Tydeus. The head of Aegisthus is presented to Electra, Eur. El. 856, the custom originating, perhaps, from hunting, as Agave brings from the chase the head of her own son, believing it to be that of a lion, Bacch. 1139. So in Scripture the head of Goliath is brought to Saul, of John the Baptist to Herodias.

42. ἤτ' ἀλκῆς κ.τ.λ., 'be it for fight or for flight,' lit. 'whether it shall be a πόνος of ἀλκή, or a πόνος of φόβος,' an effort to save ourselves by flight. Heyne, μάχη περὶ νίκης ἢ φυγῆς οὐκ ἔσται δηρὸν ἀπείρητος. Aristarchus, the Schol. Ven. says, read ἠδ'—ἠδέ. Spitzner thinks the genitives depend rather on ἀπείρητος, and so Schol. Ven., οἷον πειρασόμεθα ἤτοι ἀνδρείας ἢ φυγῆς· οὕτως Νικάνωρ. He renders it, "age vero, profecto non diu expers erit pugna periculi aut discriminis, utrum vincas an vincare." With this view Doederlein agrees, comparing xi. 410, ἤτ' ἔβλητ' ἤτ' ἔβαλ' ἄλλον.

43–60. Euphorbus strikes with his lance the shield of Menelaus, but without effect. He is instantly killed by Menelaus by a javelin-wound in the chest. His fall is compared to that of a tenderly-reared olive-tree in full flower.

44. χαλκός. Spitzner reads χαλκόν. See for this verse iii. 348.—ἀσπίδ', the ι being elided as in δαμέντ' xvi. 854.

47. στομάχοιο θέμεθλα, the base or lower part of the windpipe, where it joins the lungs. He was retiring backwards, and still facing his adversary.—ἐπὶ δὲ κ.τ.λ., 'and himself threw his whole weight besides into the blow, feeling sure of his heavy hand,' i.e. that it would do its work effectually. For ἐρείδειν, 'to tilt at,' see xvi. 108. 736.

51. seqq. A passage of great pathos and beauty. His hair, clustering thick like that of the Graces, and compressed (pinched or *narrowed*) by a golden clasp (cf. ii. 872), 'nodatae in aurum,' Aen. iv. 138, was all dabbled in blood. Compare xvi. 795, μιάνθησαν δὲ ἔθειραι αἵματι καὶ κονίῃσι. This passage is quoted by Lucian, vol. ii. p. 386 (ὄνειρος ἢ ἀλεκτρυών, § 13).

οἷον δὲ τρέφει ἔρνος ἀνὴρ ἐριθηλὲς ἐλαίης
χώρῳ ἐν οἰοπόλῳ, ὅθ' ἅλις ἀναβέβροχεν ὕδωρ,
καλὸν τηλεθάον· τὸ δέ τε πνοιαὶ δονέουσιν 55
παντοίων ἀνέμων, καί τε βρύει ἄνθεϊ λευκῷ·
ἐλθὼν δ' ἐξαπίνης ἄνεμος σὺν λαίλαπι πολλῇ
βόθρου τ' ἐξέστρεψε καὶ ἐξετάνυσσ' ἐπὶ γαίῃ·
τοῖον Πανθόου υἱὸν ἐυμμελίην Εὔφορβον
Ἀτρεΐδης Μενέλαος ἐπεὶ κτάνε, τεύχε' ἐσύλα. 60
ὡς δ' ὅτε τίς τε λέων ὀρεσίτροφος, ἀλκὶ πεποιθώς,
βοσκομένης ἀγέλης βοῦν ἁρπάσῃ, ἥ τις ἀρίστη·
τῆς δ' ἐξ αὐχέν' ἔαξε λαβὼν κρατεροῖσιν ὀδοῦσιν
πρῶτον, ἔπειτα δέ θ' αἷμα καὶ ἔγκατα πάντα λαφύσσει
δῃῶν· ἀμφὶ δὲ τόν γε κύνες τ' ἄνδρες τε νομῆες 65
πολλὰ μάλ' ἰύζουσιν ἀπόπροθεν, οὐδ' ἐθέλουσιν
ἀντίον ἐλθέμεναι· μάλα γὰρ χλωρὸν δέος αἱρεῖ·
ὣς τῶν οὔ τινι θυμὸς ἐνὶ στήθεσσιν ἐτόλμα
ἀντίον ἐλθέμεναι Μενελάου κυδαλίμοιο.
ἔνθα κε ῥεῖα φέροι κλυτὰ τεύχεα Πανθοΐδαο 70

53. *ἔρνος*. So in Od. vi. 163 Nausicaa is compared to *φοίνικος νέον ἔρνος*, the young shoot of a date-palm.—*οἰοπόλῳ*, in a remote and solitary spot, where the plant was his special and only care. So Propert. i. 2. 12, 'surgit et in solis formosior arbutus hortis.'—*ἀναβέβροχεν*, a reduplicated aorist from the root *βροχ* or *βρεχ*. Hesych. and the MSS. have *ἀναβέβρυχεν*, from *βρυχ* (*βρύχιος*), implying the rising up from unseen depths. Zenodotus read *ἀναβέβροχεν*, on the analogy of *ἀναβρόξειε*, Od. xii. 236.—*ἅλις* here has no digamma. The word *βρύει* below is *ἅπαξ εἰρημένον* in Homer, and perhaps not an archaic word. Bentley read *ὃ Fάλις ἀναβέβροχεν ὕδωρ*, 'which spouts up water in abundance.'

55. *δονέουσιν*. Gentle winds were thought to benefit the growth of a tree; cf. *ἀνεμοτρεφὲς ἔγχος*, xi. 256. Very similar is the passage in Soph. Trach. 145, *καί νιν οὐ θάλπος θεοῦ οὔτ' ὄμβρος οὔτε πνευμάτων οὐδὲν κλονεῖ*, where the absence of violent winds is meant. Catull. lxii. 39, 'ut flos in septis secretus nascitur hortis,—quem mulcent aurae, firmat sol, educat imber.'

58. *βόθρου*, the trench in which it was planted; Virg. Georg. ii. 50, 'scrobibus mandet mutata subactis.' Thus *ἐκστρέψαι* expresses the forcing it out of the row or line of trees.

60. *ἐσύλα*, 'was about to despoil him.' The comparison, of course, does not lie in this act, but in the body lying prostrate.

61—81. Menelaus, standing over the body, is compared to a lion whom none dare approach as he is devouring a heifer that he has carried off from the herd. His attempts to bear away the corpse of Euphorbus are frustrated by the sudden appearance of Hector, whom Apollo has turned back from the vain pursuit of the divine steeds.

62. *ἀρίστη*. Schol. Ven. 2, *εἰκάζει τὸν Εὔφορβον ὄντα ἄριστον τῇ ἀρίστῃ αὐτῶν*. The next two verses occurred xi. 175, 176.

65. *δῃῶν*, *λυμαινόμενος*, as he savagely rends it. Cf. xvi. 158.—*ἰύζουσιν*, cry *ἰοῦ*, 'alack!' The *ι* is made long by the frequent epic licence. In Soph. Trach. 787 we have *βοῶν*, *ἰύζων*.

70. *φέροι*. We should expect *ἔφερε*,

Ἀτρεΐδης, εἰ μή οἱ ἀγάσσατο Φοῖβος Ἀπόλλων,
ὅς ῥά οἱ Ἕκτορ' ἐπῶρσε θοῷ ἀτάλαντον Ἄρηι,
ἀνέρι εἰσάμενος, Κικόνων ἡγήτορι Μέντῃ·
καί μιν φωνήσας, ἔπεα πτερόεντα προσηύδα.
"Ἕκτορ, νῦν σὺ μὲν ὧδε θέεις ἀκίχητα διώκων, 75
ἵππους Αἰακίδαο δαΐφρονος· οἳ δ' ἀλεγεινοί
ἀνδράσι γε θνητοῖσι δαμήμεναι ἠδ' ὀχέεσθαι,
ἄλλῳ γ' ἢ Ἀχιλῆι, τὸν ἀθανάτη τέκε μήτηρ.
τόφρα δέ τοι Μενέλαος ἀρήιος Ἀτρέος υἱός
Πατρόκλῳ περιβὰς Τρώων τὸν ἄριστον ἔπεφνεν, 80
Πανθοΐδην Εὔφορβον, ἔπαυσε δὲ θούριδος ἀλκῆς."
ὣς εἰπὼν ὁ μὲν αὖτις ἔβη θεὸς ἂμ πόνον ἀνδρῶν,
Ἕκτορα δ' αἰνὸν ἄχος πύκασεν φρένας ἀμφιμελαίνας.
πάπτηνεν δ' ἄρ' ἔπειτα κατὰ στίχας, αὐτίκα δ' ἔγνω
τὸν μὲν ἀπαινύμενον κλυτὰ τεύχεα, τὸν δ' ἐπὶ γαίῃ 85
κείμενον· ἔρρει δ' αἷμα κατ' οὐταμένην ὠτειλήν.
βῆ δὲ διὰ προμάχων κεκορυθμένος αἴθοπι χαλκῷ,
ὀξέα κεκληγώς, φλογὶ εἴκελος Ἡφαίστοιο
ἀσβέστῳ. οὐδ' υἱὸν λάθεν Ἀτρέος ὀξὺ βοήσας·
ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν 90
"ὤ μοι ἐγών. εἰ μέν κε λίπω κάτα τεύχεα καλά

but see a similar use in v. 311.—*ἀγάσσατο, ἐφθόνησεν αὐτῷ.* See on xxiii. 639. Panthöus was, or had been, a priest of Apollo. It was not destined that the spoils should be borne off by Menelaus. Yet there was a legend that Euphorbus' shield was suspended on a temple, Hor. Od. i. 28, 11. Heyne cites, to the same purpose, Pausan. ii. 17, who says that the shield was still shown in the temple of Hera at Mycenae.

75. *ἀκίχητα* may either mean *ἀκιχήτως*, or it may be the accusative of the object with *ἵππους* in apposition, 'things that are not to be caught,' like *τὰ ποτηνὰ διώκειν.* Cf. xvi. 865.

77. *ὀχέεσθαι*, Hesych. *ἡνιοχεῖσθαι.* Three verses here are repeated from x. 402—404.

79. *τόφρα*, viz. while you were absent pursuing Automedon, xvi. 864.

82—105. Hector, admonished by Apollo, looks round and sees Euphorbus prostrate and Menelaus stripping the corpse. With a shout he springs forward; Menelaus, after a brief hesitation, thinks it prudent to retire.

82. This verse occurred xiii. 239.

86. *οὐταμένην*, the intransitive epic aorist. The noun combined with it is from the same root; cf. xiii. 764; xiv. 518.—*κατὰ*, at the place where the gash had been made by the wound.

89. *ἀσβέστῳ.* Pronounced *ἀσβέτῳ*, on the analogy of *ἀνούτατος, ἀδάματος, θαυματὸς*, for *-αστος.* See on xvi. 857. In Spitzner's opinion, however, as well as Heyne's, the final *ῳ* forms a crasis with *οὐδέ.* Bekker gives *οὐδ' υἷα λάθ'*, from Barnes.

90, 91. Compare Od. v. 407. The omission of the *F* in *ὃν* argues the lateness of this formula.—*λίπω κάτα*, an unusual *tmesis* when the verb precedes.—*τιμῆς*, Schol. Ven. *ἡ τιμὴ ἀντὶ τῆς τιμωρίας καὶ νῦν* (cf. i. 159) *τέτακται· ἕνεκα ἐμοῦ κεῖται τιμωρούμενος τοὺς Τρῶας.*—*μή*, i. e. *δέδοικα μὴ κ.τ.λ.*

Πάτροκλόν θ', ὃς κεῖται ἐμῆς ἕνεκ' ἐνθάδε τιμῆς,
μή τίς μοι Δαναῶν νεμεσήσεται, ὅς κε ἴδηται.
εἰ δέ κεν Ἕκτορι μοῦνος ἐὼν καὶ Τρωσὶ μάχωμαι
αἰδεσθείς, μή πώς με περιστείωσ' ἕνα πολλοί· 95
Τρῶας δ' ἐνθάδε πάντας ἄγει κορυθαίολος Ἕκτωρ.
ἀλλὰ τί ἤ μοι ταῦτα φίλος διελέξατο θυμός;
ὁππότ' ἀνὴρ ἐθέλῃ πρὸς δαίμονα φωτὶ μάχεσθαι
ὅν κε θεὸς τιμᾷ, τάχα οἱ μέγα πῆμα κυλίσθη.
τῷ μ' οὔ τις Δαναῶν νεμεσήσεται, ὅς κε ἴδηται 100
Ἕκτορι χωρήσαντ', ἐπεὶ ἐκ θεόφιν πολεμίζει.
εἰ δέ που Αἴαντός γε βοὴν ἀγαθοῖο πυθοίμην,
ἄμφω κ' αὖτις ἰόντες ἐπιμνησαίμεθα χάρμης
καὶ πρὸς δαίμονά περ, εἴ πως ἐρυσαίμεθα νεκρόν
Πηλεΐδῃ Ἀχιλῆι· κακῶν δέ κε φέρτατον εἴη." 105
εἷος ὃ ταυθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν,
τόφρα δ' ἐπὶ Τρώων στίχες ἤλυθον· ἦρχε δ' ἄρ' Ἕκτωρ.

95. *περιστείωσι* (*στέωσι*, *στῶσι*). Here Menelaus shows himself the *μαλθακὸς αἰχμητής*, and acts on the principle that discretion is the better part of valour. His adversary, however, was Hector, supported too by the whole Trojan force. Moreover, he defends his conduct on the ground that it is hopeless to contend against fate. See inf. 176.

98. *πρὸς δαίμονα*. Schol. Ven. *ὡς λέγομεν πρὸς κῦμα, ἐναντιούμενος δαίμονι.* 'To fight against heaven with a heaven-favoured man,'—a combination of the two phrases *μάχεσθαί τινι* and *μάχεσθαι πρός τινα*. For the doctrine involved Spitzner compares v. 606; viii. 140.—*κυλίσθη*, *ἐπέρχεται*, a metaphor from a rolling stone which suddenly comes upon one.

100. The *με* may depend on *ἴδηται*, or on the idea of mental feeling towards a person, conveyed by *νεμεσήσεται*, like *χαίρειν τινὰ εὖ πράσσοντα* &c.—*Ἕκτορι*, the dative of reference, or rather, perhaps, from the implied sense of *εἴκοντα*. On the ancient and very interesting *πίναξ*, representing Hector and Menelaus fighting over the body of Euphorbus (see the Frontispiece), it is particularly to be observed that the scene is not identical with that in our text, in which Menelaus retires before Hector, and does not face him at all, at least not alone. Cf. inf. 124. It would seem to represent the older account, according to which Menelaus' carried off Euphorbus' shield.

102. *εἰ πυθοίμην*, if I could but hear of, i. e. learn where he is. The genitive is so used inf. 379, 427, and xiii. 521, xix. 322. Aesch. Cho. 750, *τεθνηκότος δὲ νῦν τάλαινα πεύθομαι.*

105. *Ἀχιλῆι*, 'for Achilles,' viz. as the nearest friend of Patroclus.—*κακῶν φέρτατον*, the best of evils, the least bad; i. e. the best that can now be done. "Ex pluribus malis hoc esset minimum eligendum," Heyne. Cf. *κύδιστ' ἀχέων*, Aesch. Suppl. 13. The evils mentioned are the repeated successes of the Trojans and the death of Patroclus. Schol. Ven. *ὡς ἐν κακοῖς, τοῦτ' ἂν εἴη φέρτατον, τὸ ῥύσασθαι τὸν νεκρὸν τῷ Ἀχιλῆι.*

106—122. Hector advances with a regiment of Trojans, and Menelaus retires, slowly however, and turning round as a lion does upon pursuing dogs. Seeing Ajax among his own friends, he calls on him to assist in rescuing the corpse.

106, 107. See xi. 411.—*στίχες*, cf. sup. 96.

αὐτὰρ ὅ γ' ἐξοπίσω ἀνεχάζετο, λεῖπε δὲ νεκρόν,
ἐντροπαλιζόμενος ὥς τε λὶς ἠυγένειος,
ὅν ῥα κύνες τε καὶ ἄνδρες ἀπὸ σταθμοῖο δίωνται 110
ἔγχεσι καὶ φωνῇ· τοῦ δ' ἐν φρεσὶν ἄλκιμον ἦτορ
παχνοῦται, ἀέκων δέ τ' ἔβη ἀπὸ μεσσαύλοιο.
ὣς ἀπὸ Πατρόκλοιο κίε ξανθὸς Μενέλαος.
στῆ δὲ μεταστρεφθείς, ἐπεὶ ἵκετο ἔθνος ἑταίρων,
παπταίνων Αἴαντα μέγαν, Τελαμώνιον υἱόν. 115
τὸν δὲ μάλ' αἶψ' ἐνόησε μάχης ἐπ' ἀριστερὰ πάσης
θαρσύνονθ' ἑτάρους καὶ ἐποτρύνοντα μάχεσθαι·
θεσπέσιον γάρ σφιν φόβον ἔμβαλε Φοῖβος Ἀπόλλων.
βῆ δὲ θέειν, εἶθαρ δὲ παριστάμενος ἔπος ηὔδα.
"Αἶαν, δεῦρο, πέπον. περὶ Πατρόκλοιο θανόντος 120
σπεύσομεν, εἴ κε νέκυν περ Ἀχιλλῆι προφέρωμεν
γυμνόν· ἀτὰρ τά γε τεύχε' ἔχει κορυθαίολος Ἕκτωρ."
ὣς ἔφατ', Αἴαντι δὲ δαΐφρονι θυμὸν ὄρινεν.
βῆ δὲ διὰ προμάχων, ἅμα δὲ ξανθὸς Μενέλαος.
Ἕκτωρ μὲν Πάτροκλον, ἐπεὶ κλυτὰ τεύχε' ἀπηύρα, 125
ἕλχ', ἵν' ἀπ' ὤμοιιν κεφαλὴν τάμοι ὀξέι χαλκῷ,
τὸν δὲ νέκυν Τρῳῇσι ἐρυσσάμενος κυσὶ δοίη·
Αἴας δ' ἐγγύθεν ἦλθε, φέρων σάκος ἠύτε πύργον.

108. ὁ, viz. Menelaus.—*ἐντροπαλιζόμενος*, oft turning round to face the foe. Cf. vi. 496; xi. 547; xxi. 491. This more slow retreat, in the poetic sense, gives Hector time to despoil the corpse, inf. 122—125.

109. *ὥστε λῖς*. Curtius, Gr. Et. 369, remarking on the lengthened syllable before λ, as also in xi. 380, xviii. 318, inclines to believe in a primitive form *λϜις*. But this may have been a *hyperthesis* of the Ϝ from *λέϜις*, root *λαϜ* (New Cratylus, § 455).

110. *δίωνται, ἀποδιώκωσιν*. Cf. vii. 197; xii. 276. 304.

112. *παχνοῦται*, is contracted, choked. Schol. Min. *συστέλλεται, ὑπὸ λύπης πήγνυται*. The reverse of *διαχεῖσθαι*, to be pleased, open-hearted. Aesch. Cho. 75, *κρυφαίοις πένθεσιν παχνουμένη*.—*μεσσαύλοιο*, see xi. 548.

114. *στῆ δὲ κ.τ.λ.* See xi. 595; xv. 591.

116. *ἐπ' ἀριστερά*. As Ajax was rallying the Greeks, and they were retiring, doubtless towards the fleet, 'on the left' would mean on the side away from the Simoeis, as Heyne understands it.

121. *προφέρωμεν*, bring forward, i. e. forth from the conflict. See vi. 346; ix. 323.—*νέκυν περ*, the corpse at least, if not the arms, of which it had been despoiled, *γυμνός*.

123—139. Ajax, accompanied by Menelaus, drives Hector from the corpse, which he was dragging away in order to decapitate it; the arms, however, are carried by the Trojans into the city. The body lies protected by the Telamonian shield, while Menelaus stands mournfully over it, a champion on the other side.

127. *τὸν νέκυν*, the Attic use of the article. This intention of insulting and mutilating the corpse, says Schol. Ven. 2, paves the way for the just vengeance inflicted on Hector by Achilles.

Ἕκτωρ δ' ἂψ ἐς ὅμιλον ἰὼν ἀνεχάζεθ' ἑταίρων,
ἐς δίφρον δ' ἀνόρουσε· δίδου δ' ὅ γε τεύχεα καλὰ 130
Τρωσὶ φέρειν προτὶ ἄστυ, μέγα κλέος ἔμμεναι αὐτῷ.
Αἴας δ' ἀμφὶ Μενοιτιάδῃ σάκος εὐρὺ καλύψας
ἑστήκειν ὥς τίς τε λέων περὶ οἷσι τέκεσσιν,
ᾧ ῥά τε νήπι' ἄγοντι συναντήσωνται ἐν ὕλῃ
ἄνδρες ἐπακτῆρες· ὁ δέ τε σθένεϊ βλεμεαίνει, 135
πᾶν δέ τ' ἐπισκύνιον κάτω ἕλκεται ὄσσε καλύπτων·
ὣς Αἴας περὶ Πατρόκλῳ ἥρωι βεβήκειν.
Ἀτρεΐδης δ' ἑτέρωθεν ἀρηΐφιλος Μενέλαος
ἑστήκει, μέγα πένθος ἐνὶ στήθεσσιν ἀέξων.
Γλαῦκος δ' Ἱππολόχοιο πάις, Λυκίων ἀγὸς ἀνδρῶν,
Ἕκτορ' ὑπόδρα ἰδὼν χαλεπῷ ἠνίπαπε μύθῳ. 141
"Ἕκτορ εἶδος ἄριστε, μάχης ἄρα πολλὸν ἐδεύεο·
ἦ σ' αὔτως κλέος ἐσθλὸν ἔχει φύξηλιν ἐόντα.

130. δίδου, he handed to the Trojans the armour of Patroclus to carry to the city. Apparently, he thought chiefly of his own life for the present. The narrative here is in every respect a repetition of Hector's flight from the body of Sarpedon in xvi. 656.

132. καλύψας, throwing over as a cover. See v. 315.

134. νήπι' ἄγοντι, conducting its whelps; which the Schol. says is rather the duty of the lioness.—ἐπακτῆρες (ἐπάγειν), hunters, lit. 'bringers-up' of the dogs. Cf. Od. xix. 435.—βλεμεαίνει, see sup. 22.—ἐπισκύνιον, the brow, or rather, the loose wrinkled skin over the eyes. Probably not a really ancient word. Ar. Ran. 823, δεινὸν ἐκισκύνιον συνάγων. It occurs several times in the Anthology, and in Theocr. xxiv. 116, τοῖον ἐπισκύνιον βλοσυρῷ ἐπέκειτο προσώπῳ.—ὄσσε κ., so as to conceal the eyes. Doederlein thinks it a mere synonym of ὑπόδρα ἰδών. Heyne shows, from Pliny, N. H. viii. 16, § 19, that a lioness fighting for her young was believed to look downwards, so as not to see the hunters' spears.

139. Od. xxiv. 231, αἰγείην κυνέην κεφαλῇ ἔχε, πένθος ἀέξων. The grief of Menelaus was owing, in part at least, to the arms of Patroclus having fallen into the hands of the Trojans, and because he had been himself unable to rescue the body.

140–168. Glaucus now reproaches Hector for retiring (sup. 129), and threatens to withdraw the aid of the Lycians. His desire is to drag the body of Patroclus into Troy, that exchange may be made for the arms of Sarpedon (xvi. 663).—(It may be remarked, that this speech closely resembles that of Sarpedon to Hector in v. 471 seqq. Compare especially inf. 145 with v. 474.)

140. Γλαῦκος. He had been invoked by the dying Sarpedon, xvi. 492; hence his present resentment against Hector. —ἠνίπαπε (ἐνίπτω), see ii. 245.

142. Ϝεῖδος ἄριστε. See iii. 39.—ἐδεύεο (ἐδεϜεσο, δέομαι), ἀπελείπου, ἦσθ' ἄρ' ἐνδεής, 'so you have proved yourself very much wanting;' 'you have fallen far short of your duty in the fight.'—φύξηλιν, probably a late form of the Alexandrine type; it is used by Nicander and Lycophron, but not elsewhere in early Greek.—φράζεο κ.τ.λ., ironical; 'consider the best way how to save your city without further aid from the allies.'—σαώσεις, -ῃς, or -αις, would equally stand in the epic syntax.—Ἰλίῳ κ.τ.λ., the genuine Ἰλιεῖς or burghers, as distinct from Τρῶες and Δάρδανοι.

φράζεο νῦν ὅππως κε πόλιν καὶ ἄστυ σαώσεις
οἶος σὺν λαοῖς οἳ Ἰλίῳ ἐγγεγάασιν· 145
οὐ γάρ τις Λυκίων γε μαχησόμενος Δαναοῖσιν
εἶσι περὶ πτόλιος, ἐπεὶ οὐκ ἄρα τις χάρις ἦεν
μάρνασθαι δηίοισιν ἐπ' ἀνδράσι νωλεμὲς αἰεί.
πῶς κε σὺ χείρονα φῶτα σαώσειας μεθ' ὅμιλον,
σχέτλι', ἐπεὶ Σαρπηδόν' ἅμα ξεῖνον καὶ ἑταῖρον 150
κάλλιπες Ἀργείοισι ἕλωρ καὶ κῦρμα γενέσθαι,
ὅς τοι πόλλ' ὄφελος γένετο, πτόλεΐ τε καὶ αὐτῷ,
ζωὸς ἐών· νῦν δ' οὔ οἱ ἀλαλκέμεναι κύνας ἔτλης.
τῷ νῦν εἴ τις ἐμοὶ Λυκίων ἐπιπείσεται ἀνδρῶν,
οἴκαδ' ἴμεν, Τροίῃ δὲ πεφήσεται αἰπὺς ὄλεθρος. 155
εἰ γὰρ νῦν Τρώεσσι μένος πολυθαρσὲς ἐνείη,
ἄτρομον, οἷόν τ' ἄνδρας ἐσέρχεται οἳ περὶ πάτρης
ἀνδράσι δυσμενέεσσι πόνον καὶ δῆριν ἔθεντο,
αἶψά κε Πάτροκλον ἐρυσαίμεθα Ἴλιον εἴσω.
εἰ δ' οὗτος προτὶ ἄστυ μέγα Πριάμοιο ἄνακτος 160
ἔλθοι τεθνηὼς καί μιν ἐρυσαίμεθα χάρμης,
αἶψά κεν Ἀργεῖοι Σαρπηδόνος ἔντεα καλά
λύσειαν, καί κ' αὐτὸν ἀγοίμεθα Ἴλιον εἴσω·
τοίου γὰρ θεράπων πέφατ' ἀνέρος, ὃς μέγ' ἄριστος

147. *εἶσι*, *ἔξεισι*. 'No Lycian at all events, will go forth to fight with the Danai for the possession of the city, since no gratitude, it seems, is felt for fighting ever staunchly amongst (lit. 'at') a host of enemies.' This passage occurred ix. 316.

149. seqq. *πῶς δὲ σὺ κ.τ.λ.* 'How would *you* be likely to bring an inferior fighting-man safe out of the turmoil to your ranks, now that you have left Sarpedon—who was at once your guest and your companion in arms—to become the spoil and the prey of the Argives?' It appears from this that Glaucus did not know the body of Sarpedon had been carried to Lycia, xvi. 683. This is also clear from 163 inf.

152. *πολλὰ*, in many ways, for many purposes, *ἐς πολλὰ*, as if *χρήσιμος* had been used for *ὄφελος*, or *χρῆσθαι* implied.

155. *ἴμεν*, supply *συμβουλεύω*.—*πεφήσεται*, *φανήσεται*. Cf. inf. 244, *ἡμῖν δ' αὖτ' ἀναφαίνεται αἰπὺς ὄλεθρος*. This form of the future may be archaic, as from *φάϝω*. It may also be a spurious epic form introduced by later imitators. See inf. on 164.

157. *περὶ πάτρης*. He taunts the Trojans with having no real patriotism, and with not being in earnest in their city's cause.

160. *οὗτος*, the body of Patroclus lying before us.

163. *λύσειαν* would give up for a ransom, surrender on exchange.—*αὐτὸν*, the man himself, viz. the body. Schol. Ven. *διὰ τὸν Πάτροκλον ταχέως ἂν ἀπολυτρωθείη τὸ σῶμα τοῦ Σαρπηδόνος.—ταχέως ἂν ἀπολυτρώσαιεν τὸν Σαρπηδόνα, ἵνα καὶ αὐτοὶ κομίσωνται τὸν Πάτροκλον.* Patroclus, therefore, is here called the *θεράπων* or 'squire' of Achilles.—*μεγ' ἄριστος κ.τ.λ.*, see xvi. 271, 272.

164. *πέφαται*. This word, from a root *φα*, *ϝεν* or *φεν* (*φένω*, *αὐτοέντης*, *αὐθέντης*),

Ἀργείων παρὰ νηυσὶ καὶ ἀγχέμαχοι θεράποντες. 165
ἀλλὰ σύ γ' Αἴαντος μεγαλήτορος οὐκ ἐτάλασσας
στήμεναι ἄντα, κατ' ὄσσε ἰδὼν δηίων ἐν ἀυτῇ,
οὐδ' ἰθὺς μαχέσασθαι, ἐπεί σεο φέρτερος ἐστίν."
τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κορυθαίολος Ἕκτωρ
"Γλαῦκε, τί ἦ δὲ σὺ τοῖος ἐὼν ὑπέροπλον ἔειπες; 170
ὢ πέπον, ἦ τ' ἐφάμην σε περὶ φρενας ἔμμεναι ἄλλων,
[τῶν ὅσσοι Λυκίην ἐριβώλακα ναιετάουσιν·]
νῦν δέ σευ ὠνοσάμην πάγχυ φρένας, οἷον ἔειπες,
ὅς τέ με φῄς Αἴαντα πελώριον οὐχ ὑπομεῖναι.
οὔ τοι ἐγὼν ἔρριγα μάχην οὐδὲ κτύπον ἵππων· 175
ἀλλ' αἰεί τε Διὸς κρείσσων νόος αἰγιόχοιο,
ὅς τε καὶ ἄλκιμον ἄνδρα φοβεῖ καὶ ἀφείλετο νίκην
ῥηιδίως, ὁτὲ δ' αὐτὸς ἐποτρύνει μαχέσασθαι.
ἀλλ' ἄγε δεῦρο, πέπον, παρ' ἔμ' ἵστασο καὶ ἴδε ἔργον,
ἠὲ πανημέριος κακὸς ἔσσομαι, ὡς ἀγορεύεις, 180
ἦ τινὰ καὶ Δαναῶν ἀλκῆς, μάλα περ μεμαῶτα,
σχήσω ἀμυνέμεναι περὶ Πατρόκλοιο θανόντος."
ὣς εἰπὼν Τρώεσσιν ἐκέκλετο μακρὸν ἀύσας
"Τρῶες καὶ Λύκιοι καὶ Δάρδανοι ἀγχιμαχηταί,
ἀνέρες ἔστε, φίλοι, μνήσασθε δὲ θούριδος ἀλκῆς, 185
ὄφρ' ἂν ἐγὼν Ἀχιλῆος ἀμύμονος ἔντεα δύω
καλά, τὰ Πατρόκλοιο βίην ἐνάριξα κατακτάς."
ὣς ἄρα φωνήσας ἀπέβη κορυθαίολος Ἕκτωρ

has several points of contact with forms from φαϝ, φαίνω. Thus ἀρείφατος may be compared with πρόφατος = πρόφαντος, πέφανται in v. 531 (πεφήσεαι in xiii. 829, πεφήσεται in xv. 140) with the third person singular of the perfect of φαίνω. The γὰρ means, that such great importance would be attached to the recovery of the body of Patroclus.

166. ἐτάλασσας, ἔτλης. See xiii. 829.—κατ' ὄσσε, κατ' ὄμμα, face to face. Cf. 129.

169—187. Proudly, and with some indignation, Hector replies to the taunt; it is not that he is afraid of the enemy, but that he sees the fates are against him. He then rallies his men, retiring for a moment to don the armour taken from Patroclus.

170. τοῖος ἐὼν, *cum prudens homo sis*, Heyne.

173. ὠνοσάμην. See sup. 25. Aesch. Ag. 277, παιδὸς νέας ὣς κάρτ' ἐμωμήσω φρένας.

175. ἔρριγα, φοβοῦμαι, as in vii. 114.

176. See xvi. 688.

178. ὁτὲ, for ἄλλοτε or ἐνίοτε. See Arnold on Thuc. vii. 27.

180. πανημέριος, i. e. even supposing I am playing the coward for the time.

182. σχήσω, παύσω, as ii. 275, ἔσχ' ἀγοράων. The infinitive is superadded, = κωλύσω τοῦ μὴ ἀμύνειν. So Eur. Orest. 263, σχήσω σε πηδᾶν δυστυχῆ πηδήματα.

188—197. Hector runs to overtake his companions, to whom (sup. 131) he had

δηΐου ἐκ πολέμοιο, θέων δ' ἐκίχανεν ἑταίρους
ὦκα μάλ', οὔ πω τῆλε, ποσὶν κραιπνοῖσι μετασπών, 190
οἳ προτὶ ἄστυ φέρον κλυτὰ τεύχεα Πηλεΐωνος.
στὰς δ' ἀπάνευθε μάχης πολυδάκρυος ἔντε' ἄμειβεν·
ἤ τοι ὁ μὲν τὰ ἃ δῶκε φέρειν προτὶ Ἴλιον ἱρὴν
Τρωσὶ φιλοπτολέμοισιν, ὁ δ' ἄμβροτα τεύχε' ἔδυνεν
Πηλεΐδεω Ἀχιλῆος, ἅ οἱ θεοὶ Οὐρανίωνες 195
πατρὶ φίλῳ ἔπορον. ὁ δ' ἄρα ᾧ παιδὶ ὄπασσεν
γηράς· ἀλλ' οὐχ υἱὸς ἐν ἔντεσι πατρὸς ἐγήρα.
τὸν δ' ὡς οὖν ἀπάνευθεν ἴδεν νεφεληγερέτα Ζεὺς
τεύχεσι Πηλεΐδαο κορυσσόμενον θείοιο,
κινήσας ῥα κάρη προτὶ ὃν μυθήσατο θυμόν 200
"ἆ δείλ', οὐδέ τί τοι θάνατος καταθύμιός ἐστιν,
ὃς δή τοι σχεδὸν εἶσι· σὺ δ' ἄμβροτα τεύχεα δύνεις
ἀνδρὸς ἀριστῆος, τόν τε τρομέουσι καὶ ἄλλοι,
τοῦ δὴ ἑταῖρον ἔπεφνες ἐνηέα τε κρατερόν τε,
τεύχεα δ' οὐ κατὰ κόσμον ἀπὸ κρατός τε καὶ ὤμων 205

entrusted the armour of Patroclus. This he now puts on, leaving his own in their hands. This poetic device, as Heyne remarks, enables Achilles to recover his own armour from the body of the slain Hector; whereas, if the spoils had been carried into Troy, Achilles ought not to have rested content until he had sacked the city.—an event beyond the scope of the present poem.

190. μετασπών, μεθέπων, καταλαβών. So μετασπόμενος, xiii. 566.

192. *Vulgo* πολυδακρύου, a form occurring only here and in Apoll. Rhod. ii. 916, ψυχὴν πολυδάκρυον Ἀκτορίδαο. Inf. 544 we have πολύδακρυς, whence Heyne (who wrongly edits πολυδακρύτου) proposed to read πολυδάκρυος. It is not unlikely that the other is one of the later or Alexandrine forms that appear in our Homeric text.

196. πατρὶ φίλῳ, i. e. as a present to Peleus on his marriage.—γηρὰς, an aorist, like στὰς, φθὰς, βὰς, as from γήρημι. Hesiod has γηράντεσσι τοκεῦσι, Opp. 189. But ἐγήρα appears to be the imperfect of γηράω.

198—208. Zeus sees with displeasure the presumption of Hector in donning the divine armour. He denounces death as the penalty, but will allow him brilliant successes for the time.

201. καταθύμιος, a matter of anxiety, i.e. you little think about it. Schol. Ven. οὐ μεριμνᾷς περὶ τοῦ θανάτου. The word is so used in x. 383.—σχεδὸν εἶσι, *prope accedit*, a reading adopted by Spitzner and Bekker after Aristarchus for the vulg. σχεδόν ἐστι. Spitzner compares Od. xii. 368, ἀλλ' ὅτε δὴ σχεδὸν ἦα κιὼν νεὸς ἀμφιελίσσης.

204. ἐνηέα, προσηνῆ, gentle, courteous. Inf. 670, νῦν τις ἐνηείης Πατροκλῆος δειλοῖο μνησάσθω. Od. viii. 200, χαίρων οὕνεχ' ἑταῖρον ἐνηέα λεῦσσ' ἐν ἀγῶνι. Spitzner adds inf. xxi. 96, xxiii. 252. 648, observing that the word is peculiarly used for describing the character of Patroclus.

205. οὐ κατὰ κόσμον. It is remarkable that the spoiling of the body by Hector is alluded to rather than described; see sup. 122 and 125. Moreover, in xvi. 763 seqq. it is Apollo who strips off the armour from Patroclus while alive.—οὐ κατὰ κόσμον, 'improperly,' perhaps because the armour was divine, and not fit for a mortal. Schol. Ven. ἐπεὶ μὴ ἀνελὼν τὸν Πάτροκλον τὰ ὅπλα φέρει.

εἷλεν. ἀτάρ τοι νῦν γε μέγα κράτος ἐγγυαλίξω,
τῶν ποινὴν ὅ τοι οὔ τι μάχης ἐκνοστήσαντι
δέξεται Ἀνδρομάχη κλυτὰ τεύχεα Πηλεΐωνος."
ἦ, καὶ κυανέῃσιν ἐπ' ὀφρύσι νεῦσε Κρονίων.
Ἕκτορι δ' ἥρμοσε τεύχε' ἐπὶ χροΐ, δῦ δέ μιν Ἄρης 210
δεινὸς ἐνυάλιος, πλῆσθεν δ' ἄρα οἱ μέλε' ἐντός
ἀλκῆς καὶ σθένεος. μετὰ δὲ κλειτοὺς ἐπικούρους
βῆ ῥα μέγα ἰάχων· ἰνδάλλετο δέ σφισι πᾶσιν
τεύχεσι λαμπόμενος μεγαθύμου Πηλεΐωνος.
ὤτρυνεν δὲ ἕκαστον ἐποιχόμενος ἐπέεσσιν, 215
Μέσθλην τε Γλαῦκόν τε Μέδοντά τε Θερσίλοχόν τε
Ἀστεροπαῖόν τε Δεισήνορά θ' Ἱππόθοόν τε
Φόρκυν τε Χρομίον τε καὶ Ἔννομον οἰωνιστήν.
τοὺς ὅ γ' ἐποτρύνων ἔπεα πτερόεντα προσηύδα.
" κέκλυτε, μυρία φῦλα περικτιόνων ἐπικούρων. 220
οὐ γὰρ ἐγὼ πληθὺν διζήμενος οὐδὲ χατίζων

206. ἀτὰρ κ.τ.λ. 'Yet *now* I will give you great might (or victory) in the contest, as a recompense for this, that Andromache shall not receive from you returning from the fight the renowned arms of the son of Peleus.'

209—232. Hector, arrayed in the divine armour, and endued with supernatural strength, addresses his comrades, disclaiming all selfish motives in the war, and promising half the spoils to him who shall drag away the body of Patroclus into the city.

210. ἥρμοσε, 'fitted.' So in iii. 333, ἥρμοσε δ' αὐτῷ (θώρηξ). Cf. xix. 385, εἰ οἷ ἐφαρμόσσειε (τὰ ἔντεα). Doederlein thinks the word is here transitive, the subject being Zeus. Apparently he follows Schol. Ven. 2, τὸν Δία ἀκουστέον ἁρμόσαι τὰ ὅπλα τῷ Ἕκτορι, οὐ τὰ ὅπλα συγκαθίσαι· οὐ γὰρ Ἀχιλλεῖ ὁ Ἕκτωρ ἰσομεγεθής. The Schol. Vict. adds, more correctly, πολλοὶ δὲ κέχρηνται τοῖς ὅπλοις τούτοις, Πηλεὺς, Ἀχιλλεὺς, Πάτροκλος, Ἕκτωρ· καὶ πᾶσιν ἁρμόζουσι· φύσις γὰρ αὕτη τῶν Ἡφαιστοτεύκτων, τὸ πᾶσιν ἁρμόδια γενέσθαι.

211. ἐνυάλιος is here an epithet. The explanation suggested on v. 592, from the root Ϝαλ (ἐναλλόμενος, *Salius*), suits the context. It seems used here as a mere epithet of Ἄρης. Those who deny that the Ϝ had a sibilant sound (*hw*), and maintain that the root is σαλ (Curtius, 537), do not attempt to explain Ἐνυὼ or Ἐνυάλιος.

213. ἰνδάλλετο. Doederlein understands Πηλείων εἶναι. Spitzner, with Heyne, follows Aristarchus in reading μεγαθύμῳ Πηλείωνι, which the Schol. Vict. explains ὡμοιοῦτο Πηλείωνι. In Od. iii. 246, ὥστε μοι ἀθάνατος (al. ἀθανάτοις) ἰνδάλλεται εἰσοράασθαι, the sense is φαντάζεται, and perhaps here it may be rendered 'he presented himself to them all glittering in the armour of Achilles.' Inf. xxiii. 460, ἄλλος δ' ἡνίοχος ἰνδάλλεται, i. e. φαίνεται. The construction with a dative appears to be Alexandrine; Spitzner cites Theocr. xxii. 39. Nicander, Ther. 153. 259.

216. Spitzner compares Aen. vi. 483, 'Glaucumque Medontaque Thersilochumque.'

217, 218. See ii. 842, 862.

221. πληθὺν κ.τ.λ. Mr. Newman, "I sought not wider reach of sway, nor wanted train of peoples." Lord Derby, "You from your several homes Not for display of numbers have I called." It was not, he says, because he aspired to be a chieftain with a large retinue, or that he was short of men, but solely from patriotic motives that he sum-

ἐνθάδ' ἀφ' ὑμετέρων πολίων ἤγειρα ἕκαστον,
ἀλλ' ἵνα μοι Τρώων ἀλόχους καὶ νήπια τέκνα
προφρονέως ῥύοισθε φιλοπτολέμων ὑπ' Ἀχαιῶν.
τὰ φρονέων δώροισι κατατρύχω καὶ ἐδωδῇ 225
λαούς, ὑμέτερον δὲ ἑκάστου θυμὸν ἀέξω.
τῷ τις νῦν ἰθὺς τετραμμένος ἢ ἀπολέσθω
ἠὲ σαωθήτω· ἣ γὰρ πολέμου ὀαριστύς.
ὃς δέ κε Πάτροκλον καὶ τεθνηῶτά περ ἔμπης
Τρῶας ἐς ἱπποδάμους ἐρύσῃ, εἴξῃ δέ οἱ Αἴας, 230
ἥμισυ τῷ ἐνάρων ἀποδάσσομαι, ἥμισυ δ' αὐτός
ἕξω ἐγώ· τὸ δέ οἱ κλέος ἔσσεται ὅσσον ἐμοί περ."
ὣς ἔφαθ', οἳ δ' ἰθὺς Δαναῶν βρίσαντες ἔβησαν,
δούρατ' ἀνασχόμενοι· μάλα δέ σφισι ἔλπετο θυμός
νεκρὸν ὑπ' Αἴαντος ἐρύειν Τελαμωνιάδαο· 235
νήπιοι· ἦ τε πολέσσιν ἐπ' αὐτῷ θυμὸν ἀπηύρα.
καὶ τότ' ἄρ' Αἴας εἶπε βοὴν ἀγαθὸν Μενέλαον

moned his followers: and he expects them to do something in return for the rations they receive at the public cost. (Doederlein, "non ideo vos arcessivi ut cives nostri vel coloni, sed ut belli socii essetis.") He alludes to the *χαλεπὴ ἐνιπὴ* of v. 492. Schol. Vict. *ἐπὶ σωτηρίᾳ, φησὶν, ὑμᾶς ἤγαγον, οὐ μεγάλην ἐμαυτῷ σπουδάζων περιβαλέσθαι ἀρχήν.*

224. For *ῥύεσθαι ὑπὸ*, 'to rescue (drag) from,' see ix. 248. inf. 235.

225. *τὰ φρονέων κ.τ.λ.*, 'that is why (or with this object in view) I drain the resources of the people by exacting presents and supplies of food, while I use them for raising the courage of each of you.' For *κατατρύχειν*, to wear down, i. e. by consuming the substance of others, see Od. xv. 309; xvi. 84. Hector here also answers a popular complaint, like that in i. 231. The Schol. Ven. 2 remarks, that the chief here virtually admits that his rule is constrained and unpopular.

227. *ἀπολέσθω κ.τ.λ.* Cf. xv. 502.—*σαωθήτω*, return safe, i.e. victorious.—*ὀαριστὺς*, such are the dealings, i.e. the chances, of war. Schol. Ven. *οὕτως δεῖ ἀναστρέφεσθαι ἐν πολέμῳ καὶ ἀριστεύειν.* Similarly in xiii. 291, *μετὰ προμάχων ὀαριστύν.* The sense is, only let a man fight bravely, and take his chance of dying or returning with glory. Like *χάρμη* and *μέλπεσθαι Ἄρηι*, vii. 241, this word implies the glee and pleasure of fighting. Cf. xiv. 216.

231. *ἀποδάσσομαι*, a future from the root *δαι* or *δατ* (*δαίομαι, δατέομαι*). Cf. xxiv. 595, *σοὶ δ' αὖ ἐγὼ καὶ τῶνδ' ἀποδάσσομαι ὅσσ' ἐπέοικεν.*

232. *κλέος.* His credit in this affair shall be equal to mine: for he will have recovered the body, and he will wear half the armour.

233—261. The Trojans rally at Hector's words, and try, but in vain, and with much loss, to rescue the body from Ajax. That hero advises Menelaus to call for further assistance; who accordingly summons the Greeks with a shout, and exhorts them not to let the body of Patroclus be torn by Trojan dogs. Ajax the son of Oïleus, Idomeneus and others, at once respond to the call.

233. *βρίσαντες*, Schol. Ven. *στῖφος ποιήσαντες καὶ στερεώσαντες.* Cf. xii. 346, *ὧδε γὰρ ἔβρισαν Λυκίων ἀγοί.*

236. *ἐπ' αὐτῷ*, scil. *μαχομένοις.*—*ἀπηύρα*, i. e. Ajax; or perhaps, viz. through his advice and exhortation, Hector.

237. *εἶπε*, for *προσεῖπε*, as xii. 60, 210. inf. 334. Od. xxiii. 191, *ποτιδέγμενος*

"ὦ πέπον, ὦ Μενέλαε διοτρεφές, οὐκέτι νῶι
ἔλπομαι αὐτώ περ νοστησέμεν ἐκ πολέμοιο.
οὔ τι τόσον νέκυος περιδείδια Πατρόκλοιο, 240
ὅς κε τάχα Τρώων κορέει κύνας ἠδ' οἰωνούς,
ὅσσον ἐμῇ κεφαλῇ περιδείδια, μή τι πάθῃσιν,
καὶ σῇ, ἐπεὶ πολέμοιο νέφος περὶ πάντα καλύπτει
Ἕκτωρ, ἡμῖν δ' αὖτ' ἀναφαίνεται αἰπὺς ὄλεθρος.
ἀλλ' ἄγ' ἀριστῆας Δαναῶν κάλει, ἤν τις ἀκούσῃ." 245
ὣς ἔφατ', οὐδ' ἀπίθησε βοὴν ἀγαθὸς Μενέλαος,
ἤυσεν δὲ διαπρύσιον, Δαναοῖσι γεγωνώς,
"ὦ φίλοι Ἀργείων ἡγήτορες ἠδὲ μέδοντες,
οἵ τε παρ' Ἀτρεΐδῃς Ἀγαμέμνονι καὶ Μενελάῳ
δήμια πίνουσιν καὶ σημαίνουσι ἕκαστος 250
λαοῖς, ἐκ δὲ Διὸς τιμὴ καὶ κῦδος ὀπηδεῖ.
ἀργαλέον δέ μοί ἐστι διασκοπιᾶσθαι ἕκαστον
ἡγεμόνων· τόσση γὰρ ἔρις πολέμοιο δέδηεν.
ἀλλά τις αὐτὸς ἴτω, νεμεσιζέσθω δ' ἐνὶ θυμῷ

εἴ τι μιν εἴποι. Theocr. vii. 19, καί μ' ἀτρέμας εἶπε σεσαρώς.

239. αὐτὼ, *utique ipsos*, ourselves (or, by ourselves) at all events, i.e. whatever we may do with aid, or whatever the others may do.—νέκυος, as the Schol. Ven. observes, is here ambiguously used either as a substantive or an adjective. In the latter sense it occurs xxiv. 423, though such was not probably its earlier use; compare νεκρὸς, which became an adjective only in later dialects.

241. ὃς τάχα κορέει, *qui in eo est ut satiet; qui mox satiaturus est.* The very desponding speech of Ajax is intended to show the efforts made by the Trojans to carry off the body, and the great danger and difficulty of the defence, the success of which, eventually, proves the more to the credit of the defenders.

244. Ἕκτωρ. Schol. Ven. 2, ἐπεὶ ὡς νέφος πολέμου Ἕκτωρ πάντα καλύπτει· ἢ ἐπεὶ ὁ Ἕκτωρ τὸ νέφος τοῦ πολέμου ἐπάγων, ὅ ἐστι τὸ πλῆθος, πάντοθεν ἡμᾶς περικαλύπτει. Doederlein would read Ἕκτωρ θ'. Mr. Newman renders it according to the literal sense of καλύπτει, "sith Hector round about wrappeth a cloud of battle." This passage perhaps has been tampered with by the διασκευασταὶ, for the purpose of inserting the name of Hector. In Pind. Nem. x. 10, Amphiaraus is called πολέμοιο νέφος, and in Ar. Pac. 1090 a verse is quoted expressly as from Homer, but not in our text, ὣς οἳ μὲν νέφος ἐχθρὸν ἀπωσάμενοι πολέμοιο κ.τ.λ.

245. ἤν τις ἀκούσῃ. Schol. Ven. 2, καὶ μὴ καταπτήξῃ τὸν πόλεμον· ἢ διὰ τὸν κτύπον τῶν ἀσπίδων.

250. δήμια, public rations or allowances made by the people for the maintenance of the kings. Schol. Ven. τὰ παρὰ τοῦ δήμου ἐξαιρέτως διδόμενα τοῖς βασιλεῦσιν.—σημαίνουσιν, ἐπιτάσσουσιν, *imperant.*—ἐκ δὲ Διὸς, see ii. 197.

252. ἀργαλέον δέ. We should rather have expected μὲν, answered by ἀλλὰ, 254.—διασκοπιᾶσθαι, 'to watch the conduct of,' *observare singulos.* See x. 387. Note the absence of the Ϝ in ἕκαστον. Hence Bentley proposed ἅπαντας.

254. αὐτὸς, *ultro*, even if not summoned by me.—νεμεσιζέσθω, αἰδείσθω, as xv. 211.—μέλπηθρα, see xiii. 233; xviii. 179. The notion is that of dogs barking, and as it were *dancing* round a corpse.

Πάτροκλον Τρῳῇσι κυσὶν μέλπηθρα γενέσθαι." 255
ὣς ἔφατ᾽· ὀξὺ δ᾽ ἄκουσεν Ὀιλῆος ταχὺς Αἴας,
πρῶτος δ᾽ ἀντίος ἦλθε θέων ἀνὰ δηιοτῆτα,
τὸν δὲ μετ᾽ Ἰδομενεὺς καὶ ὀπάων Ἰδομενῆος
Μηριόνης, ἀτάλαντος ἐνυαλίῳ ἀνδρεϊφόντῃ.
τῶν δ᾽ ἄλλων τίς κεν ᾗσιν φρεσὶν οὐνόματ᾽ εἴποι, 260
ὅσσοι δὴ μετόπισθε μάχην ἤγειραν Ἀχαιῶν.
Τρῶες δὲ προὔτυψαν ἀολλέες, ἦρχε δ᾽ ἄρ᾽ Ἕκτωρ.
ὡς δ᾽ ὅτ᾽ ἐπὶ προχοῇσι διιπετέος ποταμοῖο
βεβρύχῃ μέγα κῦμα ποτὶ ῥόον, ἀμφὶ δέ τ᾽ ἄκραι
ἠιόνες βοόωσιν ἐρευγομένης ἁλὸς ἔξω, 265
τόσσῃ ἄρα Τρῶες ἰαχῇ ἴσαν. αὐτὰρ Ἀχαιοί
ἕστασαν ἀμφὶ Μενοιτιάδῃ ἕνα θυμὸν ἔχοντες,
φραχθέντες σάκεσιν χαλκήρεσιν. ἀμφὶ δ᾽ ἄρα σφιν
λαμπρῇσιν κορύθεσσι Κρονίων ἠέρα πολλὴν

259. ἐνυαλίῳ, pronounced *enalwio*; see sup. 211.

250, 261. This couplet was rejected by Zenodotus; and it is probably a late addition, as Heyne thought. The digamma is violated in οὐνόματ᾽ εἴποι (οὔνομα Bekk.); and μετόπισθε, which can only mean 'pressing up from behind,' or 'coming up next' (μετὰ τούτους, Heyne), is somewhat strange. Spitzner defends this however by xv. 672 and xvii. 723.—ᾗσι (i. e. σϝῇσι, *suis* or *sis*), by his own genius, unaided by the Muses. There were evidently two other readings, of which traces remain in the MSS. and early editions, τίς κ᾽ ᾗσιν ἐνὶ φρεσὶν and τίς ἂν ᾗσιν ἐνὶ φρεσίν.

262—273. The Trojans on their parts are not remiss, but rush forward with a noise like the roar of the sea. Zeus himself inclines to the side of the Achaeans, from his regard for Patroclus during life.

262. προὔτυψαν. See xiii. 136; xv. 306. The simile following, which describes the conflict between the waves and the current in an estuary, is one of the many admirable passages where both metre and sound are studiously adapted to the sense. Spitzner refers to Aristot. Poet. § 22, where it is highly praised. The Schol. Ven. 2 gives here an anecdote (which must be taken for what it is worth), that Plato and Solon burnt their own poems from despair of equalling such a passage. Compare especially iv. 422 and 452 seqq.—βεβρύχῃ 'roars,' see xiii. 393. Aristophanes read βεβρύχῃ, as the Schol. Ven. records, for the vulg. βέβρυχεν.

265. ἔξω, viz. on the shore outside. So Od. v. 438, κύματος ἐξαναδὺς τά τ᾽ ἐρεύγεται ἠπειρόνδε. Or perhaps, spit forth, as it were, and thrown back from the mouth of the river. Bentley proposed εἴσω, 'when the sea-water forces its way into the river.'

267. ἕστασαν (εἱστήκεσαν as βέβασαν for βεβήκεσαν, inf. 286), ἔμειναν, stood their ground, stood firmly.

269. ἠέρα, a dense mist, so that the brightness of the helms might be concealed from their adversaries, and the aim against them prove less effective. Heyne says, "Videtur poeta in ostentum vertere, quo Jupiter moneat, se nolle Patrocli corpus insepultum abici." It must be confessed that this passage (268—273) is somewhat turgid, if not out of place. The Schol. Ven., who compares the portent of the red rain in favour of Sarpedon, xvi. 459, remarks that Zeus had before promised to give great glory to Hector. There are, how-

χεῦ', ἐπεὶ οὐδὲ Μενοιτιάδην ἤχθαιρε πάρος γε, 270
ὄφρα ζωὸς ἐὼν θεράπων ἦν Αἰακίδαο.
μίσησεν δ' ἄρα μιν δηίων κυσὶ κύρμα γενέσθαι
Τρῳῇσιν· τῷ καί οἱ ἀμυνέμεν ὦρσεν ἑταίρους.
ὦσαν δὲ πρότεροι Τρῶες ἑλίκωπας Ἀχαιούς·
νεκρὸν δὲ προλιπόντες ὑπέτρεσαν. οὐδέ τιν' αὐτῶν 275
Τρῶες ὑπέρθυμοι ἕλον ἔγχεσι ἱέμενοί περ,
ἀλλὰ νέκυν ἐρύοντο. μίνυνθα δὲ καὶ τοῦ Ἀχαιοί
μέλλον ἀπέσσεσθαι· μάλα γάρ σφεας ὦκ' ἐλέλιξεν
Αἴας, ὃς περὶ μὲν εἶδος περὶ δ' ἔργα τέτυκτο
τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλεΐωνα. 280
ἴθυσεν δὲ διὰ προμάχων συῒ εἴκελος ἀλκὴν
καπρίῳ, ὅς τ' ἐν ὄρεσσι κύνας θαλερούς τ' αἰζηούς
ῥηιδίως ἐκέδασσε, ἑλιξάμενος διὰ βήσσας.
ὣς υἱὸς Τελαμῶνος ἀγαυοῦ, φαίδιμος Αἴας,
ῥεῖα μετεισάμενος Τρώων ἐκέδασσε φάλαγγας, 285
οἳ περὶ Πατρόκλῳ βέβασαν, φρόνεον δὲ μάλιστα
ἄστυ πότι σφέτερον ἐρύειν καὶ κῦδος ἀρέσθαι.

ever, similar instances of divine intervention in xxiii. 185, where the body of Patroclus is defended by Aphrodite from harm, and xxiv. 18, where Apollo keeps off disfigurement from Hector.

270. *οὐκ ἤχθαιρε*, i.e. *ἠγάπα*. Cf. Theocr. i. fin. *ἔκλυσε δίνα τὸν Μώσαις φίλον ἄνδρα, τὸν οὐ Νύμφαισιν ἀπεχθῆ.*—For the close combination of *ἐὼν* and *ἦν*, Spitzner compares inf. 671, 672; xxii. 435; xxiv. 749.

272. *μίσησεν*. The Schol. Ven. remarks that this is *ἅπαξ λεγόμενον* for *μισητὸν ἡγήσατο*. The Attics use both *μισεῖν* and *φιλεῖν* with an infinitive in this sense.

274—287. The Achaeans are driven back, but without slaughter. They are rallied however by Ajax, just as the body of Patroclus was being dragged towards Troy, and the Trojans are again repelled.

275. *οὐδὲ κ.τ.λ.* The mist thrown round the Greeks (sup. 269) seems to have protected them from the darts of the Trojans.—*ἐρύοντο*, the imperfect, implying the commencement of the action. The Schol. Ven. 2 (*τῆς τῶν πολεμίων ἠμέλουν σφαγῆς, καὶ ταῦτα ἐπιθυμοῦντες, διὰ τὸ ἑλκύσαι τὸν νεκρὸν*) appears to have taken it in the sense of 'they thought only of dragging the body.'—*καὶ* appears to qualify *Ἀχαιοὶ*, i.e. their turn also for success soon ensued.—*ἐλέλιξεν*, 'rallied,' *ὑπέστρεψεν*, turned round to the fight.

279. *περὶ δ' ἔργα*. Here, as sup. 260, we have the digamma in one word, while it is omitted in another. It is not often that *ἔργον* is found without the *F*. See iv. 470; ix. 374. The *περὶ* governs *τῶν ἄλλων Δαναῶν*.

281. *συῒ εἴκελος*. See iv. 253. The *ε* represents *F*, *Fίκελος*.—*αἰζηοὺς*, *juvenes*, able-bodied men, ii. 660.—*ἑλιξάμενος*, turning at bay, which is the habit of the boar, according to Schol. Vict., who compares xii. 47, *ταρφέα τε στρέφεται στίχας ἀνδρῶν πειρητίζων*. Doederlein, who construes *ἐκέδασσεν* with *διὰ βήσσας*, refers to xii. 408, where *ἑλιξάμενος* is used absolutely for 'rallying.'

285. *μετεισάμενος* (*μέτειμι*), *μετασπὼν*, *consecutus*. See xiii. 90. Hesych. *μετελθὼν, ἐφορμήσας*.

286. *βέβασαν*. See sup. on 267, and on 4.

ἦ τοι τὸν Λήθοιο Πελασγοῦ φαίδιμος υἱός
Ἱππόθοος ποδὸς ἕλκε κατὰ κρατερὴν ὑσμίνην,
δησάμενος τελαμῶνι παρὰ σφυρὸν ἀμφὶ τένοντας, 290
Ἕκτορι καὶ Τρώεσσι χαριζόμενος· τάχα δ' αὐτῷ
ἦλθε κακόν, τό οἱ οὔ τις ἐρύκακε ἱεμένων περ·
τὸν δ' υἱὸς Τελαμῶνος, ἐπαΐξας δι' ὁμίλου,
πλῆξ' αὐτοσχεδίην κυνέης διὰ χαλκοπαρῄου·
ἤρικε δ' ἱπποδάσεια κόρυς περὶ δουρὸς ἀκωκῇ, 295
πληγεῖσ' ἔγχεΐ τε μεγάλῳ καὶ χειρὶ παχείῃ,
ἐγκέφαλος δὲ παρ' αὐλὸν ἀνέδραμεν ἐξ ὠτειλῆς
αἱματόεις. τοῦ δ' αὖθι λύθη μένος, ἐκ δ' ἄρα χειρῶν
Πατρόκλοιο πόδα μεγαλήτορος ἧκε χαμᾶζε
κεῖσθαι· ὁ δ' ἄγχ' αὐτοῖο πέσεν πρηνὴς ἐπὶ νεκρῷ, 300
τῆλ' ἀπὸ Λαρίσης ἐριβώλακος, οὐδὲ τοκεῦσιν
θρέπτρα φίλοις ἀπέδωκε, μινυνθάδιος δέ οἱ αἰών
ἔπλεθ' ὑπ' Αἴαντος μεγαθύμου δουρὶ δαμέντι.
Ἕκτωρ δ' αὖτ' Αἴαντος ἀκόντισε δουρὶ φαεινῷ.
ἀλλ' ὁ μὲν ἄντα ἰδὼν ἠλεύατο χάλκεον ἔγχος 305
τυτθόν· ὁ δὲ Σχεδίον μεγαθύμου Ἰφίτου υἱόν,
Φωκήων ὄχ' ἄριστον, ὃς ἐν κλειτῷ Πανοπῆι

288—318. A slaughter of the Trojans now ensues at the hand of Ajax, and of the Greeks by Hector. The circumstances are pathetically described in detail. The point of the passage is to show that the success still fluctuated, and neither side could win the body of Patroclus.

288. *Λήθοιο.* See ii. 843.—*ἕλκε*, viz. *Πατρόκλου σῶμα.* — *δησάμενος κ.τ.λ.*, 'having bound it with a strap by the ankle round the tendons.' There was a variant *περὶ*, which Spitzner is inclined to prefer, citing viii. 225, xvi. 481. Hes. Theog. 726. The more full syntax would be *τείνων αὐτὸν ἀμφὶ τένοντας.* We might have expected *τελαμῶνα*, as in viii. 25, *σειρὴν μέν κεν ἔπειτα περὶ ῥίον Οὐλύμποιο δησαίμην.*

291, 292. See xv. 449, 450.

294. *αὐτοσχεδίην*, sc. *πληγήν*. Cf. xii. 192.—*ἤρικε*, an intransitive aorist of *ἐρείκω*, like *ἐριπεῖν* from *ἐρείπω*, 'was crushed,' 'broken into small pieces.' Hesych. *ἐρράγη, διεσχίσθη.* So *ἐρεικόμενος περὶ δουρί*, xiii. 441.

297. *παρ' αὐλόν.* Schol. Min. *παρὰ τὴν ἀνάτασιν τοῦ κράνους*, i.e. through the vizor of the *αὐλῶπις τρυφάλεια*, as Mr. Newman rightly renders it. Others referred it to the socket of the spear-head, others to the punctured wound, and so Lord Derby, "Gush'd from the wound the mingled blood and brain." "Per conum galeae," Heyne.

299. *ἧκε κ.τ.λ.* Compare iv. 493, *νεκρὸς δέ οἱ ἔκπεσε χειρός.*

300. *ἄγχ' αὐτοῖο*, close to the foot which he had dropped. *ἀμφ' αὐτοῖο* Bothe.

302. *θρέπτρα*, the price of his nurture, *τροφεῖα.* See iv. 478, where the same lines occur.

306. *τυτθὸν*, 'by a little,' i.e. barely, as if he had said *τυτθὸν ἀποκλίνας.* There is a Phocian Schedius mentioned in ii. 517, xv. 516, in the latter place as the son of Perimedes.—*Πανοπῆι*, see ii. 520.

οἰκία ναιετάασκε πολέσσ' ἄνδρεσσι ἀνάσσων,
τὸν βάλ' ὑπὸ κληῖδα μέσην· διὰ δ' ἀμπερὲς ἄκρη
αἰχμὴ χαλκείη παρὰ νείατον ὦμον ἀνέσχεν. 310
δούπησεν δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.
Αἴας δ' αὖ Φόρκυνα δαΐφρονα, Φαίνοπος υἱόν,
Ἱπποθόῳ περιβάντα μέσην κατὰ γαστέρα τύψεν,
ῥῆξε δὲ θώρηκος γύαλον, διὰ δ' ἔντερα χαλκός
ἤφυσ'· ὃ δ' ἐν κονίῃσι πεσὼν ἕλε γαῖαν ἀγοστῷ. 315
χώρησαν δ' ὑπό τε πρόμαχοι καὶ φαίδιμος Ἕκτωρ·
Ἀργεῖοι δὲ μέγα ἴαχον, ἐρύσαντο δὲ νεκρούς,
Φόρκυν θ' Ἱππόθοόν τε, λύοντο δὲ τεύχε' ἀπ' ὤμων.
ἔνθα κεν αὖτε Τρῶες ἀρηιφίλων ὑπ' Ἀχαιῶν
Ἴλιον εἰσανέβησαν ἀναλκείῃσι δαμέντες, 320
Ἀργεῖοι δέ κε κῦδος ἕλον καὶ ὑπὲρ Διὸς αἶσαν
κάρτει καὶ σθένεϊ σφετέρῳ. ἀλλ' αὐτὸς Ἀπόλλων
Αἰνείαν ὤτρυνε, δέμας Περίφαντι ἐοικώς
κήρυκ' Ἠπυτίδῃ, ὅς οἱ παρὰ πατρὶ γέροντι
κηρύσσων γήρασκε φίλα φρεσὶ μήδεα εἰδώς. 325
τῷ μιν ἐεισάμενος προσέφη Διὸς υἱὸς Ἀπόλλων
"Αἰνεία, πῶς ἂν καὶ ὑπὲρ θεὸν εἰρύσσαισθε

310. *νείατον, πρυμνὸν*, the part of the shoulder where it rises out of the chest; the base of it, as it were. The spear-point went through, and projected at the back. Such a wound would not be immediately fatal, unless indeed the throat, *στόμαχος*, is meant, which is Heyne's opinion.

312. *Φαίνοπος*, see v. 152. *Φόρκυνα*, ii. 862.—*περιβάντα*, see sup. 4.

315. *ἤφυσε*, *hausit*, i. e. *commiscuit*. The present *ἀφύω* occurs, in a compound form, Od. xiv. 95.

316. See xvi. 588.

317. *Ϝίαχον Ϝερύσαντο δὲ*, as usual. See iv. 506.

319—341. The scale is again turned against the Greeks by the prowess of Aeneas, who, incited by Apollo in the guise of a herald, summons Hector to his aid in order to charge upon them.

320. *εἰσανέβησαν*, they would have been forced to re-ascend and retire into their acropolis. This distich occurred vi. 73, 74. Cf. inf. 337.

321. *ὑπὲρ Διὸς αἶσαν*, beyond the decree of Zeus, who had resolved to honour Hector. Cf. vi. 487; xvi. 780.

324. *Ἠπυτίδῃ*, a name derived from the general appellation of a herald, *ἠπύτα κῆρυξ*, 'the loud speaker,' vii. 384. So we have *Ἁρμονίδης* and *Τεκτονίδης* for carpenters, v. 60, Od. viii. 114. In ancient times heralds were peace-makers and diplomatists, and hence called *wise*, as vii. 278. The *οἱ* seems to refer to Aeneas, and if so, it best depends on *φίλα μήδεα εἰδὼς*, though the editions place a comma at *γήρασκε*. Xenophon, Symp. viii. § 30, *ἔστι μὲν γὰρ δήπου καὶ Ὁμήρῳ — πυκινὰ φρεσὶ μήδεα εἰδώς· τοῦτο δ' αὖ λέγει σοφὰ φρεσὶ βουλεύματα εἰδώς*. The variety of reading is the more notable, because Xenophon expressly explains *πυκινὰ*, which the metre of the verse as we have it will not admit.

327. *πῶς ἂν κ.τ.λ.*, 'how would you defend the lofty Troy (i. e. if such a duty were to call you) even beyond

Ἴλιον αἰπεινήν; ὡς δὴ ἴδον ἀνέρας ἄλλους
κάρτεϊ τε σθένεϊ τε πεποιθότας ἠνορέῃ τε
πλήθεϊ τε σφετέρῳ, καὶ ὑπερδέα δῆμον ἔχοντας. 330
ἡμῖν δὲ Ζεὺς μὲν πολὺ βούλεται ἢ Δαναοῖσιν
νίκην· ἀλλ' αὐτοὶ τρεῖτ' ἄσπετον, οὐδὲ μάχεσθε."
ὣς ἔφατ'. Αἰνείας δὲ ἑκηβόλον Ἀπόλλωνα
ἔγνω ἐσάντα ἰδών, μέγα δ' Ἕκτορα εἶπε βοήσας
"Ἕκτορ τ' ἠδ' ἄλλοι Τρώων ἀγοὶ ἠδ' ἐπικούρων, 335
αἰδὼς μὲν νῦν ἥδε γ', ἀρηιφίλων ὑπ' Ἀχαιῶν
Ἴλιον εἰσαναβῆναι ἀναλκείῃσι δαμέντας.
ἀλλ' ἔτι γάρ τίς φησι θεῶν, ἐμοὶ ἄγχι παραστάς
Ζῆν', ὕπατον μήστωρα, μάχης ἐπιτάρροθον εἶναι·
τῷ ῥ' ἰθὺς Δαναῶν ἴομεν, μηδ' οἵ γε ἕκηλοι 340
Πάτροκλον νηυσὶν πελασαίατο τεθνηῶτα."
ὣς φάτο, καί ῥα πολὺ προμάχων ἐξάλμενος ἔστη·

(against) the will of the god,—when now, even with Zeus in your favour, you are so remiss?'—ὡς δὴ ἴδον κ.τ.λ., 'as before now I have seen others (doing), through confidence in their own might and strength, valour and numbers, even though they had the multitude very timid.'—σφετέρῳ, Schol. Ven. 2, ἰδίῳ, οὐκ ἐπικουρικῷ.—ὑπερδέα, from δέος, 'fear,' as εὐκλέα from κλεϝ, the root of κλέος. That δέος as well as δέομαι 'to need' took either ϝ or a *j* sound (see on xiii. 624), is shown by the forms ἀδειής, vii. 117, and δεύεσθαι, δεύοντο, &c. Indeed, the words may be originally identical in meaning. The ancients explained ὑπερδέα by σφόδρα ἐνδεῆ. Hesych. ὑπερδέα· ὑπεραγόντως ἐνδεᾶ, ἢ ἐλάσσονα κατὰ δύναμιν. He then cites this passage. So also Heyne: "etsi valde inferiores numero copias haberent." He accents the word ὑπερδεᾶ, as from ὑπερδεής, and contracted from ὑπερδεέα, to be pronounced by *synizesis*. Others rendered it 'above fear,' as Eustath. ἀπτόητον καὶ ὑπερκείμενον δέους. The sense of the whole passage is well given by Doederlein; "Quomodo vos Ilium tutaremini vel invito deo (id quod alios jam mortales fecisse vidi, tam sua virtute quam principum numero confisos, quamvis vulgus militum perquam timidum haberent), quum vel propitio Jove pugnam detrectetis."

331. βούλομαι, as in i. 117, implies choice, and therefore μᾶλλον may be supplied, as not unfrequently with ἑλέσθαι. Compare Od. xii. 350, 351.

333. The ϝ is preserved by reading ἑκηβόλον for the vulg. ἑκατηβόλον.—ἔγνω, viz. because Aeneas was himself of divine descent. Thus Achilles recognized Pallas, i. 199, and Helen the goddess Aphrodite in iii. 396.—εἶπε, προσεῖπε, sup. 237.—μέγα, to be construed with βοήσας.

336. αἰδὼς ἥδε, i. e. αἰσχρὸν τόδε.

338. φησί, viz. at 331 sup.—ἐπιτάρροθον, a lengthened form of ἐπίρροθον, see v. 808.

340. ἕκηλοι, 'unmolested,' *illacessiti*.—πελασαίατο, the medial sense of ἐρυσαίατο, of which it is virtually a synonym.

342—365. Encouraged by the forwardness of Aeneas, the Trojans once more rally and repel the attacks of the Greeks. Deaths ensue on both sides, but the Greeks on the whole have the best of it through their superior discipline.

342. ἐξάλμενος, the epic aorist (ἅλλεσθαι). See xv. 571. The next verse occurs v. 497 and elsewhere.

οἳ δ' ἐλελίχθησαν καὶ ἐναντίοι ἔσταν Ἀχαιῶν.
ἔνθ' αὖτ' Αἰνείας Λειώκριτον οὔτασε δουρί,
υἱὸν Ἀρίσβαντος, Λυκομήδεος ἐσθλὸν ἑταῖρον. 345
τὸν δὲ πεσόντ' ἐλέησεν ἀρηΐφιλος Λυκομήδης,
στῆ δὲ μάλ' ἐγγὺς ἰών, καὶ ἀκόντισε δουρὶ φαεινῷ,
καὶ βάλεν Ἱππασίδην Ἀπισάονα, ποιμένα λαῶν,
ἧπαρ ὑπὸ πραπίδων, εἶθαρ δ' ὑπὸ γούνατ' ἔλυσεν,
ὅς ῥ' ἐκ Παιονίης ἐριβώλακος εἰληλούθειν, 350
καὶ δὲ μετ' Ἀστεροπαῖον ἀριστεύεσκε μάχεσθαι.
τὸν δὲ πεσόντ' ἐλέησεν ἀρήιος Ἀστεροπαῖος,
ἴθυσεν δὲ καὶ ὃ πρόφρων Δαναοῖσι μάχεσθαι.
ἀλλ' οὔ πως ἔτι εἶχε· σάκεσσι γὰρ ἔρχατο πάντῃ
ἑσταότες περὶ Πατρόκλῳ, πρὸ δὲ δούρατ' ἔχοντο. 355
Αἴας γὰρ μάλα πάντας ἐπῴχετο πολλὰ κελεύων·
οὔτε τιν' ἐξοπίσω νεκροῦ χάζεσθαι ἀνώγειν
οὔτε τινὰ προμάχεσθαι Ἀχαιῶν ἔξοχον ἄλλων,
ἀλλὰ μάλ' ἀμφ' αὐτῷ βεβάμεν, σχεδόθεν δὲ μάχεσθαι.
ὣς Αἴας ἐπέτελλε πελώριος, αἵματι δὲ χθὼν 360
δεύετο πορφυρέῳ, τοὶ δ' ἀγχιστῖνοι ἔπιπτον

348. There is an Apisaon, son of Phausias, in xi. 578. A few copies here give Ἀμυθάονα.

349. πραπίδων, here for φρενῶν, the diaphragm. This passage is simply repeated from xiii. 411.

351. This verse, and perhaps the preceding, seem interpolated, or due to a late hand. The καὶ δὲ seems alien from the genuine epic; it can only be taken here for καὶ δή. The couplet may have been introduced as a reason why Asteropaeus should avenge the slain; though the reason given does not seem a very logical one. For Asteropaeus see xxi. 140.

353. καὶ ὃ, i. e. καὶ οὗτος.—εἶχε, viz. ἀμύνειν αὐτῷ.—ἔτι, he came too late to do so, for they were fenced and surrounded by an impenetrable circle of shields and spears.—ἔρχατο, formed like δέχαται, ἔρχαται in xvi. 481, where the α takes the place of the ν. The χ is the result of the initial aspirate or Ϝ, εἴργω, Ϝέργω. The Schol. Ven. 2 wrongly derives it from εἴρω. Hesych. ἔρχαντο· καθειργμένοι ἦσαν, referring probably to this place, or to Od. x. 241, ὣς οἱ μὲν κλαίοντες ἐέρχατο.

355. πρὸ—ἔχοντο, προΐσχοντο. The verb may however here be passive.

356. It is doubtful whether μάλα belongs to πολλὰ or ἐπῴχετο, 'he duly visited (or, had gone about amongst) them with many words of advice.' Cf. i. 31 and xii. 265. The οὔτε following is exegetical; otherwise we should expect οὐδέ.

358. ἔξοχον, in the primary sense, as in iii. 227, 'projecting beyond,' and as it were 'jutting out from.' The point of the advice was, that they should keep together in a compact mass. The Schol. Ven. 2 compares the similar counsel of Nestor in iv. 303.

360—365. These lines read like an interpolation,—at least from 362. There seems indeed a laboured attempt throughout to protract the account of the contest over the body. Perhaps the interest of the hearers was purposely kept in suspense as to which side

νεκροὶ ὁμοῦ Τρώων καὶ ὑπερμενέων ἐπικούρων
καὶ Δαναῶν. οὐδ᾽ οἳ γὰρ ἀναιμωτί γε μάχοντο,
παυρότεροι δὲ πολὺ φθίνυθον· μέμνηντο γὰρ αἰεί
ἀλλήλοις καθ᾽ ὅμιλον ἀλεξέμεναι φόνον αἰπύν. 365
ὣς οἳ μὲν μάρναντο δέμας πυρός, οὐδέ κε φαίης
οὔτε ποτ᾽ ἠέλιον σόον ἔμμεναι οὔτε σελήνην·
ἠέρι γὰρ κατέχοντο μάχης ἔπι ὅσσοι ἄριστοι
ἕστασαν ἀμφὶ Μενοιτιάδῃ κατατεθνηῶτι.
οἱ δ᾽ ἄλλοι Τρῶες καὶ ἐυκνήμιδες Ἀχαιοί 370
εὔκηλοι πολέμιζον ὑπ᾽ αἰθέρι, πέπτατο δ᾽ αὐγή
ἠελίου ὀξεῖα, νέφος δ᾽ οὐ φαίνετο πάσης
γαίης οὐδ᾽ ὀρέων· μεταπαυόμενοι δὲ μάχοντο,
ἀλλήλων ἀλεείνοντες βέλεα στονόεντα,
πολλὸν ἀφεσταότες. τοὶ δ᾽ ἐν μέσῳ ἄλγε᾽ ἔπασχον 375
ἠέρι καὶ πολέμῳ, τείροντο δὲ νηλέι χαλκῷ,

should ultimately win.—*ἀγχιστῖνοι*, one after the other, in close succession. See v. 141.

364. *μέμνηντο.* In reference to the advice sup. 356—359.

366—383. The fight thickens round the corpse of Patroclus, and the combatants are shrouded in darkness, though the air is clear and bright around. The poet records the absence of the two sons of Nestor from the fight, through ignorance of Patroclus' fate.

366. *δέμας πυρός.* See xiii. 673.

368. *ἠέρι.* This may be the mist sent by Zeus to shroud the Greeks, sup. 269. Doederlein however explains it of the cloud of dust; so also Heyne. This notion of supernatural darkness attending any great event is not uncommon. Tac. Ann. xiii. 41, 'Adicitur miraculum velut numine oblatum: nam cuncta extra tectis hactenus sole inlustria fuere; quod moenibus cingebatur, ita repente atra nube coopertum fulguribusque discretum est, ut quasi infensantibus deis exitio tradi crederetur.' See on xvi. 567.—*μάχης ἔπι*, 'during the fight.' (Or, perhaps, 'in the place of the fight.') An unusual epic construction, and more resembling the later Attic. Aristophanes read *μάχῃ ἐνί.* Spitzner thinks the passage corrupt, the MSS. generally giving *μάχης ἔπειθ᾽* or *ἐπί θ᾽ ὅσσον.* He supposes the grammarian to have read *μάχης ἐπί θ᾽ ὅσσον*, i.e. *ἐφ᾽ ὅσον τῆς μάχης.* Doederlein proposes *μάχης, ἐπὶ ὅσσον ἄριστοι κ.τ.λ.*, "proelii tenebris occupabantur tam longe lateque, quam fortissimi illi corpus Patrocli circumstabant." As the text stands, the sense seems to be, 'For there were wrapped in mist, while the fighting lasted, all the bravest who had stood firm by the body of Patroclus.'

373. *γαίης.* No mist was visible either on the earth or on the mountains. Schol. Ven. 2, *οὔτε χαμόθεν ἦν νέφος ἰδεῖν οὔτε ἐπὶ ὄρος ἀναβάντα.* This is a rather singular expression; the genitive implies the source whence a mist proceeds, and we need not, with Doederlein, supply *ἐπί.* A prose writer would have said *οὐδαμοῦ γαίης.*—*μεταπαυόμενοι*, with intervals of rest, and avoiding the darts from the enemy by standing far aloof. The sentiment seems hardly Homeric. Compare however *παυσωλή* and *μεταπαυσωλή* in ii. 386, xix. 201. The conflict round the body was fierce, but the others rather played at fighting than fought.

376. *ἠέρι*, the causal dative; through the mist that obstructed their sight, and did not allow them to avoid the darts.—*δύο*, Schol. Ven. 2, *τῶν ἀρίστων.*

ὅσσοι ἄριστοι ἔσαν. δύο δ' οὔ πω φῶτε πεπύσθην,
ἀνέρε κυδαλίμω, Θρασυμήδης Ἀντίλοχός τε,
Πατρόκλοιο θανόντος ἀμύμονος, ἀλλ' ἔτ' ἔφαντο
ζωὸν ἐνὶ πρώτῳ ὁμάδῳ Τρώεσσι μάχεσθαι. 380
τὼ δ' ἐπιοσσομένω θάνατον καὶ φύζαν ἑταίρων
νόσφιν ἐμαρνάσθην, ἐπεὶ ὣς ἐπετέλλετο Νέστωρ
ὀτρύνων πόλεμόνδε μελαινάων ἀπὸ νηῶν.
τοῖς δὲ πανημερίοις ἔριδος μέγα νεῖκος ὀρώρειν
ἀργαλέης· καμάτῳ δὲ καὶ ἱδρῷ νωλεμὲς αἰεί 385
γούνατά τε κνῆμαί τε πόδες θ' ὑπένερθε ἑκάστου
χεῖρές τ' ὀφθαλμοί τε παλάσσετο μαρναμένοιιν
ἀμφ' ἀγαθὸν θεράποντα ποδώκεος Αἰακίδαο.
ὡς δ' ὅτ' ἀνὴρ ταύροιο βοὸς μεγάλοιο βοείην
λαοῖσιν δώῃ τανύειν, μεθύουσαν ἀλοιφῇ· 390

τοῦτο δὲ ποιεῖ, ἐπεὶ θάτερον αὐτῶν ἀποστέλλειν ἐθέλει φίλτατον ὄντα Ἀχιλλεῖ. See inf. 691. For the genitive Πατρόκλοιο, sup. 102.

381. ἐπιοσσομένω. Schol. B. ἐπιβλέποντες ἵνα τῶν μὲν πιπτόντων ὑπερμαχοῖεν, τοὺς δὲ φυγάδας προτρέποιντο. Ἄλλως· προορώμενοι καὶ προσδοκῶντες μήτε ἀποθνήσκειν τοὺς ἑταίρους μήτε φεύγειν, ἐπὶ τῆς αὐτῆς ἔμενον τάξεως. 'Looking only to the possibility of the death or defeat of their comrades, they were fighting apart, since that was the command of Nestor (their father) when he sent them to the fight from the dark ships.' — Heyne; "reputantes quae caedes et fuga fieri possit in ea parte, pugnabant seorsum a ceteris qui circa Patrocli corpus stabant."—ἐπετέλλετο, ὑπερμαχεῖν δηλονότι τῶν ἑταίρων, Schol. Ven. 2. The word ἐπιόσσεσθαι does not elsewhere occur in Homer, though ποτιόσσεσθαι is often used. The second explanation suggested by the Schol. is somewhat obscure. Doederlein gives the sense thus: "observabant *necem* sodalium, ut corpora tuerentur, si qui periissent, eorumque *fugam*, ut succurrerent vel reciperent fugientes."

384—399. The remainder of the day is spent in hard fighting, till both sides are exhausted. The body meanwhile is pulled to and fro as a hide is stretched this way and that in the process of curing it.

384. πανημερίοις, Schol. ἐν τῷ λειπομένῳ παντὶ μέρει τῆς ἡμέρας. The next three lines read like an addition, inserted for the closer comparison between the ἱδρὼς and the ἰκμάς. One might conjecture that 'the hands and eyes were spattered' with blood rather than with sweat, in the original passage from whence the lines were adapted. It is at all events clear that 388 well follows 384. The nominative to παλάσσετο (unless we suppose a 'schema Pindaricum' with χεῖρές τ' ὀφθαλμοί τε) is virtually γούνατα, as Doederlein observes.—The dual μαρναμένοιιν refers to the two opposing parties.

389. On the pleonastic expression ταῦρος βοῦς (or more properly, as the Schol. observes, βοῦς ταῦρος) see ii. 480; iv. 105.

Ibid. The homely (εὐτελής, Schol.) but forcible simile has earned the praises of critics both modern and ancient. The rubbing in of fat or tallow was done to preserve and increase the suppleness of the hide when dry. See Plat. Phaedr. p. 251, B. Hence, apparently, viz. from the fat penetrating the pores, χρίειν has the double sense of 'to puncture' and 'to anoint.'

390. τανύειν, to stretch. So θρανεύειν βύρσαν is used in Ar. Eq. 368.—μεθύουσαν, saturated with fat.'

δεξάμενοι δ' ἄρα τοί γε διαστάντες τανύουσιν
κυκλόσ', ἄφαρ δέ τε ἰκμὰς ἔβη δύνει δέ τ' ἀλοιφὴ
πολλῶν ἑλκόντων, τάνυται δέ τε πᾶσα διαπρό·
ὣς οἵ γ' ἔνθα καὶ ἔνθα νέκυν ὀλίγῃ ἐνὶ χώρῃ
ἕλκεον ἀμφότεροι· μάλα γάρ σφισι ἔλπετο θυμός, 395
Τρωσὶν μὲν ἐρύειν προτὶ Ἴλιον, αὐτὰρ Ἀχαιοῖς
νῆας ἔπι γλαφυράς. περὶ δ' αὐτοῦ μῶλος ὀρώρειν
ἄγριος· οὐδέ κ' Ἄρης λαοσσόος οὐδέ κ' Ἀθήνη
τόν γε ἰδοῦσ' ὀνόσαιτ', οὐδ' εἰ μάλα μιν χόλος ἵκοι.
τοῖον Ζεὺς ἐπὶ Πατρόκλῳ ἀνδρῶν τε καὶ ἵππων 400
ἤματι τῷ ἐτάνυσσε κακὸν πόνον. οὐδ' ἄρα πώ τι
ᾔδη Πάτροκλον τεθνηότα δῖος Ἀχιλλεύς·
πολλὸν γάρ ῥ' ἀπάνευθε νεῶν μάρναντο θοάων,
τείχει ὕπο Τρώων. τό μιν οὔ ποτε ἔλπετο θυμῷ

392. κυκλόσε, standing apart at intervals, or perhaps opposite, they stretch it in a circular direction; so in iv. 212, ἀγείρεσθαι κυκλόσε is 'to gather to, or so as to form, a circle.' A similar adverb is πεδόσε, Eur. Bacch. 137.—ἔβη, ἀπέβη, the moisture leaves it, and the fat enters in its place.—διαπρὸ, through its entire length and width, lit. 'across and lengthways.'

395. ἕλκεον. See inf. 558.

398. Ἄρης κ.τ.λ. The sense is, 'Not Ares nor Pallas (powers devoted to war) would disparage, or think insufficient, this fight for the body of Patroclus, no, not even though greatly enraged, so as even to desire the destruction of one side or the other.' Compare a similar sentiment in iv. 539, xiii. 127. Doederlein refers μιν to Pallas only, who, though opposed to the Trojans, would admire the valour they displayed.

400—411. An important event has yet to take place, on which the action of the plot henceforth mainly turns. Achilles is to be informed of his friend's death. Keeping aloof from the contest by his own fleet, he had not as yet heard of the issue of the fight near the walls of Troy. He had not dreamed of Patroclus' death, nor had his mother Thetis warned him of the loss. Heyne well remarks that this declaration of Thetis to Achilles is distinct from that in ix. 410, and that in xviii. 8–11. The art of the poet is seen in suspending yet for some time the actual event, and dismissing it at present with an allusion.

403. γάρ ῥ' Spitzner, with the MS. Harl. Patroclus had been killed not far from the city, xvi. 702. 714.

404. τὸ, δι' ὃ, 'wherefore he never entertained in his mind the idea that he was dead (i.e. because his return was delayed), but thought that he would come back alive after getting close up to the Trojan gates; for *that* he never expected at all, that he would capture and sack the city without his (Achilles') aid, or by himself.' The reading of one MS., τὸ μὲν (τό μεν), does not seem bad, '*this* indeed he never expected' &c.—σὺν αὐτῷ, as Pind. Pyth. iv. 250, κλέψεν τε Μήδειαν σὺν αὐτᾷ, 'by her own consent,' 'with her own concurrence.' Others understand, 'nor even with his (Achilles') aid.' Heyne refers ἔθεν and αὐτῷ alike to Achilles, but the former to the injunction of that hero, the latter to what the prophecy had said about him. Apart from the awkward transition from one pronoun to the other, this may be justified by xvi. 709, where Apollo tells Patroclus that Troy cannot be taken even by Achilles; and it seems that Achilles knew this (τό γε) from his mother. See Pindar, Ol. viii. 45. At xvi. 702 Patroclus actually

τεθνάμεν, ἀλλὰ ζωόν, ἐνιχριμφθέντα πύλῃσιν, 405
ἂψ ἀπονοστήσειν, ἐπεὶ οὐδὲ τὸ ἔλπετο πάμπαν,
ἐκπέρσειν πτολίεθρον ἄνευ ἕθεν, οὐδὲ σὺν αὐτῷ·
πολλάκι γὰρ τό γε μητρὸς ἐπεύθετο νόσφιν ἀκούων,
ἥ οἱ ἀπαγγέλλεσκε Διὸς μεγάλοιο νόημα.
δὴ τότε γ᾽ οὔ οἱ ἔειπε κακὸν τόσον ὅσσον ἐτύχθη 410
μήτηρ, ὅττι ῥά οἱ πολὺ φίλτατος ὤλεθ᾽ ἑταῖρος.
[οἳ δ᾽ αἰεὶ περὶ νεκρὸν ἀκαχμένα δούρατ᾽ ἔχοντες
νωλεμὲς ἐγχρίμπτοντο καὶ ἀλλήλους ἐνάριζον.
ὧδε δέ τις εἴπεσκεν Ἀχαιῶν χαλκοχιτώνων.
"ὦ φίλοι, οὐ μὴν ἧμιν ἐυκλεὲς ἀπονέεσθαι 415
νῆας ἔπι γλαφυράς, ἀλλ᾽ αὐτοῦ γαῖα μέλαινα
πᾶσι χάνοι. τό κεν ἧμιν ἄφαρ πολὺ κέρδιον εἴη,
εἰ τοῦτον Τρώεσσι μεθήσομεν ἱπποδάμοισιν
ἄστυ πότι σφέτερον ἐρύσαι καὶ κῦδος ἀρέσθαι."
ὧς δέ τις αὖ Τρώων μεγαθύμων αὐδήσασκεν. 420
"ὦ φίλοι, εἰ καὶ μοῖρα παρ᾽ ἀνέρι τῷδε δαμῆναι
πάντας ὁμῶς, μή πώ τις ἐρωείτω πολέμοιο."
ὧς ἄρα τις εἴπεσκε, μένος δ᾽ ὄρσασκεν ἑταίρου.
ὧς οἳ μὲν μάρναντο, σιδήρειος δ᾽ ὀρυμαγδός

mounts the Trojan wall; but destiny was against him.

Ibid. The whole passage from 404 to 425 inclusive was omitted by Zenodotus. Aristarchus rejected only 420, as the Schol. Vict. informs us.

408. νόσφιν, privily, apart from others. The form ἀπαγγέλλεσκε implies that the communications of Thetis to her son were frequent,—that she kept him informed, as it were, of the will of Zeus.

410. δὴ τότε, οὐ μέντοι τότε κ.τ.λ. This means that, when the death of Patroclus had taken place, she had not informed him of it. Arnold compares Aen. iii. 712, 'nec vates Helenus, quum multa horrenda moneret, Hos mihi praedixit luctus.'

412—423. The Greeks exhort each other to make a last effort, since they had better die on the spot than allow the Trojans to drag away the body.

414. Compare ii. 271; iii. 297; iv. 85. Aristarchus, by omitting 420, regarded it as one speech to 423.—ἐυκλεὲς, see vii. 100.

417. See iv. 182; viii. 150.—ἄφαρ,' at once,' viz. γιγνόμενον, *si statim fieret*, Doederlein.

418. εἰ μεθήσομεν, if we are to give up, if we shall have to surrender the body to the Trojans to drag to their own city, and so to win the glory. There was a variant ἤ, which Bentley preferred, but proposed μεθησέμεν, unaware, or forgetful, that the future infinitive would here be a solecism.

422. μή πω, either 'not yet,' i.e. let him fight a little longer, or for μή πως, 'by no means.' See on iv. 234.—ἐρωείτω, 'retire from,' cf. xiii. 776, ἄλλοτε δή ποτε μᾶλλον ἐρωῆσαι πολέμοιο.

424—455. The horses of Achilles, of immortal breed, which on the death of Patroclus had been driven out of the reach of Hector, xvi. 864–867, conscious of the loss of that hero, refuse to move even to the word or whip of their familiar driver Automedon. Zeus pities

χάλκεον οὐρανὸν ἷκε δι' αἰθέρος ἀτρυγέτοιο.] 425
ἵπποι δ' Αἰακίδαο μάχης ἀπάνευθεν ἐόντες
κλαῖον, ἐπεὶ δὴ πρῶτα πυθέσθην ἡνιόχοιο
ἐν κονίῃσι πεσόντος ὑφ' Ἕκτορος ἀνδροφόνοιο.
ἦ μὴν Αὐτομέδων Διώρεος ἄλκιμος υἱός
πολλὰ μὲν ἂρ μάστιγι θοῇ ἐπεμαίετο θείνων, 430
πολλὰ δὲ μειλιχίοισι προσηύδα, πολλὰ δ' ἀρειῇ·
τὼ δ' οὔτ' ἂψ ἐπὶ νῆας ἐπὶ πλατὺν Ἑλλήσποντον
ἠθελέτην ἰέναι οὔτ' ἐς πόλεμον μετ' Ἀχαιούς,
ἀλλ' ὥς τε στήλη μένει ἔμπεδον, ἥ τ' ἐπὶ τύμβῳ
ἀνέρος ἑστήκῃ τεθνηότος ἠὲ γυναικός, 435
ὣς μένον ἀσφαλέως περικαλλέα δίφρον ἔχοντες,
οὔδει ἐνισκίμψαντε καρήατα. δάκρυα δέ σφιν
θερμὰ κατὰ βλεφάρων χαμάδις ῥέε μυρομένοισιν
ἡνιόχοιο ποθῇ, θαλερὴ δ' ἐμιαίνετο χαίτη
ζεύγλης ἐξεριποῦσα παρὰ ζυγὸν ἀμφοτέρωθεν. 440

their grief, and declares that they shall never be driven by Hector. He will give them strength to escape safe to the ships, although slaughter of the Greeks shall continue till the close of the day.

425. χάλκεον. This epithet is a common-place, and perhaps no antithesis (which would only be a feeble one) is intended with σιδήρειος. The 'firmament' in primitive times was regarded as a metallic vault. The upper air is called ἀτρύγετος, 'barren,' i.e. vacant, as Pindar says ἐρήμας δι' αἰθέρος, Ol. i. 8. It is more commonly an epithet of the sea, which grows nothing that can be gathered, as corn or grapes. Doederlein strangely derives it from τρύζειν, with the ἀ intensive, ὥστε τρύζειν ὑπὸ τοῦ ὀρυμαγδοῦ. As for the 'iron clang,' it may mean the clash of arms, or, as Heyne prefers, "durus ad auditum," "ingens." Schol. Ven. ὁ στερεὸς καὶ πολυίσχυρος.

429. ἦ μὴν, 'true it was that—,' or, 'yet many times did Automedon ply them with a stroke of his quick (i. e. stirring) whip, many times too speak to them with coaxing words, and oft with an oath.'—ἀρειῇ, viz. φωνῇ. See xx. 109.—ἐπεμαίετο, v. 748.

432. πλατύν. See vii. 86. Schol. Ven. 2, οὐ τὸν καθόλου πλατὺν, ἀλλὰ τὸν καθ' ὃ μέρος ἑαυτοῦ ἐστι πλατύτατος. Elsewhere the broad north coast of the Aegean, as opposed to the Hellespont, seems to be meant.

434. στήλη. See on xi. 371; xvi. 456.—ἑστήκῃ, perhaps a form of the present, whence the Attic ἑστήξω.

437. ἐνισκίμψαμτε, ἐνσκήψαντε, a strong word, lit. 'having fixed their heads upon the ground,' with the notion of suddenness and immovableness. The root is σκηπ, σκιπ, σκιμπ (*sceptrum*, σκηπάνιον, σκίπων, *Scipio*, &c.). Pindar has σκίμψατο and ἀπεσκίμφθαι. The poet merely means that they refused to raise their heads from the ground. Schol. προσερείσαντες καὶ πελάσαντες διὰ λύπης ὑπερβολήν. The whole passage may be compared with xix. 397 seqq. So ibid. 405, ἄφαρ δ' ἤμυσε καρήατι.

439. ἐμιαίνετο. Compare xvi. 797. The notion perhaps is, that, after the eastern custom of mourning, they had dust on their heads. See also inf. 457; xviii. 23.—ἀμφοτέρωθεν, on both sides of the pole. Heyne and Spitzner give ἀμφοτέρωσε. Others ἀμφοτέροισιν, with the Schol.—θαλερὴ, 'luxuriant' in the full bloom of beauty.

μυρομένω δ' ἄρα τώ γε ἰδὼν ἐλέησε Κρονίων,
κινήσας δὲ κάρη προτὶ ὃν μυθήσατο θυμόν
"ἆ δειλώ, τί σφῶι δόμεν Πηλῆι ἄνακτι
θνητῷ, ὑμεῖς δ' ἐστὸν ἀγήρω τ' ἀθανάτω τε;
ἦ ἵνα δυστήνοισι μετ' ἀνδράσιν ἄλγε' ἔχητον; 445
οὐ μὴν γάρ τί πού ἐστιν ὀιζυρώτερον ἀνδρὸς
πάντων, ὅσσα τε γαῖαν ἔπι πνείει τε καὶ ἕρπει.
ἀλλ' οὐ μὴν ὑμῖν γε καὶ ἅρμασι δαιδαλέοισιν
Ἕκτωρ Πριαμίδης ἐποχήσεται· οὐ γὰρ ἐάσω.
ἦ οὐ ἅλις ὡς καὶ τεύχε' ἔχει καὶ ἐπεύχεται αὔτως; 450
σφῶιν δ' ἐν γούνεσσι βαλέω μένος ἠδ' ἐνὶ θυμῷ,
ὄφρα καὶ Αὐτομέδοντα σαώσετον ἐκ πολέμοιο
νῆας ἔπι γλαφυράς· ἔτι γάρ σφισι κῦδος ὀρέξω,
κτείνειν εἰς ὅ κε νῆας ἐυσσέλμους ἀφίκωνται
δύῃ τ' ἠέλιος καὶ ἐπὶ κνέφας ἱερὸν ἔλθῃ." 455
ὣς εἰπὼν ἵπποισιν ἐνέπνευσεν μένος ἠύ·
τὼ δ' ἀπὸ χαιτάων κονίην οὐδάσδε βαλόντε
ῥίμφ' ἔφερον θοὸν ἅρμα μετὰ Τρῶας καὶ Ἀχαιούς.
τοῖσι δ' ἐπ' Αὐτομέδων μάχετ' ἀχνύμενός περ ἑταίρου,

443. δόμεν, ἔδομεν, 'why did we give you as a present to the chieftain Peleus, when he was but a mortal?'

445. ἄλγεα, viz. as in the present case. The γὰρ following explains δυστήνοισιν, and the που means *usquam*, as explained by Spitzner, who remarks that this couplet on the lot of man was celebrated in antiquity. There is a reading ἐπιπνείει, which, though difficult to explain, is defended by the great majority of copies, and by the authority of those who cite the verse (see Spitzner), among them Plato, Axioch. p. 367, D. The Schol. Ven. 2 has ὑπὲρ πάντα τὰ γαῖαν ἐπιπνέει· λείπει δὲ ἡ κατά. Read, ὑπὲρ πάντων ἃ γαῖαν κ.τ.λ. There is a similar distich in Od. xviii. 130, οὐδὲν ἀκιδνότερον γαῖα τρέφει ἀνθρώποιο, πάντων ὅσσα τε κ.τ.λ. See Gladstone, "Studies," vol. ii. p. 394.

449. ἐάσω. Hence, as Eustathius observes, the failure of Hector to get the steeds was not owing to his own want of prowess, but to destiny being against him.

450. ὡς, a remarkable use for ὅτι.—αὔτως, 'thus as you see.' As in ἄλλως, the notion of *vanity* attaches to the word.

451. γούνεσσι, as if from γοῦνος, and that for γονϜος (Curtius 276).—σαώσετον, the aorist from σάω or σαόω, ix. 393. 424.—σφίσι, δηλονότι τοῖς Τρωσί, Schol. Ven. 2. The γὰρ explains why there was a special need of a safe convoy.—κτείνειν 'to go on slaying' till they get near to the fleet. Then, and not till then, their career was to receive a check from Achilles himself.

456—480. Automedon drives back to the fleet, fighting as he goes, but unable to act effectively both as ἡνίοχος and παραβάτης, since the steeds no longer heard the well-known voice of Patroclus. He is accosted by Alcimedon, whom he invites to take the reins, while he himself fights on foot to avenge the death of Patroclus.

457. κονίην βαλόντε, as if suddenly casting off the token of their grief. See sup. 437.

459. τοῖσι δ' ἐπ', i.e. πολεμίοις ἐπεμάχετο.—ἀΐσσων, rushing to and fro

ἵπποις ἀΐσσων ὥς τ' αἰγυπιὸς μετὰ χῆνας· 460
ῥέα μὲν γὰρ φεύγεσκεν ὑπὲκ Τρώων ὀρυμαγδοῦ,
ῥεῖα δ' ἐπαΐξασκε πολὺν καθ' ὅμιλον ὀπάζων.
ἀλλ' οὐχ ᾕρει φῶτας, ὅτε σεύαιτο διώκειν·
οὐ γάρ πως ἦν οἷον ἐόνθ' ἱερῷ ἐνὶ δίφρῳ
ἔγχει ἐφορμᾶσθαι καὶ ἐπισχέμεν ὠκέας ἵππους. 465
ὀψὲ δὲ δή μιν ἑταῖρος ἀνὴρ ἴδεν ὀφθαλμοῖσιν
Ἀλκιμέδων, υἱὸς Λαέρκεος Αἱμονίδαο·
στῆ δ' ὄπιθεν δίφροιο, καὶ Αὐτομέδοντα προσηύδα
"Αὐτόμεδον, τίς τοί νυ θεῶν νηκερδέα βουλὴν
ἐν στήθεσσιν ἔθηκε καὶ ἐξέλετο φρένας ἐσθλάς; 470
οἷον πρὸς Τρῶας μάχεαι πρώτῳ ἐν ὁμίλῳ
μοῦνος· ἀτάρ τοι ἑταῖρος ἀπέκτατο, τεύχεα δ' Ἕκτωρ
αὐτὸς ἔχων ὤμοισιν ἀγάλλεται Αἰακίδαο."
τὸν δ' αὖτ' Αὐτομέδων προσέφη, Διώρεος υἱός,
"Ἀλκίμεδον, τίς γάρ τοι Ἀχαιῶν ἄλλος ὁμοῖος 475
ἵππων ἀθανάτων ἐχέμεν δμῆσίν τε μένος τε,
εἰ μὴ Πάτροκλος, θεόφιν μήστωρ ἀτάλαντος,
ζωὸς ἐών; νῦν αὖ θάνατος καὶ μοῖρα κιχάνει.
ἀλλὰ σὺ μὲν μάστιγα καὶ ἡνία σιγαλόεντα
δέξαι, ἐγὼ δ' ἵππων ἀποβήσομαι ὄφρα μάχωμαι." 480
ὣς ἔφατ', Ἀλκιμέδων δὲ βοηθόον ἅρμ' ἐπορούσας

with his horses, as a kite darts at a wild goose. The next couplet occurs xiii. 144, 145.

463. ᾕρει, ἀνῄρει, Schol. Ven. 2. He failed to kill the men (lit. 'fighting-men') as often as he made a rush to pursue them. The reason is next given; he could not at once fight and drive.—ἱερῷ, Schol. Vict. ὑπ' ἀθανάτων ἵππων φερομένῳ.

465. ἐπίσχειν, as the accent shows, is from ἴσχειν, the present tense suiting the preceding infinitive.

469. νηκερδέα, injurious, ἀνωφελῆ.—ἐξέλετο, see vi. 234.—οἷον, an exclamation; in Attic, τὸ μάχεσθαί σε, 'the idea of your fighting all alone!' Doederlein thinks it a synonym of ὅτι οὕτως, thus placing the note of interrogation at Αἰακίδαο, and not at ἐσθλάς.

472. ἀπέκτατο, 'is slain,' a medial aorist, whence κτάμενος, like χύμενος, βλήμενος, &c.—ἀγάλλεται, a word specially used of taking pride in spoils won by valour. Herod. iv. 64, ἐκ τῶν χαλινῶν τοῦ ἵππου τὸν αὐτὸς ἐλαύνει, ἐκ τούτου ἐξάπτει δέρμα ἀνθρώπειον, καὶ ἀγάλλεται. Archilochus ap. Ar. Pac. 1298, ἀσπίδι μὲν Σαΐων τις ἀγάλλεται. Compare xviii. 132. Thuc. vi. 41.

476. ἔχειν δμῆσιν, 'to understand the art of training,' is coupled with ἔχειν μένος, either in the sense of 'controlling the fury,' κατέχειν, or, as Doederlein has it, 'instigandi animosque addendi artem.' Arnold oddly renders it, 'to have in hand the repression and the rush of the coursers.' Heyne, "videtur esse pro δαμᾶν τὸ μένος."

478. νῦν αὖ, more commonly νῦν αὖτε, *nunc autem*, as inf. 672.

481—490. Hector, perceiving that

καρπαλίμως μάστιγα καὶ ἡνία λάζετο χερσίν.
Αὐτομέδων δ' ἀπόρουσε. νόησε δὲ φαίδιμος Ἕκτωρ,
αὐτίκα δ' Αἰνείαν προσεφώνεεν ἐγγὺς ἐόντα
"Αἰνεία Τρώων βουληφόρε χαλκοχιτώνων, 485
ἵππω τώδ' ἐνόησα ποδώκεος Αἰακίδαο
ἐς πόλεμον προφανέντε σὺν ἡνιόχοισι κακοῖσιν.
τῷ κεν ἐελποίμην αἱρησέμεν, εἰ σύ γε θυμῷ
σῷ ἐθέλεις, ἐπεὶ οὐκ ἂν ἐφορμηθέντε γε νῶι
τλαῖεν ἐναντίβιον στάντες μαχέσασθαι Ἄρηι." 490
ὣς ἔφατ', οὐδ' ἀπίθησεν ἐὺς πάις Ἀγχίσαο.
τὼ δ' ἰθὺς βήτην βοέῃς εἰλυμένω ὤμους
αὔῃσι στερεῇσι· πολὺς δ' ἐπελήλατο χαλκός.
τοῖσι δ' ἅμα Χρομίος τε καὶ Ἄρητος θεοειδής
ἤισαν ἀμφότεροι· μάλα δέ σφισι ἔλπετο θυμός 495
αὐτώ τε κτενέειν ἐλάαν τ' ἐριαύχενας ἵππους·
νήπιοι, οὐδ' ἄρ' ἔμελλον ἀναιμωτί γε νέεσθαι
αὖτις ἀπ' Αὐτομέδοντος. ὁ δ' εὐξάμενος Διὶ πατρί
ἀλκῆς καὶ σθένεος πλῆτο φρένας ἀμφιμελαίνας.
αὐτίκα δ' Ἀλκιμέδοντα προσηύδα, πιστὸν ἑταῖρον, 500
"Ἀλκίμεδον, μὴ δή μοι ἀπόπροθεν ἰσχέμεν ἵππους,

Automedon has resigned his horses to an inferior hand, conceives greater hopes of securing them, and summons Aeneas to his aid.

481. *βοηθόον*. So Aristarchus, while others read *βοῇ θοὸν*, Schol. *ἐν τῇ μάχῃ ταχὺ*, and so Heyne understands it. "The coursers swift for succour." Mr. Newman. Doederlein construes *βοῇ* with *ἐπορούσας*. He compares *ῥίμφ' ἔφερον θοὸν ἅρμα* in xi. 533. On the word *βοηθόος* see xiii. 477.

487. *προφανέντε*, coming forward into the fight with incompetent, i. e. inferior, drivers. Cf. Plat. Phaedr. p. 248, B, *κακίᾳ ἡνιόχων*. Aesch. Ag. 610, *ποιμένος κακοῦ στρόβῳ*.

488. *τῷ*, viz. because of such incompetence.—*ἐθέλεις*, sc. *ἐμοὶ παραστῆναι*. Bekker (ed. 2) gives *τὼ* and *ἐθέλοις*. The Schol. remarks that Aeneas is summoned because he was smarting under the loss of his own steeds.

489. *νῶι*. The accusative after *τλαῖεν*, as in v. 395, *τλῆ δ' Ἀΐδης ἐν τοῖσι πελώριος ὠκὺν ὀϊστόν*. So Spitzner, with whom Doederlein agrees, considering the following infinitive as epexegetical, and as if dependent on *ὥστε*. "Neque enim irruentes sustinuerint, ita ut pugnam apertam nobiscum sint ituri." Spitzner. We want however an example of *τλῆναί τινα* for *ὑπομεῖναι*. Mr. Trollope (following Heyne as usual) thinks *νῶι* the accusative absolute.

491—515. Aeneas at once assents, and he advances with Hector, both fully armed, and attended by two squires or comrades. Automedon, though supported by the car now driven by Alcimedon, fears to meet them alone, and summons the two Ajaces and Menelaus to his aid.

492. *βοέῃς*, *βοείαις ἀσπίσι*. Cf. v. 452, xii. 105. 137, vii. 238, where *βόες αὖαι* and *βοῦς ἀζαλέη* are similarly used.—*εἰλυμένω*, see xvi. 640.

501. *ἰσχέμεν*, *ἴσχε*. Automedon has dismounted, sup. 483.—*μεταφρένῳ*, viz. close behind me. So in the chariot-

ἀλλὰ μάλ' ἐμπνείοντε μεταφρένῳ· οὐ γὰρ ἐγώ γε
Ἕκτορα Πριαμίδην μένεος σχήσεσθαι ὀίω
πρίν γ' ἐπ' Ἀχιλλῆος καλλίτριχε βήμεναι ἵππω
νῶι κατακτείναντα, φοβῆσαί τε στίχας ἀνδρῶν 505
Ἀργείων, ἤ κ' αὐτὸς ἐνὶ πρώτοισι ἁλώῃ."
ὣς εἰπὼν Αἴαντε καλέσσατο καὶ Μενέλαον.
"Αἴαντ' Ἀργείων ἡγήτορε, καὶ Μενέλαε,
ἦ τοι μὲν τὸν νεκρὸν ἐπιτράπεθ' οἵ περ ἄριστοι,
ἀμφ' αὐτῷ βεβάμεν καὶ ἀμύνεσθαι στίχας ἀνδρῶν, 510
νῶιν δὲ ζωοῖσιν ἀμύνετε νηλεὲς ἦμαρ·
τῇδε γὰρ ἔβρισαν πόλεμον κάτα δακρυόεντα
Ἕκτωρ Αἰνείας θ', οἳ Τρώων εἰσὶν ἄριστοι.
ἀλλ' ἦ τοι μὲν ταῦτα θεῶν ἐν γούνασι κεῖται·
ἥσω γὰρ καὶ ἐγώ, τὰ δέ κεν Διὶ πάντα μελήσει." 515
ἦ ῥα, καὶ ἀμπεπαλὼν προΐη δολιχόσκιον ἔγχος,
καὶ βάλεν Ἀρήτοιο κατ' ἀσπίδα πάντοσ' ἐίσην·
ἡ δ' οὐκ ἔγχος ἔρυτο, διαπρὸ δὲ εἴσατο χαλκός,

race. Soph. Electr. 718 and Il. xxiii. 380. This shows that when the fighting-man dismounted, he fought a little in advance of the chariot, so as to be taken up immediately and carried off if wounded. The ancient Britons had a similar practice, 'honestior auriga, clientes propugnant,' Tac. Agric. 12.

503. μένεος σχήσεσθαι, ἀποσχήσεσθαι, will restrain himself from the attack. "Non se ab impetu cohibiturum," Heyne. See ii. 97, εἴ ποτ' ἀϋτῆς σχοίατο. 'I do not expect that the son of Priam will desist from his fury till he has killed us and mounted the sleek-haired coursers of Achilles, and so put to rout the ranks of Argive men,—or has himself been caught and killed among the first.' The syntax is a little changed from πρὶν φοβῆσαι ἢ αὐτὸς ἁλῶναι. The common reading is ἁλώῃ or ἁλοίη, where the optative with κεν expresses the possibility of a merely hypothetical result. The simpler idiom would have been οὐκ ἂν οἶμαι αὐτὸν σχέσθαι μένεος πρὶν ἂν ἁλῷ.

509. ἐπιτράπετε, consign, permit, give up the care of the corpse, τοῖς ὅσοι ἄριστοί εἰσιν, ὥστε ἀμφιβαίνειν αὐτῷ. See sup. 4.—ζωοῖσιν, viz. who are more worth protecting than dead bodies.

514. ἀλλ' ἦ τοι κ.τ.λ. This clause introduces the γὰρ following, and he seems to say, 'Well! the gods dispose all things, and accordingly I will have a throw, come of it what may.'—ἐν γούνασι, in the power and disposal of the gods. Schol. Ven. 2, διὰ τὸ τὰ ἐν αὐτοῖς ἀποκείμενα πρόχειρα εἶναι. Or the reference may be to the peplus (vi. 273) laid on the knees of Athena, or to votive tablets affixed there; cf. Juv. x. 55, 'propter quae fas est genua incerare deorum.' By καὶ ἐγὼ Automedon means, that even he, i.e. though not properly a fighting-man but only a charioteer, will try his luck at a throw.

516—542. Automedon hits with his javelin Aretus, whose fall is compared to that of a slaughtered ox. Hector aims at, but misses Automedon, and a closer conflict between them is stopped by the Ajaces, who come up just in time to support the Greek. Automedon then strips Aretus of his arms with boastful words, and carries them off in his car.—The genuineness of the whole passage appears very doubtful; it is largely made up of verses and phrases from other passages.

516, 517. See iii. 355, 356, and for the next distich v. 538 and iv. 138.

νειαίρῃ δ' ἐν γαστρὶ διὰ ζωστῆρος ἔλασσεν.
ὡς δ' ὅτ' ἂν ὀξὺν ἔχων πέλεκυν αἰζήιος ἀνήρ 520
κόψας ἐξόπιθεν κεράων βοὸς ἀγραύλοιο
ἶνα τάμῃ διὰ πᾶσαν, ὁ δὲ προθορὼν ἐρίπῃσιν,
ὣς ἄρ' ὅ γε προθορὼν πέσεν ὕπτιος· ἐν δέ οἱ ἔγχος
νηδυίοισι μάλ' ὀξὺ κραδαινόμενον λύε γυῖα.
Ἕκτωρ δ' Αὐτομέδοντος ἀκόντισε δουρὶ φαεινῷ· 525
ἀλλ' ὁ μὲν ἄντα ἰδὼν ἠλεύατο χάλκεον ἔγχος·
πρόσσω γὰρ κατέκυψε, τὸ δ' ἐξόπιθεν δόρυ μακρόν
οὔδει ἐνισκίμφθη, ἐπὶ δ' οὐρίαχος πελεμίχθη
ἔγχεος· ἔνθα δ' ἔπειτ' ἀφίη μένος ὄμβριμος Ἄρης.
καί νύ κε δὴ ξιφέεσσ' αὐτοσχεδὸν ὡρμηθήτην, 530
εἰ μή σφω' Αἴαντε διέκριναν μεμαῶτε,
οἵ ῥ' ἦλθον καθ' ὅμιλον ἑταίρου κικλήσκοντος.
τοὺς ὑποταρβήσαντες ἐχώρησαν πάλιν αὖτις
Ἕκτωρ Αἰνείας τε ἰδὲ Χρομίος θεοειδής,
Ἄρητον δὲ καταῦθι λίπον δεδαϊγμένον ἦτορ 535
κείμενον. Αὐτομέδων δὲ θοῷ ἀτάλαντος Ἄρηι
τεύχεά τ' ἐξενάριξε καὶ εὐχόμενος ἔπος ηὔδα.
" ἦ δὴ μὴν ὀλίγον γε Μενοιτιάδαο θανόντος

519. ἔλασσεν. The subject is Αὐτομέδων.

520. The Schol. Ven. 2 observes that the simile is made the more effective by the axe being sharp and the arm that wields it being vigorous. The great sinew of the neck is described, which is completely severed just behind the horns, and the ox falls with a spring or rush forward. But here the man springs forward, not from receiving the wound, but just before it (523), so as to meet the wound.

524. τὰ νήδυια are the parts about the belly, νηδύς. The adjective is not elsewhere used.—μάλ' ὀξὺ, 'very sharp and quivering from the force of the blow;' or, 'by the quivering of its very sharp point.'

526–529. This passage is repeated from xvi. 610 seqq. Compare also xiii. 443.

530. καί νύ κε δὴ κ.τ.λ. Spitzner compares vii. 273, καί νύ κε δὴ ξιφέεσσ' αὐτοσχεδὸν οὐτάζοντο. — κικλήσκοντος, viz. sup. 507.

534. Χρομίος. See sup. 494. 513.

535. δεδαϊγμένον, divided, or pierced in his heart; see on xvi. 659. Either νηδυίοισι must be taken rather laxly for a wound above the navel, or ἦτορ may mean φρένες, the diaphragm, or δεδαϊγμένοι, the conjecture of Heyne, must be accepted. A wound in the νηδὺς proper would not be immediately fatal. Tacitus says (Ann. ii. 31) of Libo Drusus, that 'duos ictus in viscera direxit; ad gemitum collabentis accurrere liberti, et caede visa miles abstitit;' where 'caede' need not mean that the man was dead.

538. *Vulgo.* ἦ μὰν δὴ κ.τ.λ. 'Truly, I have relieved my heart a little from its grief for the death of Patroclus, though the man I have slain is an inferior one.'—μεθιέναι here means παραλύειν, κουφίζειν. *Exemi animum aliquantulum dolori*, Doederlein. The more natural syntax would be μεθῆκα ἄχος καρδίας.

κῆρ ἄχεος μεθέηκα, χερείονά περ καταπεφνών."
ὣς εἰπὼν ἐς δίφρον ἑλὼν ἔναρα βροτόεντα 540
θῆκ', ἂν δ' αὐτὸς ἔβαινε, πόδας καὶ χεῖρας ὕπερθεν
αἱματόεις ὥς τίς τε λέων κατὰ ταῦρον ἐδηδώς.
ἂψ δ' ἐπὶ Πατρόκλῳ τέτατο κρατερὴ ὑσμίνη
ἀργαλέη πολύδακρυς, ἔγειρε δὲ νεῖκος Ἀθήνη
[οὐρανόθεν καταβᾶσα· προῆκε γὰρ εὐρύοπα Ζεύς 545
ὀρνύμεναι Δαναούς· δὴ γὰρ νόος ἐτράπετ' αὐτοῦ.]
ἠΰτε πορφυρέην ἶριν θνητοῖσι τανύσσῃ
Ζεὺς ἐξ οὐρανόθεν, τέρας ἔμμεναι ἢ πολέμοιο
ἢ καὶ χειμῶνος δυσθαλπέος, ὅς ῥά τε ἔργων
ἀνθρώπους ἀνέπαυσεν ἐπὶ χθονί, μῆλα δὲ κήδει, 550
ὣς ἣ πορφυρέῃ νεφέλῃ πυκάσασα ἓ αὐτήν
δύσετ' Ἀχαιῶν ἔθνος, ἔγειρε δὲ φῶτα ἕκαστον.
πρῶτον δ' Ἀτρέος υἱὸν ἐποτρύνουσα προσηύδα,
ἴφθιμον Μενέλαον (ὃ γάρ ῥά οἱ ἐγγύθεν ἦεν),
εἰσαμένη Φοίνικι δέμας καὶ ἀτειρέα φωνήν. 555
"σοὶ μὲν δὴ Μενέλαε κατηφείη καὶ ὄνειδος
ἔσσεται, εἴ κ' Ἀχιλῆος ἀγαυοῦ πιστὸν ἑταῖρον
τείχει ὕπο Τρώων ταχέες κύνες ἑλκήσουσιν.

542. κατὰ belongs to ἐδηδώς, itself a remarkable form, to be compared with ὄλωλα, ὄδωδα, and βεβρῶτες for βεβρωκότες in Soph. Ant. 1022. As the lion is blood-besprent by devouring his prey, so was Automedon by treading in the gore from the wound and by unbuckling the cuirass of Aretus.—ὥς τίς τε = ὥστε τις.

543—559. The strife is yet prolonged over the body of Patroclus, incited by Athena enveloped in a bright mist like the rainbow. She addresses Menelaus in the guise of the aged Phoenix, and warns him of the dishonour he will incur if the Trojans prevail.

546. δὴ γὰρ κ.τ.λ., 'For indeed his mind had taken a turn,' viz. so far to favour the Greeks, that they should at last recover the body, inf. 746. Spitzner compares Od. vii. 263, ἢ καὶ νόος ἐτράπετ' αὐτῆς. The Schol. Vict. says that Zenodotus rejected the preceding verse; but the distich must go together, unless the latter of the two lines be meant.

547. ἠΰτε κ.τ.λ. The simile is not quite clear; either the goddess was concealed in a cloud coloured like the rainbow, or she appeared to descend from heaven in a rainbow, and then (555) assumed the form of Phoenix. According to Heyne, the sense is, "descendit caelo Athene nube nigricante induta, qualis esse solet ea nubes, quæ arcum caelestem in caelo exhibet." For this 'portent of war' see xi. 28, and compare ibid. 4. As a sign of coming winter, or cold autumnal showers, it is perhaps not elsewhere mentioned. What we call in our climate 'unsettled weather,' may, in Asia Minor, be thus indicated.

550. Hesych. κήδει· λυπεῖ. Cf. v. 400.

551. ἓ αὐτήν. See on xiv. 162.

555. Φοίνικι. See xvi. 196, where he was one of the leaders of the Myrmidons.

556. κατηφείη. See xvi. 498.

558. ἑλκήσουσιν. Spitzner prefers ἑλκήσωσιν, with Heyne. There are

ἀλλ' ἔχεο κρατερῶς, ὄτρυνε δὲ λαὸν ἅπαντα."
τὴν δ' αὖτε προσέειπε βοὴν ἀγαθὸς Μενέλαος 560
"Φοῖνιξ ἄττα, γεραιὲ παλαιγενές, εἰ γὰρ Ἀθήνη
δοίη κάρτος ἐμοί, βελέων δ' ἀπερύκοι ἐρωήν·
τῷ κεν ἐγώ γ' ἐθέλοιμι παρεστάμεναι καὶ ἀμύνειν
Πατρόκλῳ· μάλα γάρ με θανὼν ἐσεμάσσατο θυμόν.
ἀλλ' Ἕκτωρ πυρὸς αἰνὸν ἔχει μένος, οὐδ' ἀπολήγει 565
χαλκῷ δηιόων· τῷ γὰρ Ζεὺς κῦδος ὀπάζει."
ὣς φάτο, γήθησεν δὲ θεὰ γλαυκῶπις Ἀθήνη
ὅττι ῥά οἱ πάμπρωτα θεῶν ἠρήσατο πάντων.
ἐν δὲ βίην ὤμοισι καὶ ἐν γούνεσσιν ἔθηκεν,
καί οἱ μυίης θάρσος ἐνὶ στήθεσσιν ἐνῆκεν, 570
ἥ καὶ ἐεργομένη μάλα περ χροὸς ἀνδρομέοιο
ἰσχανάᾳ δακέειν, λαρόν τέ οἱ αἷμ' ἀνθρώπου·
τοίου μιν θάρσευς πλῆσεν φρένας ἀμφιμελαίνας.
βῆ δ' ἐπὶ Πατρόκλῳ, καὶ ἀκόντισε δουρὶ φαεινῷ.
ἦν δέ τις ἐν Τρώεσσι Ποδῆς υἱὸς Ἠετίωνος, 575

three forms of the future, ἑλκήσω, ἑλκύσω, ἕλξω. Compare κυρέω, κυρήσω with κύρω, κύρσω, and δοκήσω with δόξω, which implies an obsolete present δόκω. The imperfect ἕλκεον also occurs; cf. sup. 395, xxii. 336.

559. ἔχεο, viz. τοῦ ἔργου, 'but hold to battle sturdily,' Mr. Newman.

550—581. Menelaus expresses his readiness to help, if Athena will but give him strength to stand against Hector. This she at once imparts; and returning to the fight, he slays a comrade of Hector's, a son of Eëtion.

561. ἄττα. This address to Phoenix occurs ix. 607.

564. ἐσεμάσσατο, touched, afflicted, καθήψατο. Schol. ἔπληξέ μου τὴν ψυχήν. From μαίεσθαι, as is commonly supposed; but see on xx. 425.

568. ἠρήσατο, 'had prayed.' He had, in fact, only uttered a wish. The Schol. Ven. 2 well compares Eur. Hipp. 78, where the gods τιμώμενοι χαίρουσιν ἀνθρώπων ὕπο. Add Suppl. 232, Bacch. 321, and Ovid, Fast. vi. 297. See Gladstone, "Studies," ii. p. 176.

570. θάρσος, 'the perseverance.' For a like simile from the fly see iv. 131. Schol. πρὸς τὸ ἰταμὸν καὶ ἐπίμονον ἡ εἰκών.

572. ἰσχανάᾳ, Hesych. ἐπιθυμεῖ. Connected, perhaps, with ἴχαρ, Aesch. Suppl. 850, γλίχεσθαι, and our verb *to like.* It is difficult to identify this with ἰσχανᾶν, 'to hold back.' The correct form perhaps was ἰχανάᾳ. Hesych. ἰχανᾷ, ἐπιθυμεῖ. ἰχανᾶν, ἐπιθυμεῖν, γλίχεσθαι, θέλειν, ἥδεσθαι. The σ appears to result from a tendency to strengthen, or rather to facilitate the pronunciation of a guttural root. Compare xxiii. 300. —λαρὸν, sweet, agreeable; cf. xix. 316. Moschus, ii. 92, λειμῶνος ἐκαίνυτο λαρὸν ἀϋτμήν.

574. βῆ δ' ἐπὶ, 'he strode over Patroclus;' or perhaps, went and stood at or near, βῆ δ' ἐπὶ Πάτροκλον having the more usual sense of 'he went in quest of.' See inf. 706, where the MS. Harl. gives the accusative.

575. Compare v. 9, ἦν δέ τις ἐν Τρώεσσι Δάρης κ.τ.λ., and x. 314, ἦν δέ τις ἐν Τρώεσσι Δόλων. Hence the MS. Harl. here gives ἦν δέ τις for ἔσκε δ' ἐνί.—υἱὸς, ὑὸς, pronounced something like *hwĕos.* See on vii. 47. According to Max Müller ("Chips," &c., vol. ii. p. 30) and Curtius, Gr. Et. 397, it is for *su-yo-s*, from the

ἀφνειός τ' ἀγαθός τε· μάλιστα δέ μιν τίεν Ἕκτωρ
δήμου, ἐπεί οἱ ἑταῖρος ἔην φίλος εἰλαπιναστής.
τόν ῥα κατὰ ζωστῆρα βάλε ξανθὸς Μενέλαος
ἀΐξαντα φόβονδε, διαπρὸ δὲ χαλκὸν ἔλασσεν·
δούπησεν δὲ πεσών. ἀτὰρ Ἀτρεΐδης Μενέλαος 580
νεκρὸν ὑπὲκ Τρώων ἔρυσεν μετὰ ἔθνος ἑταίρων.
Ἕκτορα δ' ἐγγύθεν ἱστάμενος ὤτρυνεν Ἀπόλλων,
Φαίνοπι Ἀσιάδῃ ἐναλίγκιος, ὅς οἱ ἁπάντων
ξείνων φίλτατος ἔσκεν, Ἀβυδόθι οἰκία ναίων·
[τῷ μιν ἐεισάμενος προσέφη Διὸς υἱὸς Ἀπόλλων·] 585
"Ἕκτορ, τίς κέ σ' ἔτ' ἄλλος Ἀχαιῶν ταρβήσειεν;
οἷον δὴ Μενέλαον ὑπέτρεσας, ὃς τὸ πάρος περ
μαλθακὸς αἰχμητής· νῦν δ' οἴχεται οἶος ἀείρας
νεκρὸν ὑπὲκ Τρώων, σὸν δὲ κτάνε πιστὸν ἑταῖρον,
ἐσθλὸν ἐνὶ προμάχοισι, Ποδῆν υἱὸν Ἠετίωνος." 590
ὣς φάτο, τὸν δ' ἄχεος νεφέλη ἐκάλυψε μέλαινα,
βῆ δὲ διὰ προμάχων κεκορυθμένος αἴθοπι χαλκῷ.
καὶ τότ' ἄρα Κρονίδης ἕλετ' αἰγίδα θυσανόεσσαν

Sanscrit root *su*, 'to beget.' According to Dr. Donaldson (*New Crat.* § 167), it is connected with φύω and *filius*.

577. εἰλαπιναστής. Schol. Vict. σύσσιτος.

579. ἀΐξαντα κ.τ.λ., lit. 'as he had rushed off to flight,' i.e. had started to run.

582—596. Apollo in the likeness of Phaenops now addresses Hector (as Athena had Menelaus), urging him to avenge the death of his friend. And now Zeus, by a portentous gathering of clouds on Ida, encourages the Trojans and scares the Greeks.

586. ἔτι, after such conduct as this.—οἷον, see xiii. 633; xv. 287. None of the Greeks will fear you now, when you have retreated before such an effeminate warrior as Menelaus.

588. μαλθακός. Plat. Symp. p. 174, B, Ὅμηρος,—ποιήσας τὸν Ἀγαμέμνονα διαφερόντως ἀγαθὸν ἄνδρα τὰ πολεμικὰ, τὸν δὲ Μενέλεων μαλθακὸν αἰχμητήν. Resp. iii. 411, B, τὸ μετὰ τοῦτο ἤδη τήκει καὶ λείβει, ἕως ἂν—ποιήσῃ μαλθακὸν αἰχμήτην. The Schol. here observes, that it is but the slanderous remark of an enemy.—ἀείρας, as if it were an effort of strength to lift it without aid; or the absence of aid is made a reproach to Hector for allowing the thing to be done. Above (581) Menelaus was said ἐρύσαι.—νεκρὸν, the body of Podes. In adding, 'besides that, he has slain your faithful companion,' also referring to Podes, he uses the figure ὕστερον πρότερον.—Ἠετίωνος, "non illus qui pater Andromaches erat; quoniam Andromaches fratres *omnes* perierant ab Achille necati, vi. 423." Doederlein.

593. αἰγίδα κ.τ.λ., see xv. 229. The notion of a gathering storm resulting from the fluttering of the aegis—the dark shadowy gloom, and the flashes of light as if from the golden tassels gleaming in the air,—the double omen too of victory or defeat, according to the side on which the light or the shadow seemed to fall,—were impressions naturally made on minds brought up in the school of element-worship, Zenodotus, who read γῆν δ' ἐτίναξε (595), attributed also an earthquake to the wind caused by rustling the aegis; the ancient belief being not far from the

μαρμαρέην, Ἴδην δὲ κατὰ νεφέεσσι κάλυψεν,
ἀστράψας δὲ μάλα μεγάλα κτύπε, τὴν δὲ τίναξεν, 595
νίκην δὲ Τρώεσσι δίδου, ἐφόβησε δ' Ἀχαιούς.
πρῶτος Πηνέλεως Βοιώτιος ἦρχε φόβοιο.
βλῆτο γὰρ ὦμον δουρί, πρόσω τετραμμένος αἰεί,
ἄκρον ἐπιλίγδην· γράψεν δέ οἱ ὀστέον ἄχρις
αἰχμὴ Πουλυδάμαντος· ὃ γάρ ῥ' ἔβαλε σχεδὸν ἐλθών. 600
Λήιτον αὖθ' Ἕκτωρ σχεδὸν οὔτασε χεῖρ' ἐπὶ καρπῷ,
υἱὸν Ἀλεκτρυόνος μεγαθύμου, παῦσε δὲ χάρμης·
τρέσσε δὲ παπτήνας, ἐπεὶ οὐκέτι ἔλπετο θυμῷ
ἔγχος ἔχων ἐν χειρὶ μαχήσεσθαι Τρώεσσιν.
Ἕκτορα δ' Ἰδομενεὺς μετὰ Λήιτον ὁρμηθέντα 605
βεβλήκει θώρηκα κατὰ στῆθος παρὰ μαζόν·
ἐν καυλῷ δ' ἐάγη δολιχὸν δόρυ, τοὶ δὲ βόησαν
Τρῶες. ὃ δ' Ἰδομενῆος ἀκόντισε Δευκαλίδαο
δίφρῳ ἐφεσταότος. τοῦ μέν ῥ' ἀπὸ τυτθὸν ἅμαρτεν,

truth, that earthquakes were caused by pent-up winds or gases. And the Schol. Ven. cites iv. 167 to show that ἐπισείειν αἰγίδα was part of the portent. Spitzner appears to have misunderstood the point of the grammarian's remarks.

595. Construe μάλα μεγάλα, as the Schol. Ven. directs.

597—625. The Greeks, dismayed by the adverse omen, and pressed by Hector, fly in alarm, led by Peneleos (ii. 494). Hector receives a momentary check from Idomeneus, but slays the charioteer of Meriones, just missing Idomeneus. The latter then drives at full speed towards the ships.

598. πρόσω, as he had turned his face ever in the direction of *forward*, and not φυγήνδε, to which the word τετραμμένος is more strictly applicable.—ἐπιλίγδην, Schol. Ven. ἐπιψαύδην, ὅσον δι' ἐπιπολῆς ψαῦσαι, μὴ εἰς βάθος, Hesych. ἐπιλλίγδην·—ἐφάψασθαί ἐξ ἐπιπολῆς, ἐπιγράβδην, ἐξ ἐπιγραφῆς. From λείχειν, the touching of a surface with the tongue. Cf. Od. xxii. 278, Ἀμφιμέδων δ' ἄρα Τηλέμαχον βάλε χεῖρ' ἐπὶ καρπῷ λίγδην, ἄκρην δὲ ῥινὸν δηλήσατο χαλκός.—ὀστέον ἄχρις, see iv. 521; xvi. 324. Though the wound is described as superficial, yet it reached to the bone, i.e. the shoulder-blade. It is meant that it did not penetrate to the lungs.

604. ἔχων ἐν χειρί, to be able to hold the spear in the wounded hand.

605. ὁρμηθέντα, as he had started in pursuit of Leitus, who had withdrawn from the contest (τρέσσε) cautiously looking round him, viz. so as to steal away.

607. ἐν καυλῷ, at the top of the shaft. See xiii. 162.—ἐβόησαν, as inf. 723, ἐπὶ δ' ἴαχε λαὸς ὄπισθεν Τρωικός. The old reading seems to have been ἐφόβηθεν, which was altered by Aristarchus, on the ground that the Trojans were in fact victorious. But it may well mean, that they were alarmed for Hector's safety, when they saw that he was struck.

608. ὃ δὲ, viz. Hector.—Δευκαλίδαο, son of Deucalus or Deucalion, xiii. 307. Meriones was the charioteer and attendant of Idomeneus, *ib.* 246. Here Meriones himself has a θεράπων, Κοίρανος, and appears to be taking the part of παραβάτης, having just descended from the car. The parenthetical verses 612—616 interrupt the construction, which begins with ὀπάονα and ends with τὸν βάλε, 617.

αὐτὰρ ὁ Μηριόναο ὀπάονά θ' ἡνίοχόν τε, 610
Κοίρανον, ὅς ῥ' ἐκ Λύκτου ἐυκτιμένης ἕπετ' αὐτῷ—
πεζὸς γὰρ τὰ πρῶτα λιπὼν νέας ἀμφιελίσσας
ἤλυθε, καί κεν Τρωσὶ μέγα κράτος ἐγγυάλιξεν,
εἰ μὴ Κοίρανος ὦκα ποδώκεας ἤλασεν ἵππους·
καὶ τῷ μὲν φάος ἦλθεν, ἄμυνε δὲ νηλεὲς ἦμαρ, 615
αὐτὸς δ' ὤλεσε θυμὸν ὑφ' Ἕκτορος ἀνδροφόνοιο—
τὸν βάλ' ὑπὸ γναθμοῖο καὶ οὔατος, ἐκ δ' ἄρ' ὀδόντας
ὦσε δόρυ πρυμνόν, διὰ δὲ γλῶσσαν τάμε μέσσην.
ἤριπε δ' ἐξ ὀχέων, κατὰ δ' ἡνία χεῦεν ἔραζε.
καὶ τά γε Μηριόνης ἔλαβεν χείρεσσι φίλῃσιν 620
κύψας ἐκ πεδίοιο, καὶ Ἰδομενῆα προσηύδα
"μάστιε νῦν, εἵως κε θοὰς ἐπὶ νῆας ἵκηαι·
γιγνώσκεις δὲ καὶ αὐτὸς ὅ τ' οὐκέτι κάρτος Ἀχαιῶν."
ὣς ἔφατ', Ἰδομενεὺς δ' ἵμασεν καλλίτριχας ἵππους
νῆας ἔπι γλαφυράς· δὴ γὰρ δέος ἔμπεσε θυμῷ. 625
οὐδ' ἔλαθ' Αἴαντα μεγαλήτορα καὶ Μενέλαον
Ζεύς, ὅτε δὴ Τρώεσσι δίδου ἑτεραλκέα νίκην.
τοῖσι δὲ μύθων ἦρχε μέγας Τελαμώνιος Αἴας.
"ὢ πόποι, ἤδη μέν κε, καὶ ὃς μάλα νήπιος ἐστίν,

612. πεζὸς, viz. Idomeneus, who had come from Crete to Troy, but had entered the fight on foot (xiii. 240), not in a chariot. He is saved therefore by the attendant of his friend Meriones driving up just in time to rescue him; for which chivalrous act Coeranus forfeits his life.

613. μέγα κράτος, viz. by his death. Schol. Vict. πεσὼν ἂν ὕψωσε τοὺς Τρῶας, εἰ μὴ ὁ Κοίρανος αὐτῷ παρέστησε τὸ τοῦ Μηριόνου ἅρμα.

615. τῷ μὲν, to Idomeneus.—φάος, sc. σωτηρίας, as in vi. 6.

617. οὔατος. The wound appears to have been inflicted, as the Schol. Ven. remarks, just as Coeranus was in the act of turning his car to take up Idomeneus.

618. δόρυ πρυμνὸν, the farthest end, viz. that next to the blade. Schol. Vict. ἕως τοῦ ἐσχάτου τοῦ δορὸς ὦσεν.

619. χεῦεν, he dropped in disorder. Aesch. Ag. 239, κρόκου βαφὰς δ' ἐς πέδον χέουσα.

621. κύψας κ.τ.λ. Hence it is clear that Meriones himself was not in the car, or he would have taken the reins as usual. — μάστιε, 'whip,' see xx. 171. Schol. Ven. αὐτὸς μὲν ὡς νέος καὶ ἀκμάζων ἔτι κινδυνεύειν βούλεται, τὸν δὲ μεσαιπόλιον ἀποπέμπει, τὴν ἀσφάλειαν αὐτῷ πορίζόμενος.

623. κάρτος, κράτος, victory.

626—647. Ajax and Menelaus, now fully aware that the favour of Zeus has inclined to the Trojan side, consult how they may best render aid. Ajax proposes to send a messenger to Achilles, whom he supposes not yet to have heard of Patroclus' death. Not seeing a fit person at hand, he prays to Zeus to disperse the darkness (sup. 594).

626. ἔλαθε. Though Idomeneus had not perceived it, Ajax and Menelaus were 'aware of Zeus, when he first began to give the victory that brought success to the other side.' For νίκη ἑτεραλκὴς see vii. 26. For ὅτε (which, as Mr. Trollope observes, is an unusual idiom) Doederlein proposes ὅτι.

γνοίη ὅτι Τρώεσσι πατὴρ Ζεὺς αὐτὸς ἀρήγει. 630
τῶν μὲν γὰρ πάντων βέλε' ἅπτεται, ὅς τις ἀφείη,
ἢ κακὸς ἢ ἀγαθός· Ζεὺς δ' ἔμπης πάντ' ἰθύνει·
ἡμῖν δ' αὔτως πᾶσι ἐτώσια πίπτει ἔραζε.
ἀλλ' ἄγετ', αὐτοί περ φραζώμεθα μῆτιν ἀρίστην,
ἠμὲν ὅπως τὸν νεκρὸν ἐρύσσομεν, ἠδὲ καὶ αὐτοί 635
χάρμα φίλοις ἑτάροισι γενώμεθα νοστήσαντες,
οἵ που δεῦρ' ὁρόωντες ἀκηχέδατ', οὐδ' ἔτι φασίν
Ἕκτορος ἀνδροφόνοιο μένος καὶ χεῖρας ἀάπτους
σχήσεσθ', ἀλλ' ἐν νηυσὶ μελαίνῃσιν πεσέεσθαι.
εἴη δ' ὅς τις ἑταῖρος ἀπαγγείλειε τάχιστα 640
Πηλεΐδῃ, ἐπεὶ οὔ μιν ὀίομαι οὐδὲ πεπύσθαι
λυγρῆς ἀγγελίης, ὅτι οἱ φίλος ὤλεθ' ἑταῖρος.
ἀλλ' οὔ πῃ δύναμαι ἰδέειν τοιοῦτον Ἀχαιῶν·
ἠέρι γὰρ κατέχονται ὁμῶς αὐτοί τε καὶ ἵπποι.
Ζεῦ πάτερ, ἀλλὰ σὺ ῥῦσαι ὑπ' ἠέρος υἷας Ἀχαιῶν, 645
ποίησον δ' αἴθρην, δὸς δ' ὀφθαλμοῖσι ἰδέσθαι.

631. *ἀφείη.* Perhaps *ἀφείῃ*, i. e. *ὅστις ἂν ἀφῇ*, though this is not necessary to the syntax, *ὅστις* being virtually equivalent to *εἴ τις.* (The context however suggests rather *ὁποῖος ἂν ῇ ὁ ἀφιείς.*) There was another reading *ἐφείη.*

632. *ἔμπης.* Schol. *ὁμοίως.* 'All the same,' i. e. even though sent by an unskilful hand, they reach the mark by the guidance of Zeus.

634. *αὐτοί περ.* Schol. Ven. 2, *ἡμεῖς μόνοι οἱ καταλελειμμένοι ὑπὸ τῶν φευγόντων.*

635. *νεκρὸν*, not the body of Coeranus, but of Patroclus. Both the addition of the article and the absence of the *F* from *ἐρύσσομεν* are clear indications of late composition in this passage, and the lines 635—639 may have been interpolated. There is some difficulty in the Ionic form *ἀκηχέδαται*, which seems rather an imitation of such words as *δέχαται*, *ἕαται*, ix. 628, *ἐρράδαται* (*ῥαίνω*, Od. xx. 354), *ἐφθάραται* and *τετάχαται* which occur even in Thucydides, than as following any strict analogy. The form *ἀκαχ-νται*, changed euphonically to *ἀκαχέαται*, appears to have undergone a further expansion by the insertion of *δ*, by which the form of the verb was adapted to epic rhythm. Cf. *ἐληλέδατο*, Od. vii. 86. The reading is not quite certain, as the word does not elsewhere occur, and the early editions give *ἀκηχέατ'*. Hesychius, *ἀκήχεται· ἀδημονεῖ* (where Schmidt would read *ἀκηχέδαται*). *Id.* *ἀκηδέδαται· λύπῃ κατέχονται* (MS. *ἀκηκὲδᾶται· κατέχεται*).—*ἀκαχέδαται· λυποῦνται.* We have *ἀκαχήμενος* and *ἀκηχέμενος* (accented as a reduplicated aorist) in v. 364 and xviii. 29. There is certainly no present *ἀκηχέω*, as assumed by Mr. Trollope; the root is *ἀχ*, as in *ἄχος*, *ache*, reduplicated and inflected. — *οὐδ' ἔτι κ.τ.λ.*, they do not believe that after this success (the killing of Coeranus) Hector's hands will be stopped, but that he will attack the fleet. So the Schol. Ven., though he gives the other interpretation of this ambiguous phrase, 'that we Greeks shall be driven back upon our ships.' See on xii. 107. Heyne, "nos ad naves esse fugituros."

644. *ἠέρι.* See sup. 594.—*κατέχονται*, al. *κεκάλυπται.* Cf. iii. 419, *βῆ δὲ κατασχομένη ἑανῷ ἀργῆτι φαεινῷ.* Od. ix. 144, *οὐδὲ σελήνη οὐρανόθε προὔφαινε, κατείχετο δὲ νεφέεσσιν.*

645. *ἀλλὰ*, 'at least.'

ἐν δὲ φάει καὶ ὄλεσσον, ἐπεί νύ τοι εὔαδεν οὕτως."
ὣς φάτο, τὸν δὲ πατὴρ ὀλοφύρατο δάκρυ χέοντα·
αὐτίκα δ' ἠέρα μὲν σκέδασεν καὶ ἀπῶσεν ὀμίχλην,
ἠέλιος δ' ἐπέλαμψε, μάχη δ' ἐπὶ πᾶσα φαάνθη, 650
καὶ τότ' ἄρ' Αἴας εἶπε βοὴν ἀγαθὸν Μενέλαον
" σκέπτεο νῦν, Μενέλαε διοτρεφές, εἴ κε ἴδηαι
ζωὸν ἔτ' Ἀντίλοχον μεγαθύμου Νέστορος υἱόν,
ὄτρυνον δ' Ἀχιλῆι δαΐφρονι θᾶσσον ἰόντα
εἰπεῖν ὅττι ῥά οἱ πολὺ φίλτατος ὤλεθ' ἑταῖρος." 655
ὣς ἔφατ', οὐδ' ἀπίθησε βοὴν ἀγαθὸς Μενέλαος,
βῆ δ' ἰέναι ὥς τίς τε λέων ἀπὸ μεσσαύλοιο,
ὅς τ' ἐπεὶ ἄρ κε κάμησι κύνας τ' ἄνδρας τ' ἐρεθίζων,
οἵ τέ μιν οὐκ εἰῶσι βοῶν ἐκ πῖαρ ἑλέσθαι
πάννυχοι ἐγρήσσοντες· ὃ δὲ κρειῶν ἐρατίζων 660
ἰθύει, ἀλλ' οὔ τι πρήσσει· θαμέες γὰρ ἄκοντες
ἀντίον ἀίσσουσι θρασειάων ἀπὸ χειρῶν,
καιόμεναί τε δεταί, τάς τε τρεῖ ἐσσύμενός περ·
ἠῶθεν δ' ἀπονόσφιν ἔβη τετιηότι θυμῷ·
ὣς ἀπὸ Πατρόκλοιο βοὴν ἀγαθὸς Μενέλαος 665

647. ἐν δὲ φάει. See on xvi. 568. sup. 368. Schol. Ven. μεγαλοφρόνως οὐ σωτηρίαν αἰτεῖται, ἀλλὰ φῶς πρὸς τὴν τῶν ὀφθαλμῶν χρείαν, ἵνα δρῶντες καὶ πάθωσιν. Mr. Newman: "Jove, Father! from the welkin-mist Achaia's sons deliver! Make open sky, and cheery sight bestow upon our eyen: and sith thy pleasure is to slay, slay us in light of heaven." See on xvi. 568. sup. 368. —ἕαδεν, ἔϜαδεν, ἀνδάνω. See xiv. 340. *Vulgo* εὔαδεν.

648—655. The mist being removed from the Greeks, Ajax requests Menelaus to look out for Nestor's son Antilochus to go at once as a messenger to Achilles.

650. ἐπὶ—φαάνθη, ἐπιφανὴς ἦν.—εἶπε, προσεῖπε, sup. 237.

652. σκέπτεο. See on xvi. 361.

655. εἰπεῖν κ.τ.λ. The simple form in which the message was couched showed a thorough knowledge of Achilles' character. If nothing else would rouse him to aid the Greeks in their last strait, this at least would prove sufficient. And thus we are introduced to the last act of the drama, the crowning point of the Iliad, viz. the exploits of the principal hero, who hitherto has been kept as it were in reserve and abeyance. Herein, too, the counsels of Zeus are fulfilled, to do honour to the son of Thetis.

656—672. Menelaus with some reluctance leaves the fight over the body of Patroclus, in order to find Antilochus, but specially charges the two Ajaces and Meriones to protect the body in his absence.

658. ὅς τε, supply εἶσι or βαίνει from the preceding verse. The verb in fact is supplied, though by an *anacoluthon*, inf. 664.—ἐρεθίζων, teasing, trying the temper of, viz. by his frequent attempts at pilfering. The fine simile following (656—664) occurred before at xi. 550 seqq.

663. δεταί, 'torches;' not the same word as *taeda*, but from their being made of *bundles* (δέω). Cf. Ar. Vesp. 1361, ἀλλ' ὡς τάχιστα στῆθι τάσδε τὰς δετὰς λαβοῦσα.

ἤιε πόλλ᾽ ἀέκων· περὶ γὰρ δίε μή μιν Ἀχαιοί
ἀργαλέου πρὸ φόβοιο ἕλωρ δηίοισι λίποιεν.
πολλὰ δὲ Μηριόνῃ τε καὶ Αἰάντεσσ᾽ ἐπέτελλεν.
"Αἴαντ᾽ Ἀργείων ἡγήτορε, Μηριόνη τε,
νῦν τις ἐνηείης Πατροκλῆος δειλοῖο 670
μνησάσθω· πᾶσιν γὰρ ἐπίστατο μείλιχος εἶναι
ζωὸς ἐών. νῦν αὖ θάνατος καὶ μοῖρα κιχάνει."
ὣς ἄρα φωνήσας ἀπέβη ξανθὸς Μενέλαος,
πάντοσε παπταίνων ὥς τ᾽ αἰετός, ὅν ῥά τέ φασιν
ὀξύτατον δέρκεσθαι ὑπουρανίων πετεηνῶν, 675
ὅν τε καὶ ὑψόθ᾽ ἐόντα πόδας ταχὺς οὐκ ἔλαθε πτὼξ
θάμνῳ ὑπ᾽ ἀμφικόμῳ κατακείμενος, ἀλλά τ᾽ ἐπ᾽ αὐτῷ
ἔσσυτο καί τέ μιν ὦκα λαβὼν ἐξείλετο θυμόν.
ὣς τότε σοί, Μενέλαε διοτρεφές, ὄσσε φαεινώ
πάντοσε δινείσθην πολέων κατὰ ἔθνος ἑταίρων, 680
εἴ που Νέστορος υἱὸν ἔτι ζώοντα ἴδοιτο.
τὸν δὲ μάλ᾽ αἶψ᾽ ἐνόησε μάχης ἐπ᾽ ἀριστερὰ πάσης

666. πόλλ᾽ ἀέκων. Schol. Ven. 2, πρὸς τοῦτο μόνον ἡ παραβολή· τὰ δὲ ἐν μέσῳ πρὸς οὐδὲν ἐξείργασται περιτιθέμενον τῷ ἥρωι.

667. πρὸ φόβοιο, 'through fear,' *prae metu*, as the Attics say περὶ φόβῳ. A remarkable use of πρὸ, and one that shows its close analogy with *prae*, through the form πραὶ (παραὶ), like ὑπαὶ, ἀπαὶ, *pro* and our '*for*.' In xxiv. 734, which is here cited by Schol. Ven. 2, ἀθλεύων πρὸ ἄνακτος seems exactly a synonym of our *for*, if it be not ultimately the same word. So too in Soph. Trach. 150, πρὸς ἀνδρὸς φοβουμένη is the same as πρὸ in this sense. Doederlein renders, "*in gratiam fugae*, vel quo celerius fugerent."

670. ἐνηείης, the gentle courtesy. Cf. sup. 204. Mure, Hist. Lit. i. p. 287. The doctrine alluded to seems that of the ἔρανος in Dem. Mid. p. 547, viz. 'to do as one would be done by.'

671. ἐπίστατο εἶναι, 'he knew how to be.' Cf. Aesch. Suppl. 894, ξένος μὲν εἶναι πρῶτον οὐκ ἐπίστασαι. — πᾶσιν, Schol. Ven. οὐκ Ἀχιλλεῖ μόνῳ ἀλλὰ κοινῶς πᾶσιν.—νῦν αὖ, *nunc autem*. Cf. sup. 478.

673—693. Menelaus departs, looking with eagle's eye to find Antilochus. Having met with him in the thick of the fight, he bids him speed with the sad tidings to Achilles, and to ask his aid in rescuing the body of his friend.

676. Here, as in so many of the similes of Homer, we notice that accurate observation of nature which alone goes far to establish the unity of authorship in the Iliad, even if founded on an adaptation of other epic legends. Virgil renders the passage, Aen. ix. 563, 'Qualis ubi aut leporem aut candenti corpore cycnum Sustulit alta petens pedibus Jovis armiger uncis.'

680. Both ἔθνος and ἑταῖρος are to be referred to the same root, Ϝεθ or σϜεθ (Lat. *suetus*). From it we have many forms, all implying familiar converse with another; ἔτης, Aesch. Suppl. 247 (i. e. ἀστὸς or δημότης), ἠθεῖος, inf. xxii. 229, ἔθος and ἦθος, and perhaps the shortened form θεῖος, 'an uncle.' As for ἔθνος, it regularly takes the Ϝ, cf. ii. 87, and the aspirate in ἑταῖρος is a remnant of the same guttural-sibilant sound. See also on vii. 115.

681. ἴδοιτο, either ὄσσε, or Menelaus himself is the subject.

θαρσύνονθ' ἑτάρους καὶ ἐποτρύνοντα μάχεσθαι.
ἀγχοῦ δ' ἱστάμενος προσέφη ξανθὸς Μενέλαος
"Ἀντίλοχ', εἰ δ' ἄγε δεῦρο, διοτρεφές, ὄφρα πύθηαι 685
λυγρῆς ἀγγελίης, ἣ μὴ ὤφελλε γενέσθαι.
ἤδη μέν σε καὶ αὐτὸν ὀίομαι εἰσορόωντα
γιγνώσκειν ὅτι πῆμα θεὸς Δαναοῖσι κυλίνδει,
νίκη δὲ Τρώων· πέφαται δ' ὤριστος Ἀχαιῶν
Πάτροκλος, μεγάλη δὲ ποθὴ Δαναοῖσι τέτυκται. 690
ἀλλὰ σύ γ' αἶψ' Ἀχιλῆι, θέων ἐπὶ νῆας Ἀχαιῶν,
εἰπεῖν, εἴ κε τάχιστα νέκυν ἐπὶ νῆα σαώσῃ
γυμνόν· ἀτὰρ τό γε τεύχε' ἔχει κορυθαιόλος Ἕκτωρ."
ὣς ἔφατ', Ἀντίλοχος δὲ κατέστυγε μῦθον ἀκούσας.
δὴν δέ μιν ἀμφασίη ἐπέων λάβε, τὼ δέ οἱ ὄσσε 695
δακρυόφιν πλῆσθεν, θαλερὴ δέ οἱ ἔσχετο φωνή.
ἀλλ' οὐδ' ὣς Μενελάου ἐφημοσύνης ἀμέλησεν,
βῆ δὲ θέειν, τὰ δὲ τεύχε' ἀμύμονι δῶκεν ἑταίρῳ
Λαοδόκῳ, ὅς οἱ σχεδὸν ἔστρεφε μώνυχας ἵππους.
τὸν μὲν δάκρυ χέοντα πόδες φέρον ἐκ πολέμοιο, 700
Πηλεΐδῃ Ἀχιλῆι κακὸν ἔπος ἀγγελέοντα·
οὐδ' ἄρα σοί, Μενέλαε διοτρεφές, ἤθελε θυμός
τειρομένοις ἑτάροισιν ἀμυνέμεν ἔνθεν ἀπῆλθεν
Ἀντίλοχος, μεγάλη δὲ ποθὴ Πυλίοισιν ἐτύχθη·

688. *κυλίνδει*, brings round, as it were, by the turn of a wheel.—*νίκη*, viz. *γίγνεται*. Seeing himself the disasters of the Greeks, Antilochus is the more prepared to receive the news of Patroclus' death. Though at first he is overcome by so terrible a disaster, his sense of duty to his friend induces him to undertake the task, which he discharges xviii. 20.

693. *γυμνὸν*, though stripped of the armour. Cf. inf. 711; xviii. 21.

694—714. Antilochus departs on his errand to Achilles. Menelaus sends Thrasymedes the brother (ix. 81) to supply his place in the fight (sup. 682), and returns himself to the conflict for the body of Patroclus. He tells the Ajaces that he does not believe Achilles will aid them now that his armour has been lost, and advises them to trust to their own valour.

694. *κατέστυγε*, 'was shocked,' 'felt a shudder come over him.' An aorist from the root *στυγ*. Cf. Od. x. 112, *τὴν δὲ γυναῖκα εὗρον ὅσην τ' ὄρεος κορυφὴν, κατὰ δ' ἔστυγον αὐτήν*. The distich following occurs also Od. iv. 704, 705. In *ἀμφασίη* we have the fuller form of the *ἀ* privative, i. e. *ἀνὰ* as in *ἀνάελπτος, ἀνσχετὸς, ἀνάεδνος*.

698. *τεύχεα*. He left his heavy shield in the hands of his attendant, since that would have impeded his progress to the ships. Schol. Ven. *διὰ τὸ μὴ βαρούμενον τοῖς ὅπλοις χρονίσαι ἐν τῇ ὁδῷ*.

704. *ποθή*. The Pylians, whom Antilochus had led, missed their chief the more because they were *τειρόμενοι*, 'hard pressed.'

ἀλλ᾽ ὅ γε τοῖσιν μὲν Θρασυμήδεα δῖον ἀνῆκεν, 705
αὐτὸς δ᾽ αὖτ᾽ ἐπὶ Πατρόκλῳ ἥρωι βεβήκει,
στῆ δὲ παρ᾽ Αἰάντεσσι θέων, εἶθαρ δὲ προσηύδα
"κεῖνον μὲν δὴ νηυσὶν ἐπιπροέηκα θοῇσιν,
ἐλθεῖν εἰς Ἀχιλῆα πόδας ταχύν· οὐδέ μιν οἴω
νῦν ἰέναι, μάλα περ κεχολωμένον Ἕκτορι δίῳ· 710
οὐ γάρ πως ἂν γυμνὸς ἐὼν Τρώεσσι μάχοιτο.
ἡμεῖς δ᾽ αὐτοί περ φραζώμεθα μῆτιν ἀρίστην,
ἠμὲν ὅπως τὸν νεκρὸν ἐρύσσομεν ἠδὲ καὶ αὐτοί
Τρώων ἐξ ἐνοπῆς θάνατον καὶ κῆρα φύγωμεν."
τὸν δ᾽ ἠμείβετ᾽ ἔπειτα μέγας Τελαμώνιος Αἴας 715
"πάντα κατ᾽ αἶσαν ἔειπες, ἀγακλεὲς ὦ Μενέλαε·
ἀλλὰ σὺ μὲν καὶ Μηριόνης ὑποδύντε μάλ᾽ ὦκα
νεκρὸν ἀείραντες φέρετ᾽ ἐκ πόνου· αὐτὰρ ὄπισθεν
νῶι μαχησόμεθα Τρωσίν τε καὶ Ἕκτορι δίῳ,
ἶσον θυμὸν ἔχοντες ὁμώνυμοι, οἳ τὸ πάρος περ 720
μίμνομεν ὀξὺν Ἄρηα παρ᾽ ἀλλήλοισι μένοντες."
ὣς ἔφαθ᾽, οἳ δ᾽ ἄρα νεκρὸν ἀπὸ χθονὸς ἀγκάζοντο
ὕψι μάλα μεγάλως. ἐπὶ δ᾽ ἴαχε λαὸς ὄπισθεν

705. ἀνῆκεν, Schol. Ven. ἀνέπεισεν, παρώτρυνεν.—τοῖσιν, a 'dativus commodi,' sc. ἑταίροις ἀμύνειν. He sent Thrasymedes, the brother, to supply the place of the absent Antilochus.—δ᾽ αὖτε, like αὖτε, is often the simple *autem*. Here however the αὖτε seems to have the fuller sense of *rursus*.—ἐπὶ—βεβήκει, see sup. 574.

712, 713. See sup. 634.

715—734. The two Ajaces pledge themselves to fight against Hector, while Menelaus and Meriones bear away the corpse. Seeing this plan carried into effect, the Trojans redouble their efforts, like dogs baiting a wild boar, but are everywhere rebuffed by the Ajaces.

717. ὑποδύντε, *subeuntes*, acting as bearers.

720. ἶσον θυμόν. As we bear one and the same name of Ajax, so now we will have the same mind and purpose.

721. μίμνομεν appears to be the imperfect.

722. ἀγκάζοντο, 'raised in their arms.' The word does not seem of an ancient type, and is not elsewhere found in Homer. There are other signs of νεωτερισμὸς in the concluding verses of this book, e.g. the omission of the Ϝ in ἴαχε and in ἶς (723. 739), ἀμφιβαλεῖν μένος in 742. The Schol. Ven. says that from this passage the 'later writers,' i.e. the tragics, borrowed their scene of the body of Achilles being borne away by Ajax, and protected by Odysseus. According to the views advocated in this edition, the converse may equally well be the case. The great mass of ever-varying epics, known to the ancients as 'Homer,' appears to have settled down into the shape in which we have them, at a period long after the really archaic originals had given way to many novel combinations and a more recent and generally intelligible dialect. —μάλα μεγάλως, 'with huge (or mighty) effort.' Briefly put for μέγαν μάλα μεγάλως, perhaps, as in the formula κεῖτο μέγας μεγαλωστὶ, xvi. 776.

Τρωικός, ὡς εἴδοντο νέκυν αἴροντας Ἀχαιούς.
ἴθυσαν δὲ κύνεσσι ἐοικότες οἵ τ' ἐπὶ κάπρῳ 725
βλημένῳ ἀίξωσι πρὸ κούρων θηρητήρων·
ἕως μὲν γάρ τε θέουσι διαρραῖσαι μεμαῶτες,
ἀλλ' ὅτε δή ῥ' ἐν τοῖσι ἑλίξεται ἀλκὶ πεποιθώς,
ἄψ τ' ἀνεχώρησαν διά τε τρέσαν ἄλλυδις ἄλλος.
ὣς Τρῶες εἵως μὲν ὁμιλαδὸν αἰὲν ἕποντο, 730
νύσσοντες ξίφεσίν τε καὶ ἔγχεσιν ἀμφιγύοισιν·
ἀλλ' ὅτε δή ῥ' Αἴαντε μεταστρεφθέντε κατ' αὐτούς
σταίησαν, τῶν δὲ τράπετο χρώς, οὐδέ τις ἔτλη
πρόσσω ἀίξας περὶ νεκροῦ δηριάασθαι.
ὣς οἵ γ' ἐμμεμαῶτε νέκυν φέρον ἐκ πολέμοιο 735
νῆας ἔπι γλαφυράς. ἐπὶ δὲ πτόλεμος τέτατό σφιν
ἄγριος ἠύτε πῦρ, τό τ' ἐπεσσύμενον πόλιν ἀνδρῶν
ὄρμενον ἐξαίφνης φλεγέθει, μινύθουσι δὲ οἶκοι
ἐν σέλαϊ μεγάλῳ· τὸ δ' ἐμιβρέμει ἲς ἀνέμοιο.
ὣς μὲν τοῖς ἵππων τε καὶ ἀνδρῶν αἰχμητάων 740
ἀζηχὴς ὀρυμαγδὸς ἐπήιεν ἐρχομένοισιν·

726. *πρὸ κούρων*, in advance, in front of the young nobles who form the hunting-party.

727. *ἕως μὲν γὰρ*, like *ὅτε μὲν—ὅτε δὲ*, for *τέως*. This seems indeed a later use, not to say that the old epic seems to have made *ἕως* a dissyllable = *εἶος*, or *ἆϝος*. See on xv. 277. Translate: 'for a while indeed they run eager to tear him in pieces; but no sooner does he turn round upon them, trusting to his strength, than back they go, and disperse this way and that in rapid flight.' There is no English word that exactly renders *ἀλκὶ* or *ἀλκῇ*, except perhaps the colloquial 'pluck.' It means the power as well as the courage to face an adversary in stand-up fight.—*ἑλίσσεσθαι*, to turn round and keep the dogs at bay; cf. sup. 283.

732. *ὅτε*, *ὁπότε*, *quotiens*. The imperfect *τρέπετο* is found in the old editions, and is the more common idiom. Cf. xiii. 279, *τοῦ μὲν γάρ τε κακοῦ τρέπεται χρώς*. iii. 216, *ἀλλ' ὅτε δὴ πολύμητις ἀναΐξειεν Ὀδυσσεὺς στάσκεν, ὑπαὶ δὲ ἴδεσκε*. Here the aorist better expresses the suddenness of the change.—*κατ' αὐτοὺς*, *ἐναντίον*.

735—761. The body of Patroclus is borne to the ships, through the thick of the fight, which is compared to the effects of a sudden fire in a city, when houses fall thick and fast. On the other hand, the bearers are compared to strong but patient mules dragging a heavy baulk along a mountain-road; and Ajax, who keeps back the crowd, to a rock that diverts a river from its course. Lastly, the assaults of Aeneas and Hector are likened to the attacks of a kite on a flight of starlings. For the combination of similes compare ii. 455 seqq., where the first, as in the present passage, is taken from the outbreak of a fire.

736. *ἐπὶ*, against them as they advanced. Cf. 741. Or *ἐπιτέτατο* may mean 'was increased,' 'intensified.'

738. *φλεγέθει* is perhaps transitive. Compare xxi. 13, 14, *τὸ δὲ φλέγει ἀκάματον πῦρ ὄρμενον ἐξαίφνης*.

739. *ἐπιβρέμει*, blows upon it with a noise. It does not seem necessary to give this word an active sense (*ventus facit ignem fremere*, Heyne).

741. *ἀζηχής*. See xv. 25.—*ἐρχομένοισιν*, cf. v. 150.

οἱ δ', ὥς θ' ἡμίονοι κρατερὸν μένος ἀμφιβαλόντες
ἕλκωσ' ἐξ ὄρεος κατὰ παιπαλόεσσαν ἀταρπὸν
ἢ δοκὸν ἠὲ δόρυ μέγα νήιον· ἐν δέ τε θυμὸς
τείρεθ' ὁμοῦ καμάτῳ τε καὶ ἱδρῷ σπευδόντεσσιν· 745
ὣς οἵ γ' ἐμμεμαῶτε νέκυν φέρον. αὐτὰρ ὄπισθεν
Αἴαντ' ἰσχανέτην, ὥς τε πρὼν ἰσχάνει ὕδωρ
ὑλήεις, πεδίοιο διαπρύσιον τετυχηκώς,
ὅς τε καὶ ἰφθίμων ποταμῶν ἀλεγεινὰ ῥέεθρα
ἴσχει, ἄφαρ δέ τε πᾶσι ῥόον πεδίονδε τίθησιν 750
πλάζων· οὐδέ τί μιν σθένεϊ ῥηγνῦσι ῥέοντες.
ὣς αἰεὶ Αἴαντε μάχην ἀνέεργον ὀπίσσω
Τρώων· οἱ δ' ἅμ' ἕποντο, δύω δ' ἐν τοῖσι μάλιστα,
Αἰνείας τ' Ἀγχισιάδης καὶ φαίδιμος Ἕκτωρ.
τῶν δ', ὥς τε ψαρῶν νέφος ἔρχεται ἠὲ κολοιῶν, 755

742. *ἀμφιβαλόντες* seems to mean, 'throwing their strength into the work on both sides of the yoke.' Schol. Ven. *ἰσοβαρήσαντες τῇ δοκῷ τὴν προθυμίαν, ἢ συμπλέξαντες καὶ ἑνώσαντες τὴν ἀλλήλων δύναμιν τῇ δοκῷ.* Mr. Trollope says 'putting on,' i.e. 'exerting their strength.' Arnold, 'making appear,' 'exhibiting.' Mr. Newman, 'with stalwart effort plying.' Doederlein, "*ἀμφιβαλόντες μένος* eodem fere sensu quo *ἀλκὴν ἐπιειμένος* vel *ἄχος ἐνδῦναι.*" In the sense of 'putting on,' the middle voice would clearly be required.

744. Hesych. *δοκόν· τὸ ἐν οἰκοδομῇ ξύλον.*—*δόρυ νήϊον*, a piece of timber, or the trunk of a tree for ship-building. Cf. xv. 410. The patient endurance, the strength equally exerted by two, and the effort in overcoming obstacles are the points of the simile, though the body was being carried, sup. 718.

747. *ἰσχανέτην.* The accusative is virtually *τὴν μάχην* inf. 752, from which we may here supply *τοὺς μαχομένους*, or (with Heyne) *Τρῶας*.

748. *τετυχηκώς*, an Ionic form as if from *τυχέω*, whence also *τυχήσας* = *τυχών*, in iv. 106. Cf. Od. x. 88, *ὃν πέρι πέτρη ἠλίβατος τετύχηκε.* It was retained till quite late in the Attic dialect, e.g. Dem. De Coron. p. 254, § 85, *φαίνομαι τοίνυν ἐγὼ χάριτος τετυχηκὼς τότε.* Schol. Ven. *διόλου προήκων καὶ διατεταμένος τοῦ πεδίου ὁ πρών.* Doederlein is probably right in saying "*τετυχηκὼς* est *τύχῃ ὤν*; nam *τετύχηκεν* [est] id quod *casu vel natura natum*, *τέτυκται* id quod *consilio humano factum est.*" We may thus render it, 'placed by the hand of Chance right across the plain.'

749. *καὶ ἰφθίμων κ.τ.λ.*, 'even the destructive currents of violent rivers,' i.e. it withstands even the swollen and rapid waters of a flood, and turns them all (for *πᾶσι* shows that a confluence is meant) in the direction of the low-level land, *πλάζων*, h. e. *ἀποστρέφων*, causing them to deviate from their straight course. Probably the simile is borrowed from a natural object in the plain of the Scamander, in the "innermost corner of which projects a rocky height with precipitous sides, as if it would bar the passage of the river breaking forth from the ravine" (Curtius, Hist. Gr. i. p. 79).

751. *ῥηγνῦσι*, *ῥηγνύασι*, i.e. *ῥήγνυντι.*

752. *ἀνέεργον*, cf. iii. 77.

753. *ἅμ' ἕποντο*, *instabant, urgebant.* The Trojans led by Hector and Aeneas pressed on the bearers in spite of the resistance offered by the Ajaces.

755. *ψαρῶν*, 'starlings:' cf. xvi. 583.—*οὖλον*, with a shriek showing their fear of approaching destruction; "with gastly skirling," Mr. Newman. The word seems connected with *ὄλλυμι*, as Doederlein perceived. See on ii. 8.

οὖλον κεκληγῶτες, ὅτε προΐδωσιν ἰόντα
κίρκον, ὅ τε σμικρῇσι φόνον φέρει ὀρνίθεσσιν,
ὣς ἄρ' ὑπ' Αἰνείᾳ τε καὶ Ἕκτορι κοῦροι Ἀχαιῶν
οὖλον κεκληγῶτες ἴσαν, λήθοντο δὲ χάρμης.
πολλὰ δὲ τεύχεα καλὰ πέσον περί τ' ἀμφί τε τάφρον 760
φευγόντων Δαναῶν, πολέμου δ' οὐ γίγνετ' ἐρωή.

But this peculiar use is said to occur in late writers only (see Liddell and Scott in v.), and some, as the Schol. Min., explain it here by ὀξὺ, πυκνὸν, 'loudly,' 'continuously.' Buttmann, Lexil. p. 458, gives the sense as "a vile, horrid cry."

758. ὑπ' Αἰνείᾳ. See v. 699.

761. ἐρωή, 'a leaving off.' Cf. xvi. 302. The sense is, 'but, though the more timid fled, the fight was kept up by Ajax and the bravest.' (Schol. Ven.)

ΙΛΙΑΔΟΣ

Σ.

ὣς οἱ μὲν μάρναντο δέμας πυρὸς αἰθομένοιο,
Ἀντίλοχος δ' Ἀχιλῆι πόδας ταχὺς ἄγγελος ἦλθεν.
τὸν δ' εὗρεν προπάροιθε νεῶν ὀρθοκραιράων,
τὰ φρονέοντ' ἀνὰ θυμὸν ἃ δὴ τετελεσμένα ἦεν.
ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν 5

The Eighteenth Book may be said to divide the Iliad into two portions—the refusal of Achilles to fight, ending in the disaster of the Greeks at the conclusion of the preceding book, and the vengeance of Achilles on the Trojans generally, but Hector especially, for the loss of his friend. With the exception of the 'Shield of Hercules' attributed to Hesiod, but probably of much later date,—the origin, perhaps, of the legend of the contest between the two poets,—in which many passages occur similar to the Homeric description of the shield of Achilles, no writer earlier than Plato, so far as we know, makes any allusion to this famous episode, unless some should be disposed to except a passage in the latest of the Euripidean plays, Iph. Aul. 1067 seqq., where it is foretold by Chiron, at the marriage of Peleus, that a son of Thetis shall burn Troy with his Myrmidons, περὶ σώματι χρυσέων ὅπλων Ἡφαιστοπόνων κεκορυθμένος ἔνδυτ', ἐκ θεᾶς ματρὸς δωρήματ' ἔχων Θέτιδος, ἅ νιν ἔτικτε. But the true interpretation of this passage is furnished by another in Eur. El. 442 seqq., where the Nereids (doubtless by command of Thetis) are described as bearing the arms made by Hephaestus across the sea to the cave of Chiron. These undoubtedly were the original arms lost by Patroclus, but recovered from the body of Hector. The devices on them in Euripides are widely different. The account in the eighteenth Iliad is, we think, not the original one, but the work of a very much later hand than is commonly supposed. It would indeed be extraordinary, if this part of the poem had really existed throughout the whole era of Greek literature, that no allusion to it should be found in any writer earlier than Plato. The composer of our Iliad, in common perhaps with the author (suspected by some critics to be Alexandrine) of the 'Scutum Herculis,' took the older poem as a basis or model, and worked it up into the highly ornate, but by no means really archaic narratives that we now possess. The style and diction in the description of the shield are so peculiar, that we are perhaps justified in regarding it as adapted from a different author.

1—14. Antilochus, arriving at the tent of Achilles, finds him foreboding disaster to his friend from the sudden rout of the Achaeans, as well as from a prophecy he had heard from his mother.

1. Repeated from xi. 596; xiii. 673.

3. ὀρθοκραιράων. The elevated prow and stern of a Greek galley suggested the crescent-shaped outline of the horns of an ox. Schol. Ven. λέγει δὲ διὰ τὸ τὰς πρῴρας καὶ πρύμνας ἀνατετάσθαι, ἐκ μεταφορᾶς τῶν βοῶν.

4. φρονέοντα, ὀσσόμενον, boding in his mind the disasters which had indeed been accomplished.

5. εἶπε. The soliloquy had just preceded the advent of the message, as appears from ver. 15.—πρὸς ὃν, note the omitted Ϝ in this formula, which occurs also in the Odyssey, e. g. v. 407. Bekker's reading εἶπεν ἑὸν is arbitrary.

"ὤ μοι ἐγώ, τί τ' ἄρ' αὖτε κάρη κομόωντες Ἀχαιοί
νηυσὶν ἐπικλονέονται ἀτυζόμενοι πεδίοιο ;
μὴ δή μοι τελέσωσι θεοὶ κακὰ κήδεα θυμῷ,
ὥς ποτέ μοι μήτηρ διεπέφραδε, καί μοι ἔειπεν
Μυρμιδόνων τὸν ἄριστον ἔτι ζώοντος ἐμεῖο 10
χερσὶν ὕπο Τρώων λείψειν φάος ἠελίοιο.
ἦ μάλα δὴ τέθνηκε Μενοιτίου ἄλκιμος υἱός,
σχέτλιος· ἦ τ' ἐκέλευον ἀπωσάμενον δήιον πῦρ
ἂψ ἐπὶ νῆας ἴμεν, μηδ' Ἕκτορι ἶφι μάχεσθαι."
εἷος ὃ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν, 15
τόφρα οἱ ἐγγύθεν ἦλθεν ἀγαυοῦ Νέστορος υἱός
δάκρυα θερμὰ χέων, φάτο δ' ἀγγελίην ἀλεγεινήν.
"ὤ μοι, Πηλέος υἱὲ δαΐφρονος, ἦ μάλα λυγρῆς
πεύσεαι ἀγγελίης, ἣ μὴ ὤφελλε γενέσθαι.

6. τί τ' ἄρ'. See i. 8.

7. ἐπικλονέονται, are huddling together in alarm at the ships, driven helter-skelter across the plain. The Schol. Ven., and some commentators, as Doederlein, separately construe νηυσὶν ἔπι as if νῆας ἔπι. Compare vi. 38, and see Mure, Hist. Lit. i. p. 288. Achilles thought that while Patroclus was alive the Greeks would not be driven back to the fleet. Hence, inf. 12, he infers that he has been slain.

8. μὴ δή, supply δέδοικα. "Ne deorum invidia luctus acerbus sibi pariatur, Achilles timet," Spitzner. Heyne, less correctly, "avertant dii, ne eventum habeat, quod mihi mater e praedictione aliquando nuntiavit." The sight of the Greeks flying, combined with the memory of a somewhat ambiguous prophecy (for Patroclus was not properly, or at least, was but indirectly, see Schol. Ven., a Myrmidon), causes the sudden boding of ill. And this is well devised by the poet, as in some degree preparing Achilles for the crushing news.—For πεφραδεῖν, a reduplicated aorist from root φραδ, see xxiii. 138. The literal sense is, 'clearly and fully explained to me.'

10. τὸν ἄριστον, Schol. Vict. δύναται Μυρμιδόνων λέγειν τὸν ἄριστον οἷον τῆς Μυρμιδόνων στρατιᾶς. This must be referred to some one, not specially mentioned elsewhere, of the communications made by Thetis to her son. "Achilles had received several intimations, directly and indirectly, of the circumstances that would attend his expedition to Troy. If he chose the latter of two fates offered to him, he was to fall before the walls of the city (xxiii. 80) by the weapon of Apollo (xxi. 278) and by the hand of Paris (xxii. 359 ; xix. 417) ; but not till the bravest Myrmidon had fallen. It was not expressly declared however that this Myrmidon was Patroclus ; since Achilles fully expected that his friend would survive him (xix. 328). Lastly, it was foretold, *infra* v. 95, that the death of Hector would speedily be followed by that of Achilles." Trollope.

13. σχέτλιος, 'unhappy man !' Schol. Ven. τάλας ἢ τλήμων ἐνταῦθα. ὁ ἑαυτῷ κακῶν αἴτιος.—ἐκέλευον, see xvi. 89. "Patroclum suis mandatis neglectis in vitae periculum incurrisse Achilles animo praesagit. Quare haec non tam enarrantis quam indignantis sunt." Spitzner.

15—21. In short, plain, and unaffected terms the sad tidings are announced. They are the words of a man to a man ; and the speaker, as the Schol. Ven. observes, represents the loss as having fallen upon himself fully as much as upon his friend.

19. μὴ ὤφελλε, εἴθε μὴ ἐγένετο. See xvii. 686.—κεῖται, 'is down,' 'is dead ;' a euphemism.—γυμνοῦ, cf. xvii. 693.

κεῖται Πάτροκλος, νέκυος δὲ δὴ ἀμφιμάχονται 20
γυμνοῦ· ἀτὰρ τά γε τεύχε' ἔχει κορυθαίολος Ἕκτωρ."
ὣς φάτο, τὸν δ' ἄχεος νεφέλη ἐκάλυψε μέλαινα,
ἀμφοτέρῃσι δὲ χερσὶν ἑλὼν κόνιν αἰθαλόεσσαν
χεύατο κὰκ κεφαλῆς, χαρίεν δ' ᾔσχυνε πρόσωπον·
νεκταρέῳ δὲ χιτῶνι μέλαιν' ἀμφίζανε τέφρη. 25
αὐτὸς δ' ἐν κονίῃσι μέγας μεγαλωστὶ τανυσθεὶς
κεῖτο, φίλῃσι δὲ χερσὶ κόμην ᾔσχυνε δαΐζων.
δμωαὶ δ', ἃς Ἀχιλεὺς ληΐσσατο Πάτροκλός τε,
θυμὸν ἀκηχέμεναι μέγα ἴαχον, ἐκ δὲ θύραζε
ἔδραμον ἀμφ' Ἀχιλῆα δαΐφρονα, χερσὶ δὲ πᾶσαι 30
στήθεα πεπλήγοντο, λύθεν δ' ὑπὸ γυῖα ἑκάστης.
Ἀντίλοχος δ' ἑτέρωθεν ὀδύρετο δάκρυα λείβων,
χεῖρας ἔχων Ἀχιλῆος· ὁ δὲ στένε κυδάλιμον κῆρ·

20. *νέκυος δὲ δή*, 'and you must know further that,' &c., this being an additional disaster.

22—64. In an agony of grief Achilles sprinkles ashes on his head, and flings himself on the ground, tearing his hair and groaning deeply. The captive handmaids run up and add to the wailing. Antilochus is alarmed lest Achilles should do himself some violence. Thetis, hearing the cry, comes forth from the sea to console her son, attended with her sister nymphs. It is a scene of woe, and the goddess bewails her bereavement in a speech of the greatest pathos.

22. *ἄχεος νεφέλη*. The meaning perhaps is that a giddiness and darkness from excess of grief seemed to come over his eyes.

24. *χεύατο κ.τ.λ.* See xvi. 548. Plato, Resp. iii. p. 388, A, *πάλιν δὴ Ὁμήρου τε δεησόμεθα καὶ τῶν ἄλλων ποιητῶν μὴ ποιεῖν Ἀχιλλέα θεᾶς παῖδα Ἄλλοτ' ἐπὶ πλευρὰς κατακείμενον—μηδὲ Ἀμφοτέρῃσι χερσὶν ἑλόντα κόνιν αἰθαλόεσσαν χευάμενον κὰκ κεφαλῆς, μηδὲ ἄλλα κλαίοντά τε καὶ ὀδυρόμενον, ὅσα καὶ οἷα ἐκεῖνος ἐποίησε.*

Ibid. *ᾔσχυνε*, he fouled or disfigured. Cf. xxiv. 418. Propertius seems to borrow the expression, ii. 9. 13, in speaking of Briseis: 'Foedavitque comas, et tanti corpus Achilli Maximaque in parva sustulit ossa manu.'

25. *νεκταρέῳ*. Schol. Ven. 2, *εὐώδει, ἢ εὐπρεπεῖ, ἢ θείῳ.*

26. *μεγαλωστί*. See xvi. 776. Plato alludes to these passages, Resp. viii. p. 566, c. Propert. ii. 8. 3, 'multa Patroclon arena Porrectum.'

28. *ληΐσσατο*. Schol. Ven. *ἐκ λαφυραγωγίας ἐκτήσατο*, i. e. from the capture of Thebe, Lyrnessus, and other towns in or near the Troad. This passage indicates that the two friends had made these barbarous raids in common, though the grief of the women confirms the character of Patroclus for *ἐνηείη*, or gentleness. They appear, as Heyne remarks, from *ἐκ δὲ θύραζε ἔδραμον*, to have had separate quarters or *κλισίαι* assigned them in the camp.

29. *ἀκηχέμεναι*: by transposition, or rather, by the euphonic laws of metre, for *ἀκαχήμεναι*, a reduplicated present from root *ἀχ*, like *καθήμεναι*. See on v. 364; xvii. 637.

32. *ἑτέρωθεν*, on the other side of them, viz. to that taken by the women.

33. *ὁ δὲ*, Achilles. This sentence is parenthetical: the *γὰρ* following explains why Antilochus held the hand of Achilles, viz. in fear lest he should do some violence to himself, or commit suicide. Some interpreted this to mean, that Achilles was afraid lest Hector should decapitate the body of his friend. —*ἀπαμήσειε* (*ἀμᾶν*), lit. should 'mow

δείδιε γὰρ μὴ λαιμὸν ἀπαμήσειε σιδήρῳ.
σμερδαλέον δ' ᾤμωξεν. ἄκουσε δὲ πότνια μήτηρ 35
ἡμένη ἐν βένθεσσιν ἁλὸς παρὰ πατρὶ γέροντι,
κώκυσέν τ' ἄρ' ἔπειτα· θεαὶ δέ μιν ἀμφαγέροντο,
πᾶσαι ὅσαι κατὰ βένθος ἁλὸς Νηρηΐδες ἦσαν.
[ἔνθ' ἄρ' ἔην Γλαύκη τε Θάλειά τε Κυμοδόκη τε,
Νησαίη Σπειώ τε Θόη θ' Ἁλίη τε βοῶπις, 40
Κυμοθόη τε καὶ Ἀκταίη καὶ Λιμνώρεια
καὶ Μελίτη καὶ Ἴαιρα καὶ Ἀμφιθόη καὶ Ἀγαυή,
Δωτώ τε Πρωτώ τε Φέρουσά τε Δυναμένη τε
Δεξαμένη τε καὶ Ἀμφινόμη καὶ Καλλιάνειρα,
Δωρὶς καὶ Πανόπη καὶ ἀγακλειτὴ Γαλάτεια, 45
Νημερτής τε καὶ Ἀψευδὴς καὶ Καλλιάνασσα·
ἔνθα δ' ἔην Κλυμένη Ἰάνειρά τε καὶ Ἰάνασσα,
Μαῖρα καὶ Ὠρείθυια ἐυπλόκαμός τ' Ἀμάθεια,
ἄλλαι θ' αἳ κατὰ βένθος ἁλὸς Νηρηΐδες ἦσαν.]
τῶν δὲ καὶ ἀργύφεον πλῆτο σπέος· αἱ δ' ἅμα πᾶσαι 50
στήθεα πεπλήγοντο, Θέτις δ' ἐξῆρχε γόοιο.
" κλῦτε, κασίγνηται Νηρηΐδες, ὄφρ' ἐὺ πᾶσαι
εἴδετ' ἀκούουσαι ὅσ' ἐμῷ ἔνι κήδεα θυμῷ.
ὤ μοι ἐγὼ δειλή, ὤ μοι δυσαριστοτόκεια,
ἥ τ' ἐπεὶ ἂρ τέκον υἱὸν ἀμύμονά τε κρατερόν τε, 55
ἔξοχον ἡρώων, ὃ δ' ἀνέδραμεν ἔρνεϊ ἶσος,

off;' the ἀ is made long, as in ἀμητὸς, perhaps by the double sound of μμ. Spitzner adopts the reading of Zenodotus, ἀποτμήξειε. See on iii. 359.

35. ᾤμωξεν, viz. Achilles; a repetition of ἔστενε in 33. Thetis heard the groans of her son, and resolved (inf. 63), though full of ill-bodings, to ascertain the cause.

39. The list of names following occurs, but with considerable differences, in Hes. Theog. 243 seqq. Compare Virg. Georg. iv. 336 seqq. Aen. v. 825, 826. Schol. Ven. ὁ τῶν Νηρεΐδων χορὸς προηθέτηται (i. e. 'is marked as spurious') καὶ παρὰ Ζηνοδότῳ, ὡς Ἡσιόδειον ἔχων χαρακτῆρα.—τότε Ἔνθα οὔτε χρόνον σημαίνει οὔτε τόπον· διακόπτεταί τε ἡ λύπη τῷ καταλόγῳ. That these lines are here interpolated, or adopted from an older poem, seems probable; but the question, as Spitzner says, is "res lubrica atque incerta."

49. ἄλλαι. For Hesiod enumerates fifty, the received number.

54. δυσαριστοτόκεια. Schol. Ven. λέγει δὲ ἐπὶ κακῷ τὸν ἄριστον τετοκυῖα, ὡς ἄν τις εἴποι ἐπὶ δυστυχίᾳ εὔτεκνος. This verse is cited by Plato, Resp. iii. p. 388, c. Cf. Theocr. xxiv. 72, θάρσει, ἀριστοτόκεια γυνή, Περσήιον αἷμα.

56. ἀνέδραμεν. Cf. Od. vi. 162, Δήλῳ δή ποτε τοῖον Ἀπόλλωνος παρὰ βωμῷ φοίνικος νέον ἔρνος ἀνερχόμενον ἐνόησα. The simile is continued in γουνῷ ἀλωῆς, Schol. Ven. τῷ γονίμῳ τόπῳ τῆς γῆς, ἢ τῷ

τὸν μὲν ἐγὼ θρέψασα φυτὸν ὣς γουνῷ ἀλωῆς,
νηυσὶν ἐπιπροέηκα κορωνίσι Ἴλιον εἴσω
Τρωσὶ μαχησόμενον· τὸν δ' οὐχ ὑποδέξομαι αὖτις
οἴκαδε νοστήσαντα, δόμον Πηλήιον εἴσω. 60
ὄφρα δέ μοι ζώει καὶ ὁρᾷ φάος ἠελίοιο,
ἄχνυται, οὐδέ τί οἱ δύναμαι χραισμῆσαι ἰοῦσα.
ἀλλ' εἶμ' ὄφρα ἴδωμι φίλον τέκος, ἠδ' ἐπακούσω
ὅττι μιν ἵκετο πένθος ἀπὸ πτολέμοιο μένοντα."
ὣς ἄρα φωνήσασα λίπε σπέος· αἱ δὲ σὺν αὐτῇ 65
δακρυόεσσαι ἴσαν, περὶ δέ σφισι κῦμα θαλάσσης
ῥήγνυτο. ταὶ δ' ὅτε δὴ Τροίην ἐρίβωλον ἵκοντο,
ἀκτὴν εἰσανέβαινον ἐπισχερώ, ἔνθα θαμειαὶ
Μυρμιδόνων εἴρυντο νέες ταχὺν ἀμφ' Ἀχιλῆα,
τῷ δὲ βαρὺ στενάχοντι παρίστατο πότνια μήτηρ, 70
ὀξὺ δὲ κωκύσασα κάρη λάβε παιδὸς ἑῆος,
καί ῥ' ὀλοφυρομένη ἔπεα πτερόεντα προσηύδα.
"τέκνον, τί κλαίεις; τί δέ σε φρένας ἵκετο πένθος;
ἐξαύδα, μὴ κεῦθε. τὰ μὲν δή τοι τετέλεσται

ὑψηλοτάτῳ. Cf. ix. 534. Od. i. 193, and sup. xvii. 53—58.

58. *ἐπιπροέηκα*, I sent him out upon, or in command of, beaked galleys. Or perhaps, '*with* ships,' the verb having the ordinary sense of *προπέμψαι*, 'alas, that I allowed him to go to Troy with his fleet!' Compare ix. 520; xi. 628; xvii. 708.

60. Schol. Ven. *Ὅμηρος οὐκ οἶδεν, ὡς οἱ νεώτεροι ποιηταί, κεχωρισμένην τὴν Θέτιν ἀπὸ τοῦ Πηλέως ὑπὸ τὴν Ἀχιλλέως γένεσιν, ἀλλ' ὅτι καὶ μετὰ τὸν Τρωικὸν πόλεμον σύνεστι, λέγει.* According to Euripides, Androm. 17, their home was a retired spot near Phthia, *ἵν' ἡ Θαλασσία Πηλεῖ ξυνῴκει χωρὶς ἀνθρώπων Θέτις, φεύγουσ' ὅμιλον.* To an Asiatic, the home of the Sun seemed in the far west, somewhere on the Grecian coast. Thetis and Peleus, like Aurora and Tithonus, have their domestic repose far from the haunts of man.

62. *χραισμῆσαι*, 'to assist him.' Or we may supply *ἄχος* from *ἄχνυται*, 'to keep grief from preying upon him.' See on i. 28. Lexil. p. 542.

63. *ἐπακούσω*. The sense, which is unusual, appears to be, 'that I may hear it from himself.' Properly, *ἐπακούειν* is 'to overhear.'—*ἀπὸ*, *ἀπόπροθεν*. Cf. ix. 353.

65—77. Thetis and her nymphs proceed through the sea to the shore of Troy, where they range themselves on the beach near the ships of Achilles. Approaching her son, the goddess urges him, with an affectionate embrace, to open the cause of his grief.

68. *ἐπισχερώ*, 'one after the other,' 'in succession,' 'in a row.' See on xi. 668. Doederlein renders it *in litus*. Hesych. *ἐφεξῆς· κατὰ τὸ ἑξῆς.*—*εἴρυντο*, 'had been drawn up,' the epic aorist of *ἐρύω*. See xiv. 30; xxii. 507. Lexil. p. 309.—*ἀμφ' Ἀχιλῆα*, near the ship of Achilles.

71. *κάρη λάβε*, "brachio cervicem amplexa," Heyne.—*παιδὸς ἑῆος*, 'her noble son.' Cf. xiv. 9. inf. 138. Lexil. p. 252. This is one of the passages where *ἑῆος* may have crept into the text as a supposed equivalent to *ἑοῖο*, *sui*.

74. *τὰ μὲν δὴ κ.τ.λ.* 'These ends have already been accomplished for you by Zeus, as erst you prayed with hands up-

ἐκ Διός, ὡς ἄρα δὴ πρίν γ' εὔχεο χεῖρας ἀνασχών, 75
πάντας ἐπὶ πρύμνῃσι ἀλήμεναι υἷας Ἀχαιῶν
σεῦ ἐπιδευομένους, παθέειν τ' ἀεκήλια ἔργα."
τὴν δὲ βαρὺ στενάχων προσέφη πόδας ὠκὺς Ἀχιλλεύς
"μῆτερ ἐμή, τὰ μὲν ἄρ μοι Ὀλύμπιος ἐξετέλεσσεν·
ἀλλὰ τί μοι τῶν ἦδος, ἐπεὶ φίλος ὤλεθ' ἑταῖρος 80
Πάτροκλος, τὸν ἐγὼ περὶ πάντων τῖον ἑταίρων,
ἶσον ἐμῇ κεφαλῇ. τὸν ἀπώλεσα, τεύχεα δ' Ἕκτωρ
δῃώσας ἀπέδυσε πελώρια, θαῦμα ἰδέσθαι,
καλά· τὰ μὲν Πηλῆι θεοὶ δόσαν ἀγλαὰ δῶρα,
ἤματι τῷ ὅτε σε βροτοῦ ἀνέρος ἔμβαλον εὐνῇ. 85
εἴθ' ὄφελες σὺ μὲν αὖθι μετ' ἀθανάτῃς ἁλίῃσιν
ναίειν, Πηλεὺς δὲ θνητὴν ἀγαγέσθαι ἄκοιτιν.
νῦν δ', ἵνα καὶ σοὶ πένθος ἐνὶ φρεσὶ μυρίον εἴη
παιδὸς ἀποφθιμένοιο, τὸν οὐχ ὑποδέξεαι αὖτις
οἴκαδε νοστήσαντ', ἐπεὶ οὐδ' ἐμὲ θυμὸς ἄνωγεν 90
ζώειν οὐδ' ἄνδρεσσι μετέμμεναι, εἴ κε μὴ Ἕκτωρ
πρῶτος ἐμῷ ὑπὸ δουρὶ τυπεὶς ἀπὸ θυμὸν ὀλέσσῃ,

held, that all the sons of the Greeks should be hemmed in (or packed close) at the ships' sterns, in need of you, and should suffer unseemly treatment.' "Ait illa: evenisse ei, quae in votis habuerat, ut Achivos poenitentia injuriae incesseret, ultima passos, postquam Achilles ab iis discesserat." Heyne; who compares i. 240, ἦ ποτ' Ἀχιλλῆος ποθὴ ἵξεται υἷας Ἀχαιῶν.—ἀλήμεναι, ἀλῆναι, see xxii. 12; xvi. 714.—ἀεκήλια, ἀεικέλια, as ἀπερείσια for ἀπειρέσια, ἀκαχήμεναι for ἀκηχέμεναι sup. 29. Spitzner however inclines to the opinion of the ancient grammarians, who derived the word from ἑκὼν or ἕκηλος (Hesych. ἀκούσια, χαλεπά, ἃ οὐκ ἄν τις ἑκὼν πάθοι).

78—93. Achilles replies that nothing can give him gratification now that Patroclus is dead and the arms of Peleus are borne by Hector (132). He wishes that Peleus had wedded a mortal wife; as it is, he will not be seen alive again in his home, and Thetis will grieve for ever at his loss.

80. ἦδος, ἅδος, xi. 88, *at mihi non haec satis sunt.* So Theocritus uses the word, xvi. 40, ἀλλ' οὔ σφιν τῶν ἦδος, ἐπεὶ γλυκὺν ἐξεκένωσαν θυμόν.

83. πελώρια, supernatural, made by the gods. Plato refers to this passage, Legg. xii. p. 944, A.

85. ἔμβαλον, "quoniam invita Thetis Peleo nupsit, coacta ab irato Jove." Doederlein. Cf. inf. 432. The marriage of Peleus and Thetis, or rather the rape of the goddess and her various transformations,—the origin, probably, of the later story of Proteus in Od. iv.,—was a very celebrated subject of old, and one of the most frequently represented on Greek vases. Of course it represents the changing colours, forms, and aspects of the sea.

88. νῦν δέ. An ellipse of ἄλλως ἔχει.

92. πρῶτος. Schol. οὐ μετ' ἄλλους,—ἀλλὰ πρῶτον ἐκεῖνον ἀνελεῖν. The *first*, viz. as the principal aggressor. But Doederlein explains it, πρότερον ἢ ἐμὲ ἄνδρεσσι μετέμμεναι.—ἕλωρα, here 'the price of slaying.' Aeschylus uses this plural, but in the sense of ἕλωρ, 'a prey,' Suppl. 800, κυσὶν δ' ἔπειθ' ἕλωρα κἀπιχωρίοις ὄρνισι δεῖπνον οὐκ ἀναίνομαι πέλειν. The Scholiasts strangely de-

Πατρόκλου δὲ ἕλωρα Μενοιτιάδεω ἀποτίσῃ."
  τὸν δ' αὖτε προσέειπε Θέτις κατὰ δάκρυ χέουσα
"ὠκύμορος δή μοι τέκος ἔσσεαι, οἷ' ἀγορεύεις· 95
αὐτίκα γάρ τοι ἔπειτα μεθ' Ἕκτορα πότμος ἑτοῖμος."
  τὴν δὲ μέγ' ὀχθήσας προσέφη πόδας ὠκὺς Ἀχιλλεύς
"αὐτίκα τεθναίην, ἐπεὶ οὐκ ἄρα μέλλον ἑταίρῳ
κτεινομένῳ ἐπαμῦναι· ὃ μὲν μάλα τηλόθι πάτρης
ἔφθιτ', ἐμεῖο δ' ἔδησεν ἀρῆς ἀλκτῆρα γενέσθαι. 100
νῦν δ', ἐπεὶ οὐ νέομαί γε φίλην ἐς πατρίδα γαῖαν,
οὐδέ τι Πατρόκλῳ γενόμην φάος, οὐδ' ἑτάροισιν
τοῖς ἄλλοις, οἳ δὴ πολέες δάμεν Ἕκτορι δίῳ,
ἀλλ' ἧμαι παρὰ νηυσὶ ἐτώσιον ἄχθος ἀρούρης,

rived it from ἕλκειν, and so Hesychius: ἕλωρ· ἕλκυσμα. λύμη. ἄγρα. θοίνη.—ἑλώρια· ἑλκύσματα (cf. i. 4). Heyne thinks it means, 'punishment for Patroclus having been made a ἕλωρ for dogs.'

94—96. Thetis at once informs him that his doom is then fixed; he must himself die, if he avenges his friend. It is with the full knowledge, therefore, of his fate that his noble and justly celebrated resolve is taken. These lines are cited by Plato, Symp. p. 179. Apol. p. 28, c. See also Cicero, Ep. ad Att. ix. 5. Mure, Hist. Gr. Lit. i. p. 289.

95. οἷα, i. e. ἐξ ὧν λέγεις. Cf. xi. 795.—ὠκύμορος δή. 'Then, if such is your resolve, short-lived you will be.' This again is explained by some as a myth representing the dying of the sun. Max Müller says ("Chips from a German Workshop," vol. ii. p. 107), "The idea of a young hero, whether he is called Achilles, or Meleager, or Kephalos, dying in the fulness of youth, a story so frequently told, localized, and individualized, was first suggested by the sun, dying in all his youthful vigour either at the end of a day, conquered by the powers of darkness, or at the end of the sunny season, stung by the thorn of winter."

97—126. Death has no terrors for him, even on the instant, since it was denied to him to avenge his friend. His life is a burden to himself and useless to others. Cursed be the spirit of strife, that has wrought all this woe! But his resolve is taken; he will rise at once, and pursue Hector to the death. Not Hercules himself was superior to fate, though especially dear to Zeus. He will now give many a Trojan matron reason to know that only late he has arisen to fight.

99. κτεινομένῳ, at the time when he was being killed.

100. ἔδησεν (ἐδέησεν) is here personal; 'he (Patroclus) stood in need of me to become a defender of harm from him.' This form of the aorist is suspicious, as one found in the later Attic, as Ar. Ran. 266, κεκράξομαι γὰρ, κἄν με δῇ, δ' ἡμέρας. Spitzner rightly gives the sense, about which the ancient commentators were in some doubt, *ille procul a patria periit, meae opis ad perniciem arcendam indigens.* Doederlein, with Thiersch, would read ἐμεῦ δὲ δέησεν.

101. νῦν δέ. The sentence is continued at ver. 114. The *anacoluthon* well expresses the agitation of the speaker.—νέομαι, in the usual future sense, as inf. 136.—φάος, viz. σωτηρίας.

104. ἐτώσιον. It may be doubted whether this is to be taken adverbially with ἧμαι, or as an epithet to ἄχθος. Plato, Apol. p. 28, D, quoting perhaps from memory, gives παρὰ νηυσὶ κορωνίσιν. Compare Theaetet. p. 176, D, οἴονται ἀκούειν ὅτι οὐ λῆροί εἰσι, γῆς ἄλλως ἄχθη, ἀλλ' ἄνδρες οἵους δεῖ ἐν πόλει τοὺς σωθησομένους.

τοῖος ἐὼν οἷος οὔ τις Ἀχαιῶν χαλκοχιτώνων 105
ἐν πολέμῳ· ἀγορῇ δέ τ' ἀμείνονές εἰσι καὶ ἄλλοι.
ὡς ἔρις ἔκ τε θεῶν ἔκ τ' ἀνθρώπων ἀπόλοιτο,
καὶ χόλος, ὅς τ' ἐφέηκε πολύφρονά περ χαλεπῆναι,
ὅς τε πολὺ γλυκίων μέλιτος καταλειβομένοιο
ἀνδρῶν ἐν στήθεσσιν ἀέξεται ἠύτε καπνός· 110
ὡς ἐμὲ νῦν ἐχόλωσε ἄναξ ἀνδρῶν Ἀγαμέμνων.
ἀλλὰ τὰ μὲν προτετύχθαι ἐάσομεν ἀχνύμενοί περ,
θυμὸν ἐνὶ στήθεσσι φίλον δαμάσαντες ἀνάγκῃ·
νῦν δ' εἶμ' ὄφρα φίλης κεφαλῆς ὀλετῆρα κιχείω
Ἕκτορα. κῆρα δ' ἐγὼ τότε δέξομαι ὁππότε κεν δή 115
Ζεὺς ἐθέλῃ τελέσαι ἠδ' ἀθάνατοι θεοὶ ἄλλοι.
οὐδὲ γὰρ οὐδὲ βίη Ἡρακλῆος φύγε κῆρα,
ὅς περ φίλτατος ἔσκε Διὶ Κρονίωνι ἄνακτι,
ἀλλά ἑ μοῖρ' ἐδάμασσε καὶ ἀργαλέος χόλος Ἥρης,
ὡς καὶ ἐγών, εἰ δή μοι ὁμοίη μοῖρα τέτυκται, 120

105. *τοῖος ἐὼν*, *καίπερ τοιοῦτος ὤν*, 'though valiant in war as none other of the Achaeans, albeit better orators there may be.' The latter remark is added to show that deeds rather than words were the tests of a really great man. The ancient critics excused the apparent self-laudation of Achilles on the ground that such was the custom of the warriors of old. But in fact, it is rather a self-reproach, that he, so conscious of his power to aid, should so long have been inactive. The shortening of *οἷος*, as in the tragic use, is remarkable.

107. *ὡς*, *εἴθε*, as in xiv. 142. 'O that strife might perish from among gods and men, and passion, which incites (or allows) even the large-minded man to wrath,—which, though far sweeter than honey (i. e. in its first sensations) down the throat, yet in the breast of men doth increase like smoke,' viz. from an unextinguished fire, which, if allowed to spread, fills every place with dense vapour. Schol. Ven. *τὸν δὲ καπνὸν παρείληφε πρὸς τὴν αὔξησιν, δῆλον δὲ ὅτι κατὰ ἀναθυμίασιν τὴν ἀπὸ τῆς ὀργῆς φερομένην ὁ θυμὸς ἀναφέρεται.* Plato cites 108, 109 in the Philebus, p. 47, E, and Aristotle the latter verse, Rhet. i. ch. xi., and again with part of 110 in lib. ii. ch. ii.—*καταλειβομένοιο* may mean simply 'poured out,' but comparing Theocr. iii. 54, *ὡς μέλι τοι γλυκὺ τοῦτο κατὰ βρόχθοιο γένοιτο*, we may perhaps better supply *κατὰ στόματος*.

111. *ὡς ἐμὲ κ.τ.λ.* ('I say *anger*,) for that is the feeling with which at present Agamemnon has filled me by his insults and his outrage. However, let us forgive and forget, hard though the task may be.' For the formula in 112 see on xvi. 60. Mure, Hist. Lit. i. p. 311. In this passage the Greek philosophers found a confirmation of the division of the soul into *τὸ λογιστικὸν*, *τὸ θυμικὸν*, and *τὸ ἐπιθυμητικόν*.

114. *ὀλετὴρ* does not elsewhere occur in Homer. Max Müller says ("Chips," &c. ii. p. 88), "another magnificent sunset looms in the myth of the death of Hercules,"—which accordingly he proceeds, and with great ingenuity, to explain in detail. Commentators remark that Hercules is here but a man, not even a demigod.

117. *οὐδὲ γὰρ κ.τ.λ.* *Fatalism* was a Greek, as it still generally is an Eastern dogma. Aeschylus has the saw *ὅτι τοι μόρσιμόν ἐστι, τὸ γένοιτ' ἄν*, Suppl. 1047. See inf. xxii. 365.

120. *εἰ δή*, 'if really a like fate is prepared for me,' viz. the same as for Her-

κείσομ', ἐπεί κε θάνω. νῦν δὲ κλέος ἐσθλὸν ἀροίμην
καί τινα Τρωιάδων καὶ Δαρδανίδων βαθυκόλπων,
ἀμφοτέρῃσιν χερσὶ παρειάων ἁπαλάων
δάκρυ ὀμορξαμένην, ἁδινὰ στοναχῆσαι ἐφείην·
γνοῖεν δ' ὡς δὴ δηρὸν ἐγὼ πολέμοιο πέπαυμαι. 125
μηδέ μ' ἔρυκε μάχης φιλέουσά περ· οὐδέ με πείσεις."
τὸν δ' ἠμείβετ' ἔπειτα θεὰ Θέτις ἀργυρόπεζα
"ναὶ δὴ ταῦτά γε, τέκνον, ἐτήτυμον· οὐ κακόν ἐστιν
τειρομένοις ἑτάροισιν ἀμυνέμεν αἰπὺν ὄλεθρον.
ἀλλά τοι ἔντεα καλὰ μετὰ Τρώεσσιν ἔχονται 130
χάλκεα μαρμαίροντα. τὰ μὲν κορυθαίολος Ἕκτωρ
αὐτὸς ἔχων ὤμοισιν ἀγάλλεται· οὐδέ ἕ φημί
δηρὸν ἐπαγλαϊεῖσθαι, ἐπεὶ φόνος ἐγγύθεν αὐτῷ.
ἀλλὰ σὺ μὲν μή πω καταδύσεο μῶλον Ἄρηος,
πρίν γ' ἐμὲ δεῦρ' ἐλθοῦσαν ἐν ὀφθαλμοῖσι ἴδηαι· 135
ἠῶθεν γὰρ νεῦμαι, ἅμ' ἠελίῳ ἀνιόντι,
τεύχεα καλὰ φέρουσα παρ' Ἡφαίστοιο ἄνακτος."
ὣς ἄρα φωνήσασα πάλιν τράπεθ' υἷος ἑῆος,
καὶ στρεφθεῖσ' ἁλίῃσι κασιγνήτῃσι μετηύδα

cules.—κείσομαι, a formula implying the impossibility of return to life. Theocr. iii. 53, κεισεῦμαι δὲ πεσών, καὶ τοὶ λύκοι ὧδέ μ' ἔδονται.—νῦν δὲ κ.τ.λ., 'but at present (while I have life), I would win a good report.' Schol. Ven. ὃ δὲ λέγει, τοιοῦτόν ἐστι· ζῶντα μὲν οὐ χρὴ ἀργὸν εἶναι οὐδὲ κεῖσθαι ὥσπερ νεκρὸν, ἀλλὰ τότε ὅταν ὁ θάνατος ἔλθῃ. The optatives are used, rather than hortative subjunctives, since a wish is implied, or (as Doederlein puts it) an appeal to fortune that he may obtain such successes over the Trojans as will show them that for a long time *he* at least has been absent from the fight. 'May I,' he fiercely says, 'wring the heart of many a girl, by slaying her lover, even as my heart has been wrung by the loss of my friend.' (The ἐγὼ is, as usual, emphatic.) This γνοῖεν, 'let them know,' viz. by bitter experience, is more forcible than if we supply ἂν, or with the Schol. Ven. explain it by ἵνα γνῶσιν.

124. ἁδινὰ, with frequent sobs and cries. See ii. 87. 469.—ἐφείην, i. 518, ὅτε μ' ἐχθοδοπῆσαι ἐφήσεις Ἥρῃ.

127—137. Thetis approves of the noble choice her son has made, though to her it means the loss of her son; and she promises to bring him a suit of armour wrought by Hephaestus, in lieu of those lost from the body of Patroclus.

128. ἐτήτυμον, i. e. ἐτητύμως, as in xiii. 111, Od. i. 174, and elsewhere. Thus ἔλεξας must be supplied. Doederlein construes ἐτήτυμον οὐ κακόν ἐστι ταῦτα, 'hoc revera non malum est.'

130. ἔχονται, 'are held,' 'detained.'

132. ἀγάλλεται. See xvi. 91; xvii. 743.—οὐδὲ, ἀλλ' οὐ.

133. ἀγλαΐζεσθαι occurs in Pind. Ol. i. 14, but the form of the future is suspiciously Attic.

134. καταδύσεο, the epic aorist, for which the Attics would have used καταδύσῃ. See on iv. 410.

138—147. Thetis bids the nymphs to return to the abode of Nereus under the sea, while she goes to Olympus to ask the gift of a new suit of armour for her son.

138. ἑῆος. See sup. 71. Heyne gives ἑοῖο.

" ὑμεῖς μὲν νῦν δῦτε θαλάσσης εὐρέα κόλπον 140
ὀψόμεναί τε γέρονθ' ἅλιον καὶ δώματα πατρός,
καί οἱ πάντ' ἀγορεῦσαι· ἐγὼ δ' ἐς μακρὸν Ὄλυμπον
εἶμι παρ' Ἥφαιστον κλυτοτέχνην, εἴ κ' ἐθέλῃσιν
υἱεῖ ἐμῷ δόμεναι κλυτὰ τεύχεα παμφανόωντα."
ὣς ἔφαθ', αἳ δ' ὑπὸ κῦμα θαλάσσης αὐτίκ' ἔδυσαν. 145
ἣ δ' αὖτ' Οὔλυμπόνδε θεὰ Θέτις ἀργυρόπεζα
ἤιεν, ὄφρα φίλῳ παιδὶ κλυτὰ τεύχε' ἐνείκαι.
τὴν μὲν ἄρ' Οὔλυμπόνδε πόδες φέρον, αὐτὰρ Ἀχαιοί
θεσπεσίῳ ἀλαλητῷ ὑφ' Ἕκτορος ἀνδροφόνοιο
φεύγοντες νῆάς τε καὶ Ἑλλήσποντον ἵκοντο. 150
οὐδέ κε Πάτροκλόν περ ἐυκνήμιδες Ἀχαιοί
ἐκ βελέων ἐρύσαντο νέκυν, θεράποντ' Ἀχιλῆος·
αὖτις γὰρ δὴ τόν γε κίχον λαός τε καὶ ἵπποι
Ἕκτωρ τε Πριάμοιο πάις, φλογὶ εἴκελος ἀλκήν.
τρὶς μέν μιν μετόπισθε ποδῶν λάβε φαίδιμος Ἕκτωρ 155
ἑλκέμεναι μεμαώς, μέγα δὲ Τρώεσσιν ὁμόκλα·
τρὶς δὲ δύ' Αἴαντες, θοῦριν ἐπιειμένοι ἀλκήν,
νεκροῦ ἀπεστυφέλιξαν. ὃ δ' ἔμπεδον, ἀλκὶ πεποιθώς,
ἄλλοτ' ἐπαΐξασκε κατὰ μόθον, ἄλλοτε δ' αὖτε
στάσκε μέγα ἰάχων· ὀπίσω δ' οὐ χάζετο πάμπαν. 160

142. πάντα, viz. the reason of my absence.—ἀγορεῦσαι Zenodotus, which, as the Schol. Ven. remarks, and Spitzner admits, is more the Homeric idiom, e. g. xv. 159. *Vulgo* ἀγορεύσατ'.

148—180. The Greeks are now chased by Hector to the very shore, and nearly lose possession of the body of Patroclus. The Trojan chief is with difficulty kept at bay by the two Ajaces, as a hungry lion by shepherds. Iris comes to rouse Achilles at this crisis, and bids him protect the body, if he would not incur the disgrace of its being thrown to Trojan dogs. Here Heyne observes: "Est haec pars carminis in pulcerrimis. Finiendae hujus diei pugnae modus erat inveniendus. Reducendus erat in medium Achilles; nec hoc fieri debuit nisi illustri aliquo et insigni orsu. Ecce solo conspectu et clamore fugat Trojanos." He adds, that the poet employs the usual device of the intervention of a deity, viz. Hera.

148. πόδες φέρον. See xv. 405.

149. ἀλαλητῷ. See on ii. 149. This passage, as the Schol. Vict. observes, resumes the thread of the story from xvii. 760.

151. οὐδέ κε — ἐρύσαντο, viz. εἰ μὴ ἦλθεν Ἶρις, inf. 166.—περ, 'not *even* out of reach of the darts,' much less to the fleet.

153. κίχον, 'had overtaken.'

155. μετόπισθε, 'from behind,' as in pursuit.—ὁμόκλα, the imperfect, whence ὁμόκλησαν in xxiii. 363. See xxiv. 248.

158. ἔμπεδον, without a slip or a fall, xv. 683, or perhaps, 'standing his ground;' refusing to be thrust aside.—ἀπεστυφέλιξαν, see xvi. 703.

160. στάσκε. Hector, when rebuffed, varied his mode of action, now making sudden sallies, now standing still and

ὡς δ' ἀπὸ σώματος οὔ τι λέοντ' αἴθωνα δύνανται
ποιμένες ἄγραυλοι μέγα πεινάοντα δίεσθαι,
ὥς ῥα τὸν οὐκ ἐδύναντο δύω Αἴαντε κορυστὰ
Ἕκτορα Πριαμίδην ἀπὸ νεκροῦ δειδίξασθαι.
καί νύ κε εἴρυσσέν τε καὶ ἄσπετον ἤρατο κῦδος, 165
εἰ μὴ Πηλεΐωνι ποδήνεμος ὠκέα Ἶρις
ἄγγελος ἦλθε θέουσ' ἀπ' Ὀλύμπου θωρήσσεσθαι,
κρύβδα Διὸς ἄλλων τε θεῶν· πρὸ γὰρ ἧκέ μιν Ἥρη.
ἀγκοῦ δ' ἱσταμένη ἔπεα πτερόεντα προσηύδα.
"ὄρσεο, Πηλεΐδη, πάντων ἐκπαγλότατ' ἀνδρῶν· 170
Πατρόκλου ἐπάμυνον, οὗ εἵνεκα φύλοπις αἰνὴ
ἕστηκεν πρὸ νεῶν. οἳ δ' ἀλλήλους ὀλέκουσιν,
οἳ μὲν ἀμυνόμενοι νέκυος πέρι τεθνηῶτος,
οἳ δὲ ἐρύσσασθαι προτὶ Ἴλιον ἠνεμόεσσαν
Τρῶες ἐπιθύουσι. μάλιστα δὲ φαίδιμος Ἕκτωρ 175
ἑλκέμεναι μέμονεν· κεφαλὴν δέ ἑ θυμὸς ἀνώγει
πῆξαι ἀνὰ σκολόπεσσι, ταμόνθ' ἁπαλῆς ἀπὸ δειρῆς.
ἀλλ' ἄνα, μηδ' ἔτι κεῖσο· σέβας δέ σε θυμὸν ἱκέσθω
Πάτροκλον Τρῳῇσι κυσὶν μέλπηθρα γενέσθαι.
σοὶ λώβη, εἴ κέν τι νέκυς ᾐσχυμμένος ἔλθῃ." 180
τὴν δ' ἠμείβετ' ἔπειτα ποδάρκης δῖος Ἀχιλλεύς

inspiring terror by his cry, but never fairly driven back.

162. *δίεσθαι*, *διώκειν*. See xvii. 110; xxii. 251.

168. *κρύβδα*, because Zeus had hitherto given glory to Hector. Hera, on the other hand, is desirous that her Achaean people should prevail through the might of Achilles.

170. *ὄρσεο*, the epic aorist from root *ὀρθ*, *ὀρσ*, as in iii. 250.—*ἐκπαγλότατε*, see i. 146.—*Πατρόκλου*, see xiii. 110; xvi. 522. Heyne, Spitzner, and Doederlein give *Πατρόκλῳ*. The genitive was the reading of Aristarchus.

175. *ἐπιθύουσι*, *ἐπιθυμοῦσιν*, *ὁρμῶνται*. The speech of Iris would be more terse and pointed without 173—7, which however may be designed to rouse Achilles by hinting at so great an indignity.

178. *σέβας*, *αἰδώς*. Cf. vi. 167.—*μέλπηθρα*, cf. xvii. 255. The strongest arguments for immediate action are urged by Iris, who knew that Thetis had told her son not yet to enter the fight, sup. 134.

180. *ᾐσχυμμένος*, from *αἰσχύνειν*, 'to disfigure,' 'mutilate,' *αἰκίζειν*, is a strange form, more resembling the late Alexandrine than the early Ionic dialect. It does not elsewhere occur; and probably the verse is an interpolation. To avoid the difficulty of the short syllable in *νέκῦς* being made long, Doederlein explains it as *νέκυας* (Od. xxiv. 417), "si Patroclus specie deformatus ad manes pervenerit." Heyne reads *ᾐσχυμένος*, with one MS.

181—201. Achilles asks and is told by Iris the object of her mission. He objects, that he must wait for his armour, but Iris rejoins that his mere appearance at the trench will drive away the enemy. The passage has some indications of late composition, e.g.

"Ἶρι θεά, τίς τ' ἄρ σε θεῶν ἐμοὶ ἄγγελον ἧκεν;"
τὸν δ' αὖτε προσέειπε ποδήνεμος ὠκέα Ἶρις
"Ἥρη με προέηκε, Διὸς κυδρὴ παράκοιτις·
οὐδ' οἶδεν Κρονίδης ὑψίζυγος, οὐδέ τις ἄλλος 185
ἀθανάτων οἳ Ὄλυμπον ἀγάννιφον ἀμφινέμονται."
τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς
"πῶς τ' ἄρ' ἴω μετὰ μῶλον; ἔχουσι δὲ τεύχε' ἐκεῖνοι.
μήτηρ δ' οὔ με φίλη πρίν γ' εἴα θωρήσσεσθαι
πρίν γ' αὐτὴν ἐλθοῦσαν ἐν ὀφθαλμοῖσι ἴδωμαι· 190
στεῦτο γὰρ Ἡφαίστοιο πάρ' οἰσέμεν ἔντεα καλά.
ἄλλου δ' οὔ τευ οἶδα τεῦ ἂν κλυτὰ τεύχεα δύω,
εἰ μὴ Αἴαντός γε σάκος Τελαμωνιάδαο.
ἀλλὰ καὶ αὐτὸς ὅ, ἔλπομ', ἐνὶ πρώτοισιν ὁμιλεῖ,
ἔγχει δηιόων περὶ Πατρόκλοιο θανόντος." 195
τὸν δ' αὖτε προσέειπε ποδήνεμος ὠκέα Ἶρις
"εὖ νυ καὶ ἡμεῖς ἴδμεν ὅ τοι κλυτὰ τεύχε' ἔχονται·
ἀλλ' αὔτως ἐπὶ τάφρον ἰὼν Τρώεσσι φάνηθι,
εἴ κέ σ' ὑποδείσαντες ἀπόσχωνται πολέμοιο
Τρῶες, ἀναπνεύσωσι δ' ἀρήιοι υἷες Ἀχαιῶν 200
τειρόμενοι· ὀλίγη δέ τ' ἀνάπνευσις πολέμοιο."
ἡ μὲν ἄρ' ὣς εἰποῦσ' ἀπέβη πόδας ὠκέα Ἶρις,
αὐτὰρ Ἀχιλλεὺς ὦρτο διίφιλος· ἀμφὶ δ' Ἀθήνη

οὐδ' οἶδε in 185, the vulg. *αὐτὸς ὅγ' ἔλπομαι* in 194, without the *F*, and the repetition of 200, 201 from xi. 800, 801, not to add the use of *τεῦ* for *τοῦ* or *οὗ*, in 192.

188. *ἐκεῖνοι*, 'the enemy.' This also is an Attic rather than an Homeric usage. See on Aesch. Pers. 397.

192. *οὔ τευ, οὔτινος*, supply *τεύχεα* from the next clause. We have *τεῦ* for *τίνος* in Od. xv. 509, xxiv. 256. There is a mixture of two constructions, *οὐκ οἶδα ἄλλον τινα οὗ τὰ τεύχεα δύοιμ' ἂν*, and *οὐκ οἶδα ἄλλου τινὸς τεύχεα ἃ δύοιμ' ἄν*. The Scholiasts ask, why did not Achilles use the armour of Patroclus? To which various answers are given; but it is obvious that the necessity of the divine armour would vanish, if any other suit would do.

195. With *δηιόων*, as sup. 173 with *ἀμυνόμενοι*, we may supply *τοὺς μαχομένους*.

197. *ἔχονται*. Cf. sup. 188.—*αὔτως*, sc. *ὡς ἔχεις*, just as you are. Zenodotus and Aristophanes read *αὐτὸς*, which the Schol. Ven. is disposed to prefer.

200, 201. Cf. xvi. 41—43.

202—242. Achilles rises to the fight, and is invested by Athene with her aegis and a flashing light round his head, which is compared to a beacon-light held up from a beleaguered city. We see here the sun-god in full blaze and with might irresistible. He appears at the trench, and the Trojans fly. His shout is like the tones of a trumpet, and it causes panic and confusion in the Grecian ranks. The body of Patroclus is conveyed to the fleet on a bier, and after sunset the Greeks rest from their long toil.

ὤμοις ἰφθίμοισι βάλ' αἰγίδα θυσανόεσσαν,
ἀμφὶ δέ οἱ κεφαλῇ νέφος ἔστεφε δῖα θεάων 205
χρύσεον, ἐκ δ' αὐτοῦ δαῖεν φλόγα παμφανόωσαν.
ὡς δ' ὅτε καπνὸς ἰὼν ἐξ ἄστεος αἰθέρ' ἵκηται,
τηλόθεν ἐκ νήσου τὴν δήιοι ἀμφιμάχωνται,
οἵ τε πανημέριοι στυγερῷ κρίνονται Ἄρηι
ἄστεος ἐκ σφετέρου· ἅμα δ' ἠελίῳ καταδύντι 210
πυρσοί τε φλεγέθουσιν ἐπήτριμοι, ὑψόσε δ' αὐγή
γίγνεται ἀίσσουσα, περικτιόνεσσι ἰδέσθαι,
εἴ κέν πως σὺν νηυσὶν ἀρῆς ἀλκτῆρες ἵκωνται·
ὣς ἀπ' Ἀχιλλῆος κεφαλῆς σέλας αἰθέρ' ἵκανεν·
στῆ δ' ἐπὶ τάφρον ἰὼν ἀπὸ τείχεος, οὐδ' ἐς Ἀχαιούς 215
μίσγετο· μητρὸς γὰρ πυκινὴν ὠπίζετ' ἐφετμήν.
ἔνθα στὰς ἤυσ', ἀπάτερθε δὲ Παλλὰς Ἀθήνη
φθέγξατ'· ἀτὰρ Τρώεσσιν ἐν ἄσπετον ὦρσε κυδοιμόν.
ὡς δ' ὅτ' ἀριζήλη φωνή, ὅτε ἴαχε σάλπιγξ

204. *αἰγίδα.* The notion is, that his appearance was as terrible as that of a Zeus or an Athene waving the aegis. The figure is rather far-fetched, and one cannot help feeling that this is but a repetition of the story of Diomede in v. 4, from whose helmet and shield Athene caused a supernatural light to blaze forth.

205. *νέφος*, a *nimbus* or corona of light, which she hung round his head, as it were. So *στέφειν τι πρός τι* is used, e. g. Aesch. Theb. 50.

207. *καπνός.* The real comparison is with the *πυρσοὶ* inf. 211, but the smoke preceding the beacon-fire is mentioned first as an introduction, and to amplify and dramatize the description. Aristarchus is said by the Schol. Ven. to have tampered with the reading here, in order to get rid of the *καπνὸς*, and to have written *ὡς δ' ὅτε πῦρ ἐπὶ πόντον ἀριπρεπὲς αἰθέρ' ἵκηται.* See Wolf, Prolegg. p. 152. Mure, Hist. Lit. i. p. 313. Doederlein thinks the simile is twofold; the *νέφος* compared to the *καπνὸς*, and the *φλὸξ παμφανόωσα* to the *πυρσοί.* It might be questioned whether *ἐκ δ' αὐτοῦ* means *ἐκ νέφους* or *ἐξ Ἀχιλλέως.* In the former case (which is Heyne's view) a misty radiance with a bright outer circlet might be compared to a flame breaking through and rising above dense lower smoke, the flame only appearing as darkness sets in.

209. *κρίνονται*, 'are contending.' The relative (*οἵτε*) refers to *δήιοι*, and with *ἄστεος ἐκ σφετέρου* we may supply *ὡρμημένοι.* Perhaps *οἱ δὲ*, 'and they (the islanders)' &c. The verse is nearly identical with ii. 385, *ὥς κε πανημέριοι στυγερῷ κρίνωνται Ἄρηι.*

211. *ἐπήτριμοι*, one after the other, *ἐφετέριμοι*, h. e. *ἕτεροι ἐφ' ἑτέροις*, as Doederlein explains the word, comparing *ἐπασσύτερος.* For this use of beacons to signal for assistance, compare Thuc. iii. 22. Aesch. Ag. 496, *οὔτ' ἄναυδος οὔτε σοι δαίων φλόγα ὕλης ὀρείας σημανεῖ καπνῷ πυρός.*

216. *μίσγετο.* Cf. Hes. Theog. 802, *οὔτε ποτ' ἐς βουλὴν ἐπιμίσγεται.*—*ἐφετμήν*, see sup. 134.

217. *ἀπάτερθε*, 'apart;' *ἀπίθανον γὰρ ἐκεῖνο, τὸ διὰ μόνης τῆς Ἀχιλλέως φωνῆς τρέψαι τοὺς Τρῶας.* Doederlein regards this clause as parenthetic, making Achilles the subject to *ὦρσε.*

219. *ἀριζήλη* (ii. 318), for *ἀριδήηλη* (*διϝ*), see Curtius, Gr. Et. 604. The word here means *μεγάλη*, *clara*, 'clearly heard.'—*σάλπιγξ*, probably a much later invention than the so-called heroic age. See xxi. 388. — *δηίων ὕπο*, '(when

ἄστυ περιπλομένων δηίων ὕπο θυμοραϊστέων, 220
ὣς τότ' ἀριζήλη φωνὴ γένετ' Αἰακίδαο.
οἱ δ' ὡς οὖν ἄιον ὄπα χάλκεον Αἰακίδαο,
πᾶσιν ὀρίνθη θυμός. ἀτὰρ καλλίτριχες ἵπποι
ἂψ ὄχεα τρόπεον· ὄσσοντο γὰρ ἄλγεα θυμῷ.
ἡνίοχοι δ' ἔκπληγεν, ἐπεὶ ἴδον ἀκάματον πῦρ 225
δεινὸν ὑπὲρ κεφαλῆς μεγαθύμου Πηλεΐωνος
δαιόμενον· τὸ δ' ἔδαιε θεὰ γλαυκῶπις Ἀθήνη.
τρὶς μὲν ὑπὲρ τάφρου μέγα ἴαχε δῖος Ἀχιλλεύς,
τρὶς δὲ κυκήθησαν Τρῶες κλειτοί τ' ἐπίκουροι.
ἔνθα δὲ καὶ τότ' ὄλοντο δυώδεκα φῶτες ἄριστοι 230
ἀμφὶ σφοῖς ὀχέεσσι καὶ ἔγχεσιν. αὐτὰρ Ἀχαιοί
ἀσπασίως Πάτροκλον ὑπὲκ βελέων ἐρύσαντες
κάτθεσαν ἐν λεχέεσσι. φίλοι δ' ἀμφέσταν ἑταῖροι
μυρόμενοι, μετὰ δέ σφι ποδώκης εἵπετ' Ἀχιλλεύς
δάκρυα θερμὰ χέων, ἐπεὶ εἴσιδε πιστὸν ἑταῖρον 235
κείμενον ἐν φέρτρῳ, δεδαϊγμένον ὀξέι χαλκῷ.
τόν ῥ' ἦ τοι μὲν ἔπεμπε σὺν ἵπποισιν καὶ ὄχεσφιν

sounded) by life-destroying foes who have invested a city.' The participle is the epic aorist from *πέλομαι*, and is familiar in the formula *περιπλομένων ἐνιαυτῶν*.

222. *χάλκεον*, viz. as resembling the sound of a trumpet. The termination in *-ον* for *-ην* is noticed by the Scholiasts as peculiar. Zenodotus read *ὄπα χαλκέην*, with *synizesis*.

224. *τρόπεον*. The only way of accounting for this form (perhaps a pseudo-epic one) is to suppose that *τρωπάω*, with the Ionic termination of the imperfect (as *ἤντεον* from *ἀντάω* in vii. 422), was pronounced *τροπάω*. The passage is turgid, hyperbolical, and unnatural, as the ancient commentators remarked on 230, where Zenodotus even altered the text.—*ἄλγεα*, the pain of wounds; cf. viii. 85. But to attribute this intelligent fear to horses seems far-fetched. The Schol. Vict. says *οἱ ἵπποι ἢ οἱ ἐπιβάται*. The former are clearly meant, *ἡνίοχοι* in the next verse being opposed to *ἵπποι*.

225. *ἔκπληγεν*: again a very unusual form for *ἐξεπλάγησαν*. See xiii. 394.

228. *τρὶς μὲν—τρὶς δέ*. This seems repeated from xvi. 702, 703. — *ὑπὲρ τάφρου*, "adstans fossae vocem emisit supra fossam versus Trojanos irruentes ad castra," Heyne. Cf. Aesch. Theb. 87, *βοᾷ ὑπὲρ τειχέων ὁ λεύκασπις ὄρνυται λαὸς εὐτρεπὴς ἐπὶ πόλιν*.

230. *ἔνθα δέ*. Some interpreted this *καθ' ἑκάστην κραυγὴν*, so as to make twelve perish at each cry, or thirty-six in all. A simpler sense is 'then it was that twelve of the bravest fighting-men perished by (lit. 'at,' or 'entangled round') their own cars and spears,' i. e. one falling against the car or the lance of another. "Troas voce Achillis conturbatos et perterritos curribus et hastis suorum interiisse poeta tradit, nec singuli suis vel curribus obtriti vel hastis sunt transfixi," Spitzner. There was a variant, recorded by Schol. Ven., *ἀμφὶ σφοῖς ξιφέεσσι*.

236. *φέρτρῳ, φερέτρῳ*. This word (*feretrum*) is perhaps not earlier than the Alexandrine age. It does not seem to be found elsewhere, except in Polybius. (See Liddell and Scott in v.)

237. *ἔπεμψε*, 'had sent,' would have

ἐς πόλεμον, οὐδ' αὖτις ἐδέξατο νοστήσαντα.
  Ἠέλιον δ' ἀκάμαντα βοῶπις πότνια Ἥρη
πέμψεν ἐπ' Ὠκεανοῖο ῥοὰς ἀέκοντα νέεσθαι. 240
Ἠέλιος μὲν ἔδυ, παύσαντο δὲ δῖοι Ἀχαιοί
φυλόπιδος κρατερῆς καὶ ὁμοιίου πολέμοιο.
  Τρῶες δ' αὖθ' ἑτέρωθεν ἀπὸ κρατερῆς ὑσμίνης
χωρήσαντες ἔλυσαν ὑφ' ἅρμασιν ὠκέας ἵππους,
ἐς δ' ἀγορὴν ἀγέροντο πάρος δόρποιο μέδεσθαι. 245
ὀρθῶν δ' ἑσταότων ἀγορὴ γένετ', οὐδέ τις ἔτλη
ἕζεσθαι· πάντας γὰρ ἔχεν τρόμος, οὕνεκ' Ἀχιλλεύς
ἐξεφάνη, δηρὸν δὲ μάχης ἐπέπαυτ' ἀλεγεινῆς.
τοῖσι δὲ Πουλυδάμας πεπνυμένος ἦρχ' ἀγορεύειν
Πανθοΐδης· ὁ γὰρ οἶος ὅρα πρόσσω καὶ ὀπίσσω. 250
Ἕκτορα δ' ἦεν ἑταῖρος, ἰῇ δ' ἐν νυκτὶ γένοντο·
ἀλλ' ὁ μὲν ἂρ μύθοισιν ὁ δ' ἔγχεϊ πολλὸν ἐνίκα.
ὅ σφιν ἐὺ φρονέων ἀγορήσατο καὶ μετέειπεν
"ἀμφὶ μάλα φράζεσθε, φίλοι· κέλομαι γὰρ ἐγώ γε
ἄστυδε νῦν ἰέναι, μὴ μιμνέμεν Ἠῶ δῖαν 255
ἐν πεδίῳ παρὰ νηυσί· ἑκὰς δ' ἀπὸ τείχεος εἰμέν.
ὄφρα μὲν οὗτος ἀνὴρ Ἀγαμέμνονι μήνιε δίῳ,

read more naturally than the imperfect, which perhaps means, that the object for which Patroclus was sent was not accomplished.

240. *ἀέκοντα.* "Hera had hastened to shorten a day so lucky for the Trojans; Zeus, satisfied with what has been done for the Trojans already, does not hinder her." Arnold.

243—283. The Trojans hold a council of war. Pulydamas, the sage son of Panthöus, advises that they should retreat at once back into the city, which he expects will forthwith be assailed by Achilles. If they wait till morning dawns, many will be slain. Defended by strong gates, and fighting from their ramparts, they may yet make a stand against that terrible man.

244. *ὑφ' ἅρμασιν.* This seems a short, or somewhat confused expression for *ἔλυσαν ὑφ' ἁρμάτων τοὺς ὑφ' ἅρμασιν ἐζευγμένους*, like the phrase *ἀπὸ ναῦφι δίεσθαι*, xvi. 246.

250. Cf. i. 343, *οὐδέ τι οἶδε νοῆσαι ἅμα πρόσσω καὶ ὀπίσσω.* Pulydamas the prudent is every where a set-off to Hector the rash, just as Patroclus the mild to Achilles the fierce, Ajax the man of arms to Ulysses the man of wily arts, &c. He is not, of course, a professed seer, but only a man of superior caution and forethought. Compare the part which he takes in restraining the rashness of Hector in xii. 210 seqq.

254. *ἀμφὶ κ.τ.λ.*, 'consider well both sides of the question.' *My* advice, he adds, is to retire into the city; but others, i. e. Hector, will advise fighting.

257. *οὗτος ἀνήρ.* Schol. Ven. *ὁ ἀρτίως κινήσας ἡμῖν τὸν θόρυβον.* The comments of the Scholiasts show they were aware that this formula, as well as *φράζεσθαι* 'to consider,' and *ῥηΐτεροι πολεμίζειν*, 'easier to fight with,' were rather Attic than Homeric in character. Spitzner compares xxiv. 243, *ῥηΐτεροι γὰρ μᾶλλον Ἀχαιοῖσιν δὴ ἔσεσθε κείνου τεθνηῶτος ἐναιρέμεν.*

τόφρα δὲ ῥηΐτεροι πολεμιζέμεν ἦσαν Ἀχαιοί·
χαίρεσκον γὰρ ἐγώ γε θοῇς ἐπὶ νηυσὶν ἰαύων,
ἐλπόμενος νῆας αἱρησέμεν ἀμφιελίσσας. 260
νῦν δ' αἰνῶς δείδοικα ποδώκεα Πηλεΐωνα·
οἷος ἐκείνου θυμὸς ὑπέρβιος, οὐκ ἐθελήσει
μίμνειν ἐν πεδίῳ, ὅθι περ Τρῶες καὶ Ἀχαιοί
ἐν μέσῳ ἀμφότεροι μένος Ἄρηος δατέονται,
ἀλλὰ περὶ πτόλιός τε μαχήσεται ἠδὲ γυναικῶν. 265
ἀλλ' ἴομεν προτὶ ἄστυ, πίθεσθέ μοι· ὧδε γὰρ ἔσται.
νῦν μὲν νὺξ ἀπέπαυσε ποδώκεα Πηλεΐωνα
ἀμβροσίη· εἰ δ' ἄμμε κιχήσεται ἐνθάδ' ἐόντας
αὔριον ὁρμηθεὶς σὺν τεύχεσιν, εὖ νύ τις αὐτόν
γνώσεται· ἀσπασίως γὰρ ἀφίξεται Ἴλιον ἱρήν 270
ὅς κε φύγῃ, πολλοὺς δὲ κύνες καὶ γῦπες ἔδονται
Τρώων· εἰ γὰρ δή μοι ἀπ' οὔατος ὧδε γένοιτο.
εἰ δ' ἂν ἐμοῖς ἐπέεσσι πιθώμεθα κηδόμενοί περ,
νύκτα μὲν εἰν ἀγορῇ σθένος ἕξετε, ἄστυ δὲ πύργοι

259. ἰαύων, Schol. Ven. ἐναυλιζόμενος. The γὰρ connects the sense thus:—The enemy gave us little anxiety then; for so confident was I that we should soon capture the ships, that I used to take pleasure in bivouacking near them, i. e. so far was I then from counselling retreat into the city.

262. οἷος κ.τ.λ., *quae ejus superbia est.* Spitzner remarks that the same clause occurs in Od. xv. 212.

264. δατέονται, divide or share between themselves equally the fury of the war, give and take blows, i. e. have a fair fight and an equal chance of success. A somewhat singular expression. Schol. Ven. διαιροῦνται τὸν πόλεμον, παρόσον ὁτὲ μὲν οὗτοι ὁτὲ δὲ οἱ ἕτεροι νικῶσιν. Achilles, he says, will be satisfied with nothing short of giving up the city to be sacked and the women to be carried off as captives.

265. περὶ πτόλιος, for the possession of the city. Spitzner well compares Od. xi. 403, ἠὲ περὶ πτόλιος μαχεούμενον ἠδὲ γυναικῶν.

269. σὺν τεύχεσιν. Not that he knew Thetis was to bring armour to her son, but he speaks of him as having hitherto scared the Trojans only by a shout.—εὖ νύ τις κ.τ.λ., the apodosis; 'somebody will have good reason to know him,' i. e. will feel his prowess. Cf. vii. 226; viii. 405.

270. Ἴλιον. Here without the Ϝ, and in the feminine; cf. xxi. 128. Heyne regards the whole passage from 267 to 283 as an interpolation.

272. εἰ γὰρ κ.τ.λ., 'Far be it from my hearing that events have so happened!' Or perhaps, 'If so it is to be, may it happen when I cannot hear it,' i. e. may I not live to hear of it. This is said because the preceding sentence seemed to imply a threat or a prediction of evil, whereas it was meant as a warning (Schol. Ven., who compares xxii. 454, εἰ γὰρ ἀπ' οὔατος εἴη ἐμεῦ ἔπος).

273. εἰ δ' ἄν. Note this unusual combination = ἤν of the Attics.

274. σθένος, Schol. Vict. τὴν δύναμιν, ὅ ἐστι, τὴν στρατιάν. "Robur exercitus," Spitzner. The common reading is ἕξομεν, which does not suit the Ϝ in Ϝάστυ. The meaning is rather obscure: some explained it, 'during the night we shall find our security in counsel;' others, 'we will collect in one body the forces dispersed through the plain.' The ἀγορῇ would naturally mean that

ὑψηλαί τε πύλαι σανίδες τ' ἐπὶ τῇς ἀραρυῖαι 275
μακραὶ ἐύξεστοι ἐζευγμέναι εἰρύσσονται·
πρῶι δ' ὑπηοῖοι σὺν τεύχεσι θωρηχθέντες
στησόμεθ' ἂμ πύργους. τῷ δ' ἄλγιον, εἴ κ' ἐθέλῃσιν
ἐλθὼν ἐκ νηῶν περὶ τείχεος ἄμμι μάχεσθαι.
ἂψ πάλιν εἶσ' ἐπὶ νῆας, ἐπεί κ' ἐριαύχενας ἵππους 280
παντοίου δρόμου ἄσῃ ὑπὸ πτόλιν ἠλασκάζων.
εἴσω δ' οὔ μιν θυμὸς ἐφορμηθῆναι ἐάσει,
οὐδέ ποτ' ἐκπέρσει· πρίν μιν κύνες ἀργοὶ ἔδονται."
τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη κορυθαιόλος Ἕκτωρ
"Πουλύδαμαν, σὺ μὲν οὐκέτ' ἐμοὶ φίλα ταῦτ' ἀγορεύεις,
ὃς κέλεαι κατὰ ἄστυ ἀλήμεναι αὖτις ἰόντας. 286

mentioned sup. 245. To interpret 'market-place,' and to refer it to troops quartered there, seems a more recent form of expression. Heyne however explains it *intra urbem.* Pulydamas seems to say, 'during the night you will find strength by keeping close together within the city.' Schol. Ven. 2, *οὐκ ἐν ἐκκλησίᾳ, ἀλλ' ἐν τῷ ἀθροίσματι.* Meanwhile the city, he adds, will be protected by its strong gates at least till morning.

275. *σανίδες*, planks or boards, xii. 461.—*ἐζευγμέναι*, 'closed,' 'fastened one to the other,' as double doors are by bars and bolts.—*εἰρύσσονται*, future of *ἐρύομαι*, *ἐϝρ* apparently standing for *ϝερ*.

277. *πρῶι ὑπηοῖοι*, lit. 'early in the morning,' i. e. with to-morrow's light. Schol. Ven. *τὸ πρωῒ καὶ ἕως ἕκτης ὥρας δηλοῖ, διὸ προσέθηκε τὸ ὑπηοῖοι.* This verse occurred viii. 530. See inf. 303.

278. *ἂμ πύργους.* So *ἂμ πεδίον*, v. 87. The accusative includes the senses both of going up to and standing on the walls, *ἀνὰ πύργοις*.—*ἄλγιον κ.τ.λ.*, 'and then the worse for him, if he chooses to come from the ships, and fight with us for the possession of the fortress.' Doederlein gives the meaning thus: 'The more vexed and disappointed will Achilles be, when he comes to the city, and finds us fully secured against him, i. e. instead of remaining here panic-stricken, and so falling easy victims to his prowess.' He takes *περὶ τείχεος* for *περὶ τείχει*, 'round the walls;' but see sup. 265.

281. *παντοίου δρόμου* perhaps has an ironical allusion to games of horse-racing.—*ἠλασκάζων*, *ἠλάσκων*, ii. 470; xiii. 104. Schol. Ven. *περὶ τὸν αὐτὸν τόπον ἀλώμενος καὶ οὐκ ἀνύων ὁδόν.*—*ὑπὸ πτόλιν*, close under the walls, but unable to enter through the barred gates.

282. *εἴσω δ' κ.τ.λ.* "Jam vero irrumpere in urbem ne audebit quidem, nec si tamen ausit, poterit." Doederlein.

283—309. Hector spurns the advice of Pulydamas. The city, he says, no longer contains sufficient wealth to make them anxious about its being plundered. Through the fortunes or the exigencies of war, the riches that it once possessed have been dispersed into the provinces. He will not hear of retreating within the walls, nor will he allow the army to do so. If any one cares excessively about his wealth, fearing lest it should pass into the hands of the Greeks, he had better distribute it among the Trojan people for their use. As for Achilles, he will go forth and face him, come of it what may. In all this we see the usual boastfulness and over confidence of Hector displayed.

285, 286. Compare with this address xii. 231—235.—*ἀλήμεναι*, with *ἐελμένοι* in the next line (*ϝεϝ*), are related to *εἰλεῖν*. See xii. 38; xxii. 12; inf. 447. 'Have you not had enough already,' he contemptuously asks, 'of being cooped up within the rampart?'—*αὖτις*, because that was the former policy of the Trojans, v. 788.

ἦ οὔ πω κεκόρησθε ἐελμένοι ἔνδοθι πύργων ;
πρὶν μὲν γὰρ Πριάμοιο πόλιν μέροπες ἄνθρωποι
πάντες μυθέσκοντο πολύχρυσον πολύχαλκον·
νῦν δὲ δὴ ἐξαπόλωλε δόμων κειμήλια καλά, 290
πολλὰ δὲ δὴ Φρυγίην καὶ Μῃονίην ἐρατεινὴν
κτήματα περνάμεν' ἵκει, ἐπεὶ μέγας ὠδύσατο Ζεύς.
νῦν δ' ὅτε πέρ μοι ἔδωκε Κρόνου πάις ἀγκυλομήτεω
κῦδος ἀρέσθ' ἐπὶ νηυσί, θαλάσσῃ τ' ἔλσαι Ἀχαιούς,
νήπιε, μηκέτι ταῦτα νοήματα φαῖν' ἐνὶ δήμῳ· 295
οὐ γάρ τις Τρώων ἐπιπείσεται· οὐ γὰρ ἐάσω.
ἀλλ' ἄγεθ', ὡς ἂν ἐγὼ εἴπω, πειθώμεθα πάντες.
νῦν μὲν δόρπον ἕλεσθε κατὰ στρατὸν ἐν τελέεσσιν,
καὶ φυλακῆς μνήσασθε καὶ ἐγρήγορθε ἕκαστος·
Τρώων δ' ὃς κτεάτεσσιν ὑπερφιάλως ἀνιάζει, 300
συλλέξας λαοῖσι δότω καταδημοβορῆσαι,
τῶν τινὰ βέλτερόν ἐστιν ἐπαυρέμεν ἤ περ Ἀχαιούς.
πρῶι δ' ὑπηοῖοι σὺν τεύχεσι θωρηχθέντες
νηυσὶν ἔπι γλαφυρῇσιν ἐγείρομεν ὀξὺν Ἄρηα.
εἰ δ' ἐτεὸν παρὰ ναῦφιν ἀνέστη δῖος Ἀχιλλεύς, 305

288. *πρὶν μὲν γὰρ κ.τ.λ.* See ix. 401, *ὅσα φασὶν Ἴλιον ἐκτῆσθαι—πρὶν ἐλθέμεν υἷας Ἀχαιῶν.*

292. *περνάμενα*, either bartered away for supplies during the siege, or perhaps sold by the inhabitants and possessors to meet the subsidies and war-taxes imposed by Hector, xvii. 225. Schol. Ven. *Φρυγῶν καὶ Μῃονίων ἀγορὰς κομιζόντων τοῖς Τρωσὶ καὶ ἀντὶ τούτων ἀντιφορτιζομένων· τῶν πολεμίων ἀπαγαγόντων, ἢ πωλούντων, ἢ αὐτῶν τῶν Τρώων, ἵνα χρήματα λαμβάνωσι πρὸς τὸν πόλεμον καὶ παρέχωσι τοῖς συμμάχοις.* Doederlein, "partim per pretia redemtionis, partim per dona sociis dari solita."

294. *ἔλσαι.* Here (if *τε* is genuine) the *F* is wanting. Cf. i. 409; xxi. 225.

295. *φαῖνε*, 'utter,' 'make known.' One of the many passages where *φημὶ* and *φαίνω*, from the same root, coincide in meaning.

297. See ii. 139; ix. 704; and for the next distich, vii. 370, 371. 380.—*ἐν τελέεσσι*, Schol. Ven. *ἀντὶ τοῦ μὴ λύσαντες τὰς τάξεις.* Cf. vii. 380, *δόρπον ἔπειθ' εἵλοντο κατὰ στρατὸν ἐν τελέεσσιν.*

300. *ἀνιάζει.* There is perhaps irony in a word so strongly contrasted with *χαίρειν χρήμασιν.* Schol. Ven. *εἴ τις εὐλαβεῖται μὴ ἀπολέσῃ τὰ ἴδια κτήματα, μερισάτω αὐτὰ τοῖς Τρωσί.*—*καταδημοβορῆσαι*, lit. 'for the people to consume it away.' Compare *δημοβόρος βασιλεὺς*, i. 231. This seems a compound of post-Homeric age. The *κατὰ* has the same force as in *καταπροδοῦναι, καταδωροδοκεῖν, καταχαρίζεσθαι*, 'to give away,' *καταχρῆσθαι*, 'to use up,' and therefore abuse or misuse.

303, 304. This distich occurred viii. 530, 531.

305. *παρὰ ναῦφιν*, Schol. Ven. 2, *ἀπὸ τῶν νεῶν.* Arnold says, "he dexterously insinuates a doubt as to whether Achilles had really appeared or not."—*ἄλγιον*, an ironical retort on the remark of Pulydamas, sup. 278, as Doederlein explains it. That sage counsellor had said, that Achilles would be more vexed to find the people inside the city than

ἄλγιον, εἴ κ' ἐθέλῃσι, τῷ ἔσσεται. οὔ μιν ἐγώ γε
φεύξομαι ἐκ πολέμοιο δυσηχέος, ἀλλὰ μάλ' ἄντην
στήσομαι, ἤ κε φέροιτο μέγα κράτος ἦ κε φεροίμην.
ξυνὸς ἐνυάλιος, καί τε κτανέοντα κατέκτα."
ὣς Ἕκτωρ ἀγόρευ', ἐπὶ δὲ Τρῶες κελάδησαν 310
νήπιοι· ἐκ γάρ σφεων φρένας εἵλετο Παλλὰς Ἀθήνη·
Ἕκτορι μὲν γὰρ ἐπῄνησαν κακὰ μητιόωντι,
Πουλυδάμαντι δ' ἄρ' οὔ τις, ὃς ἐσθλὴν φράζετο βουλήν.
δόρπον ἔπειθ' εἵλοντο κατὰ στρατόν· αὐτὰρ Ἀχαιοί
παννύχιοι Πάτροκλον ἀναστενάχοντο γοῶντες. 315
τοῖσι δὲ Πηλεΐδης ἁδινοῦ ἐξῆρχε γόοιο,
χεῖρας ἐπ' ἀνδροφόνους θέμενος στήθεσσιν ἑταίρου,
πυκνὰ μάλα στενάχων ὥς τε λὶς ἠυγένειος,
ᾧ ῥά θ' ὑπὸ σκύμνους ἐλαφηβόλος ἁρπάσῃ ἀνήρ

outside. Hector now says, that he will be still more vexed if he finds them willing to fight, because he hoped and wished to find them scared at his mere appearance. With εἴ κ' ἐθέλῃσι the Schol. Ven. 2 supplies μάχεσθαι. If we accept this view, the simple meaning will be, 'it will be the worse for him, if he likes to fight; for certainly *I* shall not be one to fly before him.'

308. ἤ—ἤ, for εἴτε—εἴτε, as often in Homer. See on x. 309. So Aesch. Cho. 890, εἰδῶμεν ἢ νικῶμεν ἢ νικώμεθα, with which compare inf. xxii. 244. The common reading is ἤ κε φέρῃσι, where the combination of φέρειν and φέρεσθαι in the same sense is remarkable. Compare xiii. 486, αἶψά κεν ἠὲ φέροιτο μέγα κράτος ἠὲ φεροίμην. Doederlein also cites xxii. 253, ἕλοιμί κεν ἤ κεν ἁλοίην. xi. 410, ἤ τ' ἔβλητ' ἤ τ' ἔβαλ' ἄλλον.

309. ξυνὸς κ.τ.λ. 'The chance of war is the same for both, and it may be that it kills him who was to be the killer,' i. e. who 'had the odds on his side,' as we say. This seems an ancient saying. The verse is quoted by Aristotle, Rhet. ii. 21, and Lucian, vol. iii. p. 159.—The τε has the sense of τοι or ἴσως, as in σύν τε δύ' ἐρχομένω καί τε πρὸ ὁ τοῦ ἐνόησεν.

310—342. The Trojans in their infatuation applaud Hector's advice, and reject that of Pulydamas. They take their evening meal, and the Greeks spend the night in lamentations for Patroclus. The rage of Achilles is compared to that of a lion robbed of its whelps. He addresses the Myrmidons in very eloquent words, and vows that he will not bury the body till he has slain Hector and massacred twelve Trojan children of high rank in revenge for his loss.

312. Ἕκτορι. The dative depends on the idea of applauding, ἐπερρόθουν, ἐπήπυον, inf. 502.—κακά. Schol. Ven. 2, εἰ γὰρ ἔφυγον εἰς τὴν πόλιν, ταῦτα τοῖς ἐν ἀρχῇ ἐγένετο, τειχήρεις τε οἱ Τρῶες καὶ πολιορκία· καὶ οὐδ' ἂν ὁ Ἕκτωρ ἀπώλετο, κωλυόμενος ὑπὸ τῶν δημογερόντων προελθεῖν. See Grote, Hist. Gr. i. p. 461 (note).

314. Ἀχαιοί, i. e. the Myrmidons.

316. ἁδινοῦ κ.τ.λ. See xxii. 430; xxiii. 17, 18; xxiv. 747.

317. χεῖρας θέμενος. A solemn form of adjuration, similar to that of touching an altar. See inf. 334.

319. ᾧ, the dative of reference, 'for which,' i. e. from which a hunter has stolen its whelps. Achilles is compared to a lion both for his ferocity and for his affection. The simile, as the Scholiasts remark, is very complete; the angry and bereaved lion goes in quest of the hunter as Achilles resolves to pursue Hector to the death.—ἐλαφηβόλος, a general term for a hunter, perhaps, as Schol. Ven. suggests. But it may mean

ὕλης ἐκ πυκινῆς· ὁ δέ τ' ἄχνυται ὕστερος ἐλθών, 320
πολλὰ δέ τ' ἄγκε' ἐπῆλθε μετ' ἀνέρος ἴχνι' ἐρευνῶν,
εἴ ποθεν ἐξεύροι· μάλα γὰρ δριμὺς χόλος αἱρεῖ.
ὣς ὁ βαρὺ στενάχων μετεφώνεε Μυρμιδόνεσσιν
"ὢ πόποι, ἦ ῥ' ἅλιον ἔπος ἔκβαλον ἤματι κείνῳ
θαρσύνων ἥρωα Μενοίτιον ἐν μεγάροισιν· 325
φῆν δέ οἱ εἰς Ὀπόεντα περικλυτὸν υἱὸν ἀπάξειν
Ἴλιον ἐκπέρσαντα, λαχόντα τε ληΐδος αἶσαν.
ἀλλ' οὐ Ζεὺς ἄνδρεσσι νοήματα πάντα τελευτᾷ·
ἄμφω γὰρ πέπρωται ὁμοίην γαῖαν ἐρεῦσαι
αὐτοῦ ἐνὶ Τροίῃ, ἐπεὶ οὐδ' ἐμὲ νοστήσαντα 330
δέξεται ἐν μεγάροισι γέρων ἱππηλάτα Πηλεύς
οὐδὲ Θέτις μήτηρ, ἀλλ' αὐτοῦ γαῖα καθέξει.
νῦν δ' ἐπεὶ οὖν Πάτροκλε σεῦ ὕστερος εἶμ' ὑπὸ γαῖαν,
οὔ σε πρὶν κτεριῶ πρίν γ' Ἕκτορος ἐνθάδ' ἐνεῖκαι
τεύχεα καὶ κεφαλήν, μεγαθύμου σοῖο φονῆος· 335
δώδεκα δὲ προπάροιθε πυρῆς ἀποδειροτομήσω
Τρώων ἀγλαὰ τέκνα, σέθεν κταμένοιο χολωθείς.
τόφρα δέ μοι παρὰ νηυσὶ κορωνίσι κείσεαι αὔτως,

that in hunting the stag the man has unexpectedly come upon a lion's whelps in the wood, and carried them off.

321. *μετ' ἴχνια*, in quest of foot-prints, or to find traces of the man.—*ἐρευνῶν*, sc. *αὐτὸν*, is added exegetically. The compound *μετερευνᾶν* does not occur.

324. *ἅλιον ἔπος.* Schol. Ven. *οὐκ ἐφ' οἷς αὐτὸς ἠπατήθη λυπεῖσθαί φησιν, ἀλλ' ἐφ' οἷς αὐτὸς ἠπάτησε τὸν Μενοίτιον.*

326. *Ὀπόεντα.* See ii. 531; xi. 765. Pind. Ol. ix. 70. Inf. xxiii. 85.—*ἀπάξειν*, viz. *ἀπὸ Τροίας.* This evidently has reference to other than the present Homeric poems,—the older poems (as we believe them to have been) which Pindar and the Tragics used.—*περικλυτὸν*, here a predicate, Schol. Ven. 2, *ἀντὶ τοῦ ἔνδοξον γενόμενον ἐκ τῆς νίκης.* This passage (324—328) is quoted by Aeschines, adv. Timarch. p. 296, with the variant *ἀλλ' ἐπεὶ οὖν φίλ' ἑταῖρε* in ver. 333.

329. *πέπρωται.* He had heard from his mother that he was destined to die, but this was not told him till after he had left Phthia, or (as the Schol. observes) he would not have made such a promise, or perhaps would not have sailed himself. — *ὁμοίην, τὴν αὐτήν.* "Achilles rem futuram tanquam actam describit; unde aoristus locum suum obtinebit." Spitzner. The MS. Harl. has *ἐρεύσειν.*

330. *οὐδ' ἐμὲ*, viz. any more than Menoetius will receive Patroclus.

335. The poet would seem either to have forgotten (unless indeed 'Hector's arms' means those, not his own, which he is now wearing) that Hector was wearing the armour of Achilles, taken from Patroclus, xvii. 199, or to have supposed he would come out to meet him in his usual accoutrements.

336. *δώδεκα.* See xxiii. 175. It is to be observed that Achilles here represents the massacre as a mere matter of revenge. We may feel sure, from the history of human thought, that older poems would represent it as a human sacrifice to the spirit of the departed chief.

338. *αὔτως*, Schol. Vict. *ὡς ἔχεις.*—*Τρωαὶ*, not only because women acted

ἀμφὶ δὲ σὲ Τρῳαὶ καὶ Δαρδανίδες βαθύκολποι
κλαύσονται νύκτας τε καὶ ἤματα δάκρυ χέουσαι, 340
τὰς αὐτοὶ καμόμεσθα βίηφί τε δουρί τε μακρῷ,
πιείρας πέρθοντε πόλις μερόπων ἀνθρώπων."
ὣς εἰπὼν ἑτάροισιν ἐκέκλετο δῖος Ἀχιλλεὺς
ἀμφὶ πυρὶ στῆσαι τρίποδα μέγαν, ὄφρα τάχιστα
Πάτροκλον λούσειαν ἄπο βρότον αἱματόεντα. 345
οἳ δὲ λοετροχόον τρίποδ' ἵστασαν ἐν πυρὶ κηλέῳ,
ἐν δ' ἄρ' ὕδωρ ἔχεαν, ὑπὸ δὲ ξύλα δαῖον ἑλόντες.
γάστρην μὲν τρίποδος πῦρ ἄμφεπε, θέρμετο δ' ὕδωρ.
αὐτὰρ ἐπεὶ δὴ ζέσσεν ὕδωρ ἐνὶ ἤνοπι χαλκῷ,
καὶ τότε δὴ λοῦσάν τε καὶ ἤλειψαν λίπ' ἐλαίῳ, 350
ἐν δ' ὠτειλὰς πλῆσαν ἀλείφατος ἐννεώροιο.
ἐν λεχέεσσι δὲ θέντες ἑανῷ λιτὶ κάλυψαν

professionally as mourners, ἰηλεμιστρίαι, but because a kind of invidious honour would be paid by Trojans lamenting for a Greek, a captor and an enemy. There may be an allusion to the real regard with which the gentle Patroclus had inspired his captives. See sup. 28. But the primitive idea in all funeral ceremonies was that of pleasing and propitiating the spirit.

341. καμόμεσθα, σὺν καμάτῳ ἐκτησάμεθα. Schol. Ven. οἱ γὰρ κτώμενοι κακοπαθοῦσιν. Doederlein compares Od. ix. 130, οἵ κε σφιν καὶ νῆσον ἐϋκτιμένην ἐκάμοντο.

343—367. Achilles makes preparations for washing and anointing the corpse. The Myrmidons join him in keeping up lamentations through the night. Zeus reproaches Hera with the results of the late fight, and her favour to the Greeks. She retorts that she has the same, or even a greater right to show resentment than one mortal would have to another.

345. For the double accusative compare xv. 24; xxi. 123.

346. κηλέῳ (καF, καίω). See viii. 217.—λοετροχόον, ἐξ οὗ or εἰς ὃν τὰ λουτρὰ χέονται.

348. γάστρη = γαστὴρ occurs also Od. vii. 437.

350. λίπ', for λίπα, which some take for an adverb, or a noun used adverbially; see x. 577; xiv. 171. Od. x. 450. It may however be a neuter accusative, analogous to ἄλειφα in Aesch. Ag. 322, literally, 'smeared on grease with oil,' i. e. by applying oil. This explanation, as on the whole the best, has been suggested on Hes. Opp. 522, λοεσσαμένη τέρεναι χρόα καὶ λίπ' ἐλαίῳ χρισαμένη. It is probable that it is a phrase taken from an earlier epic dialect.

351. ἐννεώροιο, ἐνναετοῦς, nine years old. So the Schol. Ven. and Hesychius, who derive it from ὧρος, a year. See Curtius, Gr. Et. 358. Another Schol. (B, or Ven. 2) takes it as a synonym of νέου, which is clearly wrong. Cf. Od. xix. 178, ἔνθα τε Μίνως ἐννέωρος βασίλευε Διὸς μεγάλου ὀαριστής. Mr. Trollope says, "Most probably this oil had been brought with them from Greece at the commencement of the war." It may have been stored up, as a precious ointment: cf. Aesch. Ag. 95, πελάνῳ μυχόθεν βασιλείων (βασιλείῳ MSS.). Besides the full form ἐννέα (ἐννέFα) there was a form ἐννε or ἐννα, whence ἐνναετὴς and ἐννῆμαρ.

352. ἑανῷ λιτὶ, a smoothly (or 'finely,' *subtili*) woven cloth. See on iii. 385 and viii. 441. Mr. Peile (Etymology, p. 79) thinks that ἑᾱνὸς is for Fεσ-ανος, but ἑᾰνος from some other root. Curtius' view is that of the present editor. It is thus that we have ὀπωρῖνὸς pronounced ὀπωρῖνὸς, i. e. ὀπωριννός.

ἐς πόδας ἐκ κεφαλῆς, καθύπερθε δὲ φάρεϊ λευκῷ.
πανύχιοι μὲν ἔπειτα πόδας ταχὺν ἀμφ' Ἀχιλῆα
Μυρμιδόνες Πάτροκλον ἀνεστενάχοντο γοῶντες· 355
[Ζεὺς δ' Ἥρην προσέειπε κασιγνήτην ἄλοχόν τε
"ἔπρηξας καὶ ἔπειτα, βοῶπις πότνια Ἥρη,
ἀνστήσασ' Ἀχιλῆα πόδας ταχύν. ἦ ῥά νυ σεῖο
ἐξ αὐτῆς ἐγένοντο κάρη κομόωντες Ἀχαιοί."
τὸν δ' ἠμείβετ' ἔπειτα βοῶπις πότνια Ἥρη 360
"αἰνότατε Κρονίδη, ποῖον τὸν μῦθον ἔειπες.
καὶ μὴν δή πού τις μέλλει βροτὸς ἀνδρὶ τελέσσαι,
ὅς περ θνητός τ' ἐστὶ καὶ οὐ τόσα μήδεα οἶδεν·
πῶς δὴ ἐγώ γ', ἥ φημι θεάων ἔμμεν ἀρίστη,
ἀμφότερον, γενεῇ τε καὶ οὕνεκα σὴ παράκοιτις 365
κέκλημαι, σὺ δὲ πᾶσι μετ' ἀθανάτοισι ἀνάσσεις,
οὐκ ὄφελον Τρώεσσι κοτεσσαμένη κακὰ ῥάψαι;"
ὣς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον.]
Ἡφαίστου δ' ἵκανε δόμον Θέτις ἀργυρόπεζα
ἄφθιτον ἀστερόεντα, μεταπρεπέ' ἀθανάτοισιν, 370

353. *φάρεϊ*, a sheet or coverlet, which was laid over as a pall. Cf. Od. ii. 97, *εἰς ὅ κε φᾶρος ἐκτελέσω—Λαέρτῃ ἥρωι ταφήιον*. In Il. ii. 43 and viii. 221 it means a robe, of the nature of the *ἱμάτιον*.

356—368. These thirteen verses were said by Zenodotus to have been interpolated by *διασκευασταί*, i. e. editors after the age of Pisistratus. Wolf (Prolegg. § xxx.) assents to the opinion, saying that, 'to use the mildest words, the passage is frigidly and senselessly interposed between the action of the Greeks and Trojans and the advent of Thetis to Olympus.' Spitzner retorts, as is his custom in defending disputed passages, "Mihi quidem Homero neque indigna neque a Jovis et Junonis persona aliena videntur, quod iidem rixis et altercationibus saepius indulgent." Heyne sides with Wolf, Trollope with Spitzner.

357. *ἔπρηξας καὶ ἔπειτα*. 'You have done it, after all,' i. e. in spite of my wishes to the contrary, and my orders to preserve strict neutrality.—*καὶ ἔπειτα*, *etiam postea*, means *καὶ μετὰ τὸ ἀπαγορεύειν ἐμέ*. Spitzner, "significat Jupiter uxorem, quanquam Achillis arma erant ablata, tamen consilii votique compotem esse factam." Heyne remarks on the sarcasm, since it was the design of Zeus from the first to do honour to the son of Thetis. The Schol. Min. explains, *ἐξετέλεσας δὴ καὶ ἤνυσας ὃ ἠβουλήθης, ἀναστήσασα τὸν Ἀχιλλέα*. Doederlein doubts if the object to *ἔπρηξας* could be thus omitted, and supplies *τὸ ἀναστῆναι* from *ἀνστήσασα*. (This is also Heyne's view.) Yet we have a similar omission with *τελέσσαι*, i. e. *τι*, inf. 362. Here however the Schol. Ven. supplies *κακὰ* from 367.

365, 366. This distich occurred iv. 60, 61.

367. *οὐκ ὄφελον, ἀντὶ τοῦ οὐκ ἔμελλον*. Schol. B. 'Was I not bound to plot evils against the Trojans, angry with them as I was?'

368—387. Thetis visits Hephaestus in his workshop on Olympus. She finds him busily engaged in completing a set of caldrons moving on wheels, and is greeted with a friendly welcome by one of the Charites.

370. *ἄφθιτον*. See ii. 46; v. 724. In i. 607 Hephaestus is said to have built

χάλκεον, ὅν ῥ᾽ αὐτὸς ποιήσατο κυλλοποδίων.
τὸν δ᾽ εὗρ᾽ ἱδρώοντα ἑλισσόμενον περὶ φύσας,
σπεύδοντα· τρίποδας γὰρ ἐείκοσι πάντας ἔτευχεν
ἑστάμεναι περὶ τοῖχον ἐυσταθέος μεγάροιο,
χρύσεα δέ σφ᾽ ὑπὸ κύκλα ἑκάστῳ πυθμένι θῆκεν, 375
ὄφρα οἱ αὐτόματοι θεῖον δυσοίατ᾽ ἀγῶνα
ἠδ᾽ αὖτις πρὸς δῶμα νεοίατο, θαῦμα ἰδέσθαι.
οἳ δ᾽ ἦ τοι τόσσον μὲν ἔχον τέλος, οὔατα δ᾽ οὔ πω
δαιδάλεα προσέκειτο· τά ῥ᾽ ἤρτυε, κόπτε δὲ δεσμούς.
ὄφρ᾽ ὅ γε ταῦτ᾽ ἐπονεῖτο ἰδυίῃσιν πραπίδεσσιν, 380
τόφρα οἱ ἐγγύθεν ἦλθε θεὰ Θέτις ἀργυρόπεζα.
τὴν δὲ ἴδεν προμολοῦσα χάρις λιπαροκρήδεμνος

each of the gods a residence with knowing mind.—κυλλοποδίων, like ἀμφιγυήεις *ibid.*, χωλὸς Hesych., from κυλλὸς, a form of κοῖλος, in the sense of ἐνδεὴς, deficient, or not fully fitted up.

372. ἑλισσόμενον, 'going round the bellows,' i. e. working at them, and moving to and fro, Schol. Ven. ἐπιστρεφόμενον, ὡς χωλόν. It seems unnecessary to give the sense of εἰλεῖσθαι or εἰλύεσθαι (Soph. Phil. 291), viz. of limping or halting, since the sense of moving round, *versari circa*, is the literal and sufficient one. These bellows were evidently small (inf. 409. 469), and were probably placed in a circle round a central furnace, so that the artist could go round and see that each performed its part. See on this scene Gladstone, "Studies," ii. p. 276.

374. ἑστάμεναι. He was making, or had to make, twenty caldrons in all (see vii. 161) to stand round the inner wall of the hall, viz. the common-room or banqueting-hall of the gods, Schol. Vict. τοῦ τῶν θεῶν, ὅταν ἐπὶ τὸ αὐτὸ εἶεν συνηγμένοι πάντες. (Doederlein thinks that the hall of Hephaestus is meant, from which proceeded, and to which returned, the caldrons after they had served the use of the other gods.) They were ranged round the hall just as we set chairs, viz. to leave space in the centre. Hephaestus put wheels under each of them at the bottom, that they might move noiselessly and unbidden into the company of the gods at their festive entertainments. The notion of magic or miraculous art was attached to any piece of mechanism which was in advance of the popular mind, as the carved images of the Telchines, Pind. Ol. vii. 52, the ships of the Phaeacians which moved by 'mind,' Od. viii. 559, the brazen boys inf. 420, and those for lighting the palace of Alcinöus, and the golden dogs for watching it, Od. vii. 91 seqq. Compare also the αὐτόμαται πύλαι οὐρανοῦ, sup. viii. 393, the golden ἀμφίπολοι inf. 417, and the bellows which Hephaestus 'orders to work,' inf. 469.—ἀγῶνα, see vii. 298, αἵ τέ μοι εὐχόμεναι θεῖον δύσονται ἀγῶνα. These λέβητες were perhaps of a form not uncommonly seen on ancient vases, viz. standards with legs and rings, the οὔατα of ver. 378. Doederlein says, "mensulae tripedes in usum convivantium."

378. τόσσον μὲν, i. e. ὅσον μήπω προσκεῖσθαι οὔατα. See inf. xxiii. 322.—κόπτε κ.τ.λ, 'he was forging the rivets.' Schol. τὰς λαβὰς, ἢ τοὺς ἥλους, οἷς ἐστήρικται ἡ λαβή. Cf. Od. viii. 274. To show his ready good will, he leaves his work, though all but finished, to attend to his guest.

382. The Schol. Ven. remarks, that χάρις implies further the beauty of workmanship, and the readiness to return a favour previously received. Cf. Arist. Eth. Nic. v. 8, Διὸ καὶ Χαρίτων ἱερὸν ἐμποδὼν ποιοῦνται, ἵν᾽ ἀνταπόδοσις ᾖ· τοῦτο γὰρ ἴδιον χάριτος· ἀνθυπηρετῆσαί τε γὰρ δεῖ τῷ χαρισαμένῳ, καὶ πάλιν αὐτὸν ἄρξαι χαριζόμενον. Mr. Gladstone remarks ("Juventus Mundi," p. 291)

καλή, τὴν ὤπυιε περικλυτὸς ἀμφιγυήεις·
ἐν τ' ἄρα οἱ φῦ χειρί, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν.
"τίπτε, Θέτις τανύπεπλε, ἱκάνεις ἡμέτερον δῶ 385
αἰδοίη τε φίλη τε; πάρος γε μὲν οὔ τι θαμίζεις.
ἀλλ' ἕπεο προτέρω, ἵνα τοι πὰρ ξείνια θείω."
ὣς ἄρα φωνήσασα πρόσω ἄγε δῖα θεάων.
τὴν μὲν ἔπειτα καθεῖσεν ἐπὶ θρόνου ἀργυροήλου
καλοῦ δαιδαλέου· ὑπὸ δὲ θρῆνυς ποσὶν ἦεν· 390
κέκλετο δ' Ἥφαιστον κλυτοτέχνην, εἶπέ τε μῦθον.
"Ἥφαιστε, πρόμολ' ὧδε. Θέτις νύ τι σεῖο χατίζει."
τὴν δ' ἠμείβετ' ἔπειτα περικλυτὸς ἀμφιγυήεις
"ἦ ῥά νύ μοι δεινή τε καὶ αἰδοίη θεὸς ἔνδον,
ἥ μ' ἐσάωσ' ὅτε μ' ἄλγος ἀφίκετο τῆλε πεσόντα 395
μητρὸς ἐμῆς ἰότητι κυνώπιδος, ἥ μ' ἐθέλησεν
κρύψαι χωλὸν ἐόντα. τότ' ἂν πάθον ἄλγεα θυμῷ,
εἰ μή μ' Εὐρυνόμη τε Θέτις θ' ὑπεδέξατο κόλπῳ,
[Εὐρυνόμη θυγάτηρ ἀψορρόου Ὠκεανοῖο,]
τῇσι παρ' εἰνάετες χάλκευον δαίδαλα πολλά, 400
πόρπας τε γναμπτάς θ' ἕλικας κάλυκάς τε καὶ ὅρμους,

that Charis as the wife of Hephaestus is "loosely and faintly delineated, and seems to hover between an idea and a person." He concludes that the marriage is purely allegorical, and represents "the strength and the grace, the beauty or charm, which require to be combined in works of art." (The word προμολοῦσα, if this be merely an allegory expressive of favours requited, aptly expresses the antecedent readiness to act. Compare however 392.)

386. οὔτι θαμίζεις, hitherto you have been by no means a frequent guest. See inf. 425. Od. v. 88. Soph. Oed. Col. 672.—γε μὲν, '*but* hitherto,' implies an ellipse, 'you have come indeed at last,' &c.

388—409. Hephaestus is summoned to meet his revered guest, and at once promises to perform for her any boon she may ask, in return for the services he had received when he was made an outcast by his mother.

392. ὧδε, 'this way.' So Oed. Col. 1547, τῇδ', ὧδε, τῇδε βᾶτε. Probably a comparatively late use. The Scholiasts, aware that such a sense was not 'Homeric,' explained it by οὕτως ὡς ἔχεις.

395. ἄλγος, pain and grief, at the reproach of being an outcast. This story is not the same as that in i. 593; there Hephaestus falls in Lemnos, being hurled from heaven by Zeus, and was lamed in the fall; see Lucian, vol. ii. p. 205. Here, he is born lame, and rejected by his mother (the more shame on her, he says, calling her κυνῶπις) on account of the physical defect. Not that she wished to drown him, but to 'hide him in the sea,' which her power over the elements would enable her to do. The Scholiasts give a forced sense to τῆλε πεσόντα, viz. 'born far away,' by the shores of Oceanus. Different legends seem to have been blended in this account, and it is now impossible to disentangle them. The solar theorists of course say, that nothing more can be meant than the god of fire setting in the ocean.

400. παρὰ τῇσι, in their house, or under their protection.

401. πόρπας, *fibulas* 'brooches.' By

ἐν σπῆι γλαφυρῷ· περὶ δὲ ῥόος Ὠκεανοῖο
ἀφρῷ μορμύρων ῥέεν ἄσπετος· οὐδέ τις ἄλλος
ᾔδειν οὔτε θεῶν οὔτε θνητῶν ἀνθρώπων,
ἀλλὰ Θέτις τε καὶ Εὐρυνόμη ἴσαν, αἵ με σάωσαν. 405
ἣ νῦν ἡμέτερον δόμον ἵκει· τῷ με μάλα χρεώ
πάντα Θέτι καλλιπλοκάμῳ ζωάγρια τίνειν.
ἀλλὰ σὺ μὲν νῦν οἱ παράθες ξεινήια καλά,
ὄφρ' ἂν ἐγὼ φύσας ἀποθείομαι ὅπλα τε πάντα."
ἦ, καὶ ἀπ' ἀκμοθέτοιο πέλωρ αἴητον ἀνέστη 410
χωλεύων· ὑπὸ δὲ κνῆμαι ῥώοντο ἀραιαί.
φύσας μέν ῥ' ἀπάνευθε τίθη πυρός, ὅπλα τε πάντα
λάρνακ' ἐς ἀργυρέην ξυλλέξατο, τοῖς ἐπονεῖτο·
σπόγγῳ δ' ἀμφὶ πρόσωπα καὶ ἄμφω χεῖρ' ἀπομόργνυ

γναμπταὶ ἕλικες, spiral screws or spirally twisted (serpent-like) wires (such as *torques*) may be meant.—κάλυκες, some kind of cup or socket, of uncertain form. Some of these may have been hair-ornaments: cf. xvii. 52.—ὅρμους, bracelets. The workmanship, like the breastplate in xi. 24 seqq., was probably of the Phenician type. See on xiv. 180.

405. ἴσαν, *consciae erant*, ᾔδεσαν. For Ϝισ- or Ϝιδ-εσαν, like the Attic ᾖσαν, Prom. v. 451. On the name Eurynome, 'the wide-ranger,' see Sir G. W. Cox, Aryan Mythol. pp. 179, 229, and on the legend itself, pp. 425–7, ed. 2.

406. ἵκει, has come as a suppliant.—ζωάγρια, the price of saving my life, Od. viii. 462. Schol. Ven. 2, χαριστήρια τοῦ ἐς τὸ ζῆν ἦχθαι.—τίνειν, a term appropriately addressed to Χάρις. Hence πάντα means any favours that she may ask.

408. ξεινήια, ξείνια, like ξυνήϊα in i. 124.—ἀποθείομαι, ἀποθέωμαι, till I have put away the bellows and all the tools. —φύσας, see sup. 372.

410—427. Leaving his anvil, and performing a hasty ablution, the god proceeds to give Thetis an audience. He is attended by handmaids, the creations of his own art, but endued with mind and motion like living women (sup. 374).

410. ἀκμόθετον is the anvil-stock, i. e. the wooden block on which the iron is placed. Od. viii. 274, ἐν δ' ἔθετ' ἀκμοθέτῳ μέγαν ἄκμονα.—αἴητον, huge, ungainly. Buttmann (Lexil. p. 47) derives it from ἄγαμαι, as if a verbal ἀγητόν (ἄγαμαι). Compare σιγαλόεις and νεοσίγαλος with σῦς σίαλος. In xxi. 395 we have θάρσος ἄητον, which the Schol. Ven. explains ταχὺ καὶ κινητικόν, as if from ἄημι. Hesych. ἄητοι· ἀκόρεστοι, ἄπληστοι, παρὰ τὴν τροφήν (viz. as from ἄω, *satio*).—ἄητον· πολύ. ἀβλαβές· οἱ δὲ ὁρμήν.—ἀήτους· μεγάλας. Αἰσχύλος Ἀθάμαντι. It is clear the ancient commentators knew nothing about a word which, borrowed from the early epic, had long lost its definite meaning.

411. ἀραιαὶ, λεπταὶ, viz. from malformation at birth, shrunken or weakly, attenuated.—ῥώοντο, weak as they were, they moved nimbly, because the god hasted to meet Thetis. See xi. 50; xx. 37; xxiv. 616.

412. ἀπάνευθε τίθη, he turned them away from the fire, or put them out of gear, as we should say. The contrary action was ἐς πῦρ ἔτρεψε, inf. 469, the notion perhaps being, that the breathing or blowing was persistent, but not always on the furnace. Still the meaning here may be, that he took them away, and in 468 that he went to fetch them again.

414. σπόγγῳ. It was the custom to have this detergent ready at hand for any sudden need; see Ar. Ach. 463. Ran. 482. Martial, Ep. xii. 48. 7.

αὐχένα τε στιβαρὸν καὶ στήθεα λαχνήεντα. 415
δῦ δὲ χιτῶν', ἕλε δὲ σκῆπτρον παχύ, βῆ δὲ θύραζε
χωλεύων· ὑπὸ δ' ἀμφίπολοι ῥώοντο ἄνακτι
χρύσειαι, ζωῇσι νεήνισι εἰοικυῖαι.
τῇς ἐν μὲν νόος ἐστὶ μετὰ φρεσίν, ἐν δὲ καὶ αὐδή
καὶ σθένος, ἀθανάτων δὲ θεῶν ἄπο ἔργα ἴσασιν. 420
αἳ μὲν ὕπαιθα ἄνακτος ἐποίπνυον· αὐτὰρ ὁ ἔρρων
πλησίον, ἔνθα Θέτις περ, ἐπὶ θρόνου ἷζε φαεινοῦ,
ἔν τ' ἄρα οἱ φῦ χειρί, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν.
"τίπτε, Θέτις τανύπεπλε, ἱκάνεις ἡμέτερον δῶ
αἰδοίη τε φίλη τε; πάρος γε μὲν οὔ τι θαμίζεις. 425
αὔδα ὅ τι φρονέεις· τελέσαι δέ με θυμὸς ἄνωγεν,
εἰ δύναμαι τελέσαι γε καὶ εἰ τετελεσμένον ἐστίν."
τὸν δ' ἠμείβετ' ἔπειτα Θέτις κατὰ δάκρυ χέουσα
"Ἥφαιστ', ἦ ἄρα δή τις, ὅσαι θεαί εἰσ' ἐν Ὀλύμπῳ,
τοσσάδ' ἐνὶ φρεσὶ ᾗσιν ἀνέσχετο κήδεα λυγρά 430
ὅσσ' ἐμοὶ ἐκ πασέων Κρονίδης Ζεὺς ἄλγε' ἔδωκεν;
ἐκ μέν μ' ἀλλάων ἁλιάων ἀνδρὶ δάμασσεν,
Αἰακίδῃ Πηλῆι, καὶ ἔτλην ἀνέρος εὐνήν
πολλὰ μάλ' οὐκ ἐθέλουσα. ὁ μὲν δὴ γήραϊ λυγρῷ

417. It seems clear that this verse was made up from the preceding, 411.—*χρύσειαι*, see on 376 sup.

420. *ἔργα*. They were instructed by the gods themselves, like Pandora in Hesiod's *Ἔργα*, in such arts and accomplishments as handmaids should possess. Schol. Vict. *δηλονότι τὰ τῆς ἐριουργίας*.

421. *ὕπαιθα*, in close attendance on their master. Cf. xv. 520.—*ἐποίπνυον*, see i. 600.—*ἔρρων*, limping, hobbling along, viz. as *χωλὸς*, and requiring such support. Cf. ix. 364, *ἔστι δέ μοι μάλα πολλὰ, τὰ κάλλιπον ἐνθάδε ἔρρων*. Similarly in Plato, Symp. p. 212, D, Alcibiades, when too tipsy to walk, is supported on each side by an *αὐλητρὶς*, who is said *ὑπολαβεῖν αὐτόν*.

427. *τετελεσμένον*, if it is a thing that has been done, and therefore such as can be done again, by me: cf. xiv. 196.

428—461. Thetis commences with a pathetic account of her marriage with Peleus, a mortal, and the birth of a son by him whom she will never see again in her home. She then gives a brief sketch of the state of the war up to the death of Patroclus, and asks for a new suit of armour for Achilles in place of that taken from the body of Patroclus by Hector.

432. *ἐκ μὲν κ.τ.λ.*, he has selected me alone out of the family of sea-nymphs to unite with a mortal man. The Schol. Ven. remarks that the poet ignores the story of Psamathe, who was married to Aeacus, and had by him a son Phocus. Doederlein says, "Non queritur *soli* sibi hoc malum evenisse, sed praeter caeteras," referring to Hes. Theog. 1004 for the story of Psamathe. See also Eur. Hel. 7.—*οὐκ ἐθέλουσα*, this may refer to a subject not uncommon on Greek vases, the transformation of Thetis into various shapes to avoid the embraces of Peleus. That this was a figment of the *οἱ νεώτεροι*, as Spitzner thinks, is a mere assumption.

κεῖται ἐνὶ μεγάροις ἀρημένος, ἄλλα δέ μοι νῦν. 435
υἱὸν ἐπεί μοι ἔδωκε γενέσθαι τε τραφέμεν τε,
ἔξοχον ἡρώων, ὁ δ' ἀνέδραμεν ἔρνεϊ ἶσος,
τὸν μὲν ἐγὼ θρέψασα φυτὸν ὣς γουνῷ ἀλωῆς,
νηυσὶν ἐπιπροέηκα κορωνίσι Ἴλιον εἴσω
Τρωσὶ μαχησόμενον· τὸν δ' οὐχ ὑποδέξομαι αὖτις 440
οἴκαδε νοστήσαντα, δόμον Πηλήιον εἴσω.
ὄφρα δέ μοι ζώει καὶ ὁρᾷ φάος ἠελίοιο,
ἄχνυται, οὐδέ τί οἱ δύναμαι χραισμῆσαι ἰοῦσα.
κούρην ἣν ἄρα οἱ γέρας ἔξελον υἷες Ἀχαιῶν,
τὴν ἂψ ἐκ χειρῶν ἕλετο κρείων Ἀγαμέμνων. 445
ἦ τοι ὁ τῆς ἀχέων φρένας ἔφθιεν· αὐτὰρ Ἀχαιοὺς
Τρῶες ἐπὶ πρύμνῃσιν ἐείλεον, οὐδὲ θύραζε
εἴων ἐξιέναι. τὸν δὲ λίσσοντο γέροντες
Ἀργείων, καὶ πολλὰ περικλυτὰ δῶρ' ὀνόμαζον.
ἔνθ' αὐτὸς μὲν ἔπειτ' ἠναίνετο λοιγὸν ἀμῦναι, 450
αὐτὰρ ὁ Πάτροκλον περὶ μὲν τὰ ἃ τεύχεα ἕσσεν,

435. ἀρημένος, possibly from the same root as *areo* and *aridus*, and wrongly referred to ἄρη in the sense of βλάβη. The sense is, shrunken and withered, as opposed to the full plumpness of youth. This word occurs several times in the Odyssey, but not again in the Iliad.

Ibid. ἄλλα, scil. κήδεά ἐστι, sup. 430, or ἄλγε' ἔδωκεν, 431.

436. τραφέμεν, an intransitive active aorist (xxi. 279), or perhaps for τραφῆναι.

438. ἐγὼ θρέψασα. The story told by the 'later poets,' οἱ νεώτεροι, says the Schol. Ven., about Achilles being educated by Chiron, was unknown to Homer. That story however was the tradition known to Pindar, and in fact it is at least as likely that the present Homeric text gives the more recent version.

444. κούρην. The MS. Harl. has κούρην δ'. The abruptness of the sentence, where δὲ is so natural in a strictly continuous narrative, and as a new cause of grief to Thetis, somewhat confirms the judgment of Aristarchus, that the whole passage as far as 456 was interpolated. The Schol. Ven. compares it with the epitome of events in i. 366 seqq. See also xvi. 56 and 58; xi. 627. He remarks also, that the statement in 450, that Achilles yielded to the request of the γέροντες (Ajax and Ulysses), is untrue, since Patroclus himself had asked to be sent, ἀλλ' ἐμέ περ πρόες ὦκα, xvi. 38. The meaning perhaps merely is, that Achilles refused to go himself, but allowed Patroclus to go. Still, it must be admitted that τοὔνεκα in 457 has no consistent sense unless it refers to what immediately precedes.

446. ἔφθιεν, a rare form, imperfect of φθίω, as ἐείλεον (ἐF) of εἰλέω. Some however take it as a synonym of ἐφθάρη, and an aorist of φθίνω. The argument runs thus: 'it was through grief for Briseis that Achilles pined (and refused to fight); then, as a consequence, the Trojans hemmed in the Achaeans at their ships. Thereupon the Argives entreated Achilles to arise, which he so far consented to do, that he sent Patroclus in his own armour with a large host.' Thus the blame is thrown on Agamemnon, while the pride of Achilles is justified and excused.

449. ὀνόμαζον, *nuncupabant*, viz. in ix. 121 and 261 seqq.

451. ἕσσε, the active aorist from root Fες, occurs also xvi. 680.

πέμπε δέ μιν πολεμόνδε, πολὺν δ' ἅμα λαὸν ὄπασσεν.
πᾶν δ' ἦμαρ μάρναντο περὶ Σκαιῇσι πύλῃσιν·
καί νύ κεν αὐτῆμαρ πόλιν ἔπραθον, εἰ μὴ Ἀπόλλων
πολλὰ κακὰ ῥέξαντα Μενοιτίου ἄλκιμον υἱόν 455
ἔκταν' ἐνὶ προμάχοισι καὶ Ἕκτορι κῦδος ἔδωκεν.
τούνεκα νῦν τὰ σὰ γούναθ' ἱκάνομαι, εἴ κ' ἐθέλῃσθα
υἱεῖ ἐμῷ ὠκυμόρῳ δόμεν ἀσπίδα καὶ τρυφάλειαν
καὶ καλὰς κνημῖδας, ἐπισφυρίοις ἀραρυίας,
καὶ θώρηχ'· ὃ γὰρ ἦν οἱ, ἀπώλεσε πιστὸς ἑταῖρος 460
Τρωσὶ δαμείς. ὃ δὲ κεῖται ἐπὶ χθονὶ θυμὸν ἀχεύων."
τὴν δ' ἠμείβετ' ἔπειτα περικλυτὸς ἀμφιγυήεις
"θάρσει· μή τοι ταῦτα μετὰ φρεσὶ σῇσι μελόντων.
εἰ γάρ μιν θανάτοιο δυσηχέος ὧδε δυναίμην
νόσφιν ἀποκρύψαι, ὅτε μιν μόρος αἰνὸς ἱκάνοι, 465
ὥς οἱ τεύχεα καλὰ παρέσσεται, οἷά τις αὖτε
ἀνθρώπων πολέων θαυμάσσεται, ὅς κε ἴδηται."

455. ῥέξαντα is causal, *cum multa mala fecisset*, &c.

458. υἱεῖ, a monosyllable, sounded as *whee* or *hwee*. Heyne with some MSS. gives υἷ' ἐμῷ. The Schol. Ven. thinks it was pronounced ἐμὠκυμόρῳ. He notices also the appeal *ad misericordiam* made by Thetis, who does not here put in her claim to a favour in requital for what she had done, sup. 398.—τρυφάλειαν κ.τ.λ., see iii. 330 and 372.

460. ὃ γὰρ ἦν οἱ, viz. the θώρηξ. Here ὃ is for ὅς, as the Schol. Ven. points out; but it is not elsewhere used by our poet. Hence Doederlein suggests ἃ, the τεύχεα generally.

461. ἐπὶ χθονί. See sup. 26.

462—477. Hephaestus consoles his suppliant with the assurance of ready aid. He at once proceeds to his forge, to melt metals and make other preparations for the work. (It may be remarked, as a curious fact, that the school of mystic interpreters of Homer, so often alluded to in Plato, e. g. Theaet. p. 152, E, explained the whole narrative of the making of the shield of Achilles as an allegory of the Creation. The Schol. Ven. gives a full and minute exposition of this theory. Heyne was of opinion that the whole episode was a later insertion; and this was the view of Zenodotus, as the Schol. Ven. on 483 expressly says. To the present editor it appears highly probable that both this account and the similar one called the 'Shield of Hercules,' attributed to Hesiod, are imitations of an original description of the arms presented to Peleus on his marriage with Thetis.)

464. εἰ γὰρ κ.τ.λ. Would that I could so surely hide him out of death's way, whenever fate approaches him, as I can supply the armour you request.—ὅτε ἱκάνοι, by a common attraction to the primary optative δυναίμην, the contingency being viewed hypothetically, εἴ ποτε ἱκάνοι.

466. παρέσσεται, παρ' αὐτῷ ἔσται, Schol. Ven. 2, i. e. he shall have them as soon as he requires them; or, they shall be brought to him, without his going to fetch them. Zenodotus and Aristophanes read παρέξομαι, as the Schol. Ven. tells us; but this would be a wrong use of the middle future.—αὖτε, we should expect αὖθις, 'hereafter.' But it probably refers to the first suit, lost from the body of Patroclus, having been so generally admired. Even πολέων ἀνθρώπων τις is a singular phrase for τις τῶν πολλῶν.

ὣς εἰπὼν τὴν μὲν λίπεν αὐτοῦ, βῆ δ' ἐπὶ φύσας,
τὰς δ' ἐς πῦρ ἔτρεψε κέλευσέ τε ἐργάζεσθαι.
φῦσαι δ' ἐν χοάνοισιν ἐείκοσι πᾶσαι ἐφύσων, 470
παντοίην εὔπρηστον ἀυτμὴν ἐξανιεῖσαι,
ἄλλοτε μὲν σπεύδοντι παρέμμεναι ἄλλοτε δ' αὖτε,
ὅππως Ἥφαιστός τ' ἐθέλοι καὶ ἔργον ἄνοιτο.
χαλκὸν δ' ἐν πυρὶ βάλλεν ἀτειρέα κασσίτερόν τε
καὶ χρυσὸν τιμῆντα καὶ ἄργυρον· αὐτὰρ ἔπειτα 475
θῆκεν ἐν ἀκμοθέτῳ μέγαν ἄκμονα, γέντο δὲ χειρί
ῥαιστῆρα κρατερήν, ἑτέρηφι δὲ γέντο πυράγρην.
ποίει δὲ πρώτιστα σάκος μέγα τε στιβαρόν τε
πάντοσε δαιδάλλων, περὶ δ' ἄντυγα βάλλε φαεινήν
τρίπλακα μαρμαρέην, ἐκ δ' ἀργύρεον τελαμῶνα. 480

468. *ἐπὶ φύσας*, either 'to fetch the bellows,' or 'to replace them,' accordingly as we interpret 412, where see the note.—*κέλευσε*, as if they were living and intelligent agents; see on 376.

470. *χοάνοισιν*, inverted cones, funnels or melting-pots; whence *χωννύειν*. There were several of these; cf. inf. 475. Apoll. Rhod. iii. 1299, *ὡς δ' ὅτ' ἐνὶ τρητοῖσιν ἐΰρινοι χοάνοισιν φῦσαι χαλκήων ὁτὲ μέν τ' ἀναμορμύρουσι πῦρ ὀλόον πιμπρᾶσαι, ὅτ' αὖ λήγουσιν ἀϋτμῆς*.

471. *παντοίην*, viz. some gentle, some violent, suited to the different metals that were to be melted, or the more or less forward state of fusion in the different *χόανα*.—*εὔπρηστον* (*πρήθω*, i. 481), easily issuing forth, Hesych. *εὐφύσητον*. *Fortiter expressum*, Doederlein.—*παρέμμεναι*, *ὥστε παρεῖναι*. The bellows worked so as to be like handy assistants, and to suit the occasions of the artist according to his pleasure, and as the work got on. The subject to *παρέμμεναι* is properly *ἀϋτμήν*. The ellipse in *ἄλλοτε δ' αὖτε* is peculiar; 'at other times as he wished' implies, from the context, 'at other times a more gentle wind.' Doederlein supplies *μὴ σπεύδοντι* or *μὴ παρέμμεναι*.

474. *ἐν πυρί*. Not however in one *χόανον*, so as to make an alloy, but for separate use in constructing the parts of his design.—*ἀτειρέα*, copper or bell-metal hard to reduce.—*τιμῆντα*, *τιμήεντα*, 'precious;' see ix. 605.

476. *γέντο*, he took in his hand a stout hammer and tongs.—*γέντο*, an epic (or Aeolic) form of *ἕλετο*, where the *γ* represents *F*, or perhaps is a corruption of the written letter. Compare *γέντερ* with *venter* (*κοιλία*, Hesych.), and see xiii. 25. Hes. Theog. 640. Curtius, Gr. Et. 598, thinks *γέντο* may perhaps be referred to a root *γεμ*, 'to take.'

477. *ῥαιστήρ*, 'a hammer,' is here feminine, contrary to the ordinary law of nouns in *-ηρ*. Perhaps *κρατερῇ*, 'with sturdy hand.' Hesych. *πυράγρη ἡ πυράγρα· χαλκευτικὸν ἐργαλεῖον*. Cf. Od. iii. 432, *ἦλθε δὲ χαλκεὺς, ὅπλ' ἐν χερσὶν ἔχων χαλκήϊα, πείρατα τέχνης, ἄκμονά τε σφῦράν τ' εὐποίητόν τε πυράγρην*. Virg. Aen. viii. 543, 'versantque tenaci forcipe massam.'

478—482. Hephaestus first forges the shield of five plates, with a triple rim of bright metal, and a silver-studded shoulder-strap.

479. *πάντοσε*, extending or carrying the cunning workmanship (or perhaps, the ground for the patterns) in every direction, or to every part of the shield. Compare *κυκλόσε*, xvii. 392. Schol. Min. *εἰς πᾶν μέρος δαίδαλα ἐνθεὶς, ὅ ἐστι, ποικίλλων αὐτό*.—*ἄντυγα*, *τὸν ἔξω τῆς ἀσπίδος κύκλον*, ibid. Cf. vi. 118, *ἄντυξ, ἣ πυμάτη θέεν ἀσπίδος ὀμφαλοέσσης*.—*ἐκ δὲ*, affixed to it, as xi. 38.

πέντε δ' ἄρ' αὐτοῦ ἔσαν σάκεος πτύχες· αὐτὰρ ἐν αὐτῷ
ποίει δαίδαλα πολλὰ ἰδυίῃσιν πραπίδεσσιν.
ἐν μὲν γαῖαν ἔτευξ', ἐν δ' οὐρανόν, ἐν δὲ θάλασσαν
ἠέλιόν τ' ἀκάμαντα σελήνην τε πλήθουσαν,
ἐν δὲ τὰ τείρεα πάντα τά τ' οὐρανὸς ἐστεφάνωται 485
Πληιάδας θ' Ὑάδας τε τό τε σθένος Ὠρίωνος
ἄρκτον θ', ἣν καὶ ἄμαξαν ἐπίκλησιν καλέουσιν,
ἥ τ' αὐτοῦ στρέφεται καί τ' Ὠρίωνα δοκεύει,
οἴη δ' ἄμμορός ἐστι λοετρῶν Ὠκεανοῖο.
ἐν δὲ δύω ποίησε πόλις μερόπων ἀνθρώπων 490
καλάς. ἐν τῇ μέν ῥα γάμοι τ' ἔσαν εἰλαπίναι τε,
νύμφας δ' ἐκ θαλάμων δαΐδων ὕπο λαμπομενάων
ἠγίνεον ἀνὰ ἄστυ, πολὺς δ' ὑμέναιος ὀρώρειν,

481. πέντε πτύχες. So xx. 270, πέντε πτύχας ἤλασε Κυλλοποδίων.—ἐν αὐτῷ, 'on it,' i. e. the surface of it, the description hitherto referring to thickness, material, shape, &c.

483—489. First and most conspicuously, the three elements were represented, earth, heaven, and sea, with the sun and moon, and the principal constellations.

483. ἐν μὲν—ἐν δέ. See xiv. 216.

485. τείρεα, the stars; Sanscrit târa, staras, *star*, by others wrongly referred to τέρας, παρὰ τὸ τερατώδη καὶ σημεῖα ταῦτα εἶναι, Schol. Ven. 2. Hence perhaps the name of the seer Teiresias. Ibycus (frag. 3, Bergk), κατὰ νύκτα μακρὰν σείρια παμφανόωντα, a form that shows the connexion of the word with Σείριος. The article before τείρεα is very unusual; Spitzner gives ἐν δέ τε τ. π. — ἐστεφάνωται, with which the heaven is encircled, lit. 'has had placed round it like a crown.' See on xi. 36, and compare Hes. Theog. 382, ἄστρα τε λαμπετόωντα, τά τ' οὐρανὸς ἐστεφάνωται.

486. τό τε σθένος κ.τ.λ., 'and that mighty Orion, and the Bear, which men also call by another name *the Wain*, which turns round without moving away (αὐτοῦ 'there on the spot'), and keeps a watch on Orion, and alone is exempt from being dipped in the ocean flood.' That this statement is not astronomically true, has been objected by commentators both ancient and modern. The bear turning round the polestar as its axis is described by an expression perhaps copied by Plato, Theaetet. p. 181, C, ἆρα κινεῖσθαι καλεῖς, ὅταν τι χώραν ἐκ χώρας μεταβάλλῃ, ἢ καὶ ἐν τῷ αὐτῷ στρέφηται;—δοκεύει, because the bear is supposed to glance timidly at the huge hunter, and keep at a respectful distance, since he never gets nearer to her.

490–508. Two cities are represented, the one with scenes of joy and festivity, the other with the horrors of war. (Thus we have the principle of *contrast* shown in early art, as in Landseer's well-known pictures of 'Peace' and 'War.') In the first, a marriage procession is seen, with torches, music, and dancing; and also a public trial, in which the litigants, the judges, the heralds, and the bystanders are severally displayed.

490. ποίησε. In later art, the imperfect ἐποίει was commonly used.—καλάς, 'highly ornamented,' viz. with public buildings, &c. — μερόπων, a commonplace in our Homeric texts; see on ii. 285.

491. γάμοι, a marriage-ceremony, or marriage-feast. — νύμφας κ.τ.λ., the brides (there were therefore two marriages at least) they were conducting from their virgin-chambers with the light of blazing torches, viz. in a κῶμος. Zenodotus read ἐς θαλάμους, a reading which the Schol. Ven. calls plausible.

493. ἠγίνεον is a trisyllable by *synizesis*. It is a word of the Herodotean dialect. Hesiod in Ἔργ. 576 has οἴκαδε

κοῦροι δ' ὀρχηστῆρες ἐδίνεον, ἐν δ' ἄρα τοῖσιν
αὐλοὶ φόρμιγγές τε βοὴν ἔχον· αἱ δὲ γυναῖκες 495
ἱστάμεναι θαύμαζον ἐπὶ προθύροισι ἑκάστη.
λαοὶ δ' εἰν ἀγορῇ ἔσαν ἀθρόοι· ἔνθα δὲ νεῖκος
ὠρώρει, δύο δ' ἄνδρες ἐνείκεον εἵνεκα ποινῆς
ἀνδρὸς ἀποκταμένου. ὁ μὲν εὔχετο πάντ' ἀποδοῦναι,
δήμῳ πιφαύσκων, ὁ δ' ἀναίνετο μηδὲν ἑλέσθαι· 500
ἄμφω δ' ἱέσθην ἐπὶ ἵστορι πεῖραρ ἑλέσθαι.
λαοὶ δ' ἀμφοτέροισιν ἐπήπυον, ἀμφὶς ἀρωγοί·

καρπὸν ἀγινεῖν.—ὑμέναιος, see viii. 57. Hes. Scut. 273, τοὶ μὲν γὰρ ἐϋσσώτρου ἐπ' ἀπήνης ἦγοντ' ἀνδρὶ γυναῖκα, πολὺς δ' ὑμέναιος ὀρώρει.

494. κοῦροι. Young men of birth (i. 470) danced in a circle to the sound of the pipe and the lute, as in a κύκλιος χορὸς or a dithyramb. This and the two following lines are cited by Lucian, vol. ii. p. 149. The αὐλὸς is mentioned with the σύριγξ in x. 13.—ἔχον, 'kept up their loud strains.' So Theocr. xii. 139, ὄρνιθες λαλαγεῦντες ἔχον πόνον. Mure (Hist. Lit. i. p. 170) observes that lyric song must have been known before Homer's time,—nor need we doubt its early origin among an Aeolian people. Pindar, Ol. iii. 4—8, speaks of the combination of the lute and the pipe as then newly invented, νεοσίγαλος τρόπος.

496. θαύμαζον, ἐθέωντο, Schol. Ven. The women came out of their houses and stood at their doors, each in her own fore-court or *vestibulum*, to see the procession pass. Cf. Ar. Ach. 262, σὺ δ' ὦ γύναι θεῶ μ' ἀπὸ τοῦ τέγους.

497 seqq. A new scene (or rather, succession of scenes), in which there is a dispute about blood-money, ποινή, Schol. Ven. ἣν ἐδίδοσαν τοῖς οἰκείοις τῶν ἀνηρημένων οἱ ἀνελόντες. See ix. 632.—ὠρώρει, lit. 'a dispute had arisen;' but the sense is rather, 'a trial had commenced.'

498. ἐνείκεον, Schol. Ven. ἐφιλονείκουν, ἠμφισβήτουν.—εὔχετο κ.τ.λ., 'the one declared he had paid all, the other denied it, and said he had received nothing.' This assertion and denial was a preliminary form of the trial, the Attic διωμοσία. Schol. Ven. 2, ὁ μὲν διεβεβαιοῦτο λέγων δεδωκέναι τὸ ἀρκοῦν πρὸς ὅλον τὸ ἀδίκημα, ὁ δὲ ἠρνεῖτο.—πιφαύσκων, a reduplicated form of φημὶ or φάσκω, 'declaring (or loudly asserting) it to the bystanders.'

501. ἐπὶ ἵστορι, lit. 'at the tribunal of a wise man,' i. e. before an umpire cognizant of the case. Doederlein gives the sense thus: "Ambo discordes ita rem componere cupiebant, ut gnarum aliquem facti (ἵστορα) quaererent; sed frustra, nam cives inter se divisi erant, pars huic pars illi favebat, diverse testantes.—Tum, ut in re incerta, ad judices itur." Schol. Ven. 2, ἀντὶ τοῦ, ἤθελον ἄμφω ἐπὶ τῷ μάρτυρι πέρας λαβεῖν τὴν δίκην (l. τῆς δίκης). Hesych. ἵστωρ· συνετὸς, σοφὸς, ἔμπειρος, μάρτυρ. The last word refers perhaps to xxiii. 486.—πεῖραρ, a decision or end of the dispute. "Finire litem testibus adhibitis," Heyne. The plural πείρατα is common in Homer. Doederlein renders it *funem sumere cupiebant experturi uter plus valeret trahendo;* but this would be ἑλεῖν. He thinks the figure is taken from two parties pulling at a rope. We have ἵστορα φῶτα, for συνετὸν, in Hes. Opp. 792. Spitzner writes the word with the *lenis*, but the analogy of ἱστορεῖν favours the aspirate.

502. λαοὶ κ.τ.λ. The people uttered acclamations to both parties, as they advocated this cause or that. The Marseilles copy (ἡ Μασσαλιωτική) had ἀμφοτέρωθεν ἐπίπνυον (l. ἐποίπνυον), as the Schol. Ven. records.—ἐρήτυον, their noisy turbulence was checked by heralds or criers, who made them keep in their places; cf. ii. 96.—γέροντες, the elders, the *patres* of the community, who acted as judges. See Gladstone, "Studies," iii. p. 126. The ξεστοὶ λίθοι were smooth, perhaps squared, seats, on which the elders sat. See Mr. Grote, Hist. i. p. 467, and Mr. Blakesley on Herod. vii. 44. These are the σεμνοὶ

κήρυκες δ' ἄρα λαὸν ἐρήτυον. οἱ δὲ γέροντες
εἵατ' ἐπὶ ξεστοῖσι λίθοις ἱερῷ ἐνὶ κύκλῳ,
σκῆπτρα δὲ κηρύκων ἐν χέρσ' ἔχον ἠεροφώνων· 505
τοῖσιν ἔπειτ' ἤισσον, ἀμοιβηδὶς δὲ δίκαζον.
κεῖτο δ' ἄρ' ἐν μέσσοισι δύω χρυσοῖο τάλαντα,

θᾶκοι in Aesch. Agam. 519. Compare Od. iii. 406, ἐκ δ' ἐλθὼν κατ' ἄρ' ἕζετ' ἐπὶ ξεστοῖσι λίθοισιν, οἵ οἱ ἔσαν προπάροιθε θυράων ὑψηλάων, λευκοί, ἀποστίλβοντες ἀλείφατος.

504. ἱερῷ ἐνὶ κύκλῳ. A circular spot was marked out, as a solemn and sacred tribunal, ὁσία ψῆφος, Eur. Iph. Taur. 945. Schol. Ven. 2, ἱερῷ, διὰ τὸ δίκαιον, ὥστε εἰς τὸ θεῖον ἀσεβοῦσιν οἱ παρακρίνοντες καὶ οἱ ἀπειθοῦντες. "De ipso consessu accipio, augusto, venerabili, sacro," Heyne.

505. σκῆπτρα δὲ κ.τ.λ., 'in their hands they held staves of loud-voiced heralds.' Schol. Ven. ὅτι καὶ οἱ δημηγοροῦντες καὶ οἱ δικάζοντες σκῆπτρα ἐλάμβανον, καὶ ἐν Ὀδυσσείᾳ (ii. 37), Στῆ δὲ μέσῃ ἀγορῇ, σκῆπτρον δέ οἱ ἔμβαλε χερσίν. ἠεροφώνων δὲ, ὧν ἡ φωνὴ μέχρι τοῦ ἐμφανοῦς ἱκνεῖται. καὶ ἐν ἄλλῳ Φωνὴ δέ οἱ αἰθέρ' ἵκανε (Il. xv. 686). Arnold interprets the verse thus: "'they had their (judicial) staves in the hands of the heralds;' for their staves were in the hands of the heralds (whilst the parties were explaining themselves). They took them back when they pronounced the sentence." Doederlein renders it better, "sceptra tenentes a praeconibus suppeditata," well comparing xxiii. 567, ἐν δ' ἄρα κῆρυξ χερσὶ σκῆπτρον ἔθηκε.

506. τοῖσιν κ.τ.λ. 'With these (staves) they then (i. e. after they were placed in their hands) rose to speak;' or perhaps, 'with these (i. e. leaning on them) they moved forward, and gave their votes in turn.' The Schol. Ven. gives both explanations, and adds a third, 'they waved them to proclaim silence.' For the dative compare the phrase φασγάνῳ ἀΐσσων, v. 81; xi. 484. The Schol. Vict. thinks the action of the speaker is alluded to, and he compares the description of Ulysses as an orator in iii. 218, σκῆπτρον δ' οὔτ' ὀπίσω οὔτε προπρηνὲς ἐνώμα, ἀλλ' ἀστεμφὲς ἔχεσκε. Doederlein explains it very differently, τοῖς γέρουσιν ἐπῄισσον οἱ νεικοῦντες. But the change of subject between ἔχον and δίκαζον is extremely harsh. He endeavours to meet this difficulty in part by taking δίκαζον for δικάζοντο, *causam suam agebant*. (So however Heyne: "alter post alterum causam egerunt.")—ἀμοιβηδὶς, 'in turn.' So Theocritus uses ἀμοιβαδὶς Id. i. 34. Each judge rose and gave his vote, precisely as the council of the Areopagus in Aesch. Eum. 710 seqq., and as the γέροντες deliver their opinion successively in Agam. 1346 seqq.

507. κεῖτο κ.τ.λ. The two talents were to be given as a guerdon to the one who should win the cause, or 'plead his cause in the most straightforward way.' "Ei de litigantibus qui causam suam optime orasset," Doederlein. He considers that this was simply the ποινή, or fine claimed, brought and 'paid into court,' as we say; and so Mr. Trollope, after Heyne, explains it. According to the verdict, this sum would go to the plaintiff or the defendant. Mr. Laurence, discussing this passage at some length in the Journal of Philology, vol. viii. p. 130, contends that 'the two talents went not to the most learned or most eloquent among the judges, but to the successful litigant.' He thinks this sum was in part earnest-money, *sacramentum* (each litigant laying down half a talent), and that the deposit was paid as a fine to the winner of the cause. Schol. Ven. on 498 sup., δύο δὲ τάλαντα χρυσίου κατέθεντο, ὥστε τὸν ἀποδείξαντα τὸ ἀληθὲς λαβεῖν ἀμφότερα. The gloss of the same Scholiast on the present passage is unfortunately corrupt; but it appears that some regarded this money as a perquisite to be given to the judge who delivered the most upright judgment. To this interpretation Spitzner inclines. Others again explained it of the τὸ συνηγορικὸν, or advocate's fee. The *talent* is considered a measure of weight, not of value, by those who insist on the antiquity of the text. This distich is

τῷ δόμεν ὃς μετὰ τοῖσι δίκην ἰθύντατα εἴποι.
τὴν δ' ἑτέρην πόλιν ἀμφὶ δύω στρατοὶ εἵατο λαῶν
τεύχεσι λαμπόμενοι. δίχα δέ σφισιν ἥνδανε βουλή, 510
ἠὲ διαπραθέειν ἢ ἄνδιχα πάντα δάσασθαι,
κτῆσιν ὅσην πτολίεθρον ἐπήρατον ἐντὸς ἐέργοι.
οἱ δ' οὔ πω πείθοντο, λόχῳ δ' ὑπεθωρήσσοντο.

cited by Lucian, i. p. 268. See Gladstone, "Studies," iii. p. 60, and "Homeric Synchronism," p. 52. Inf. xxiii. 269.

509—540. Another city was represented as beleaguered by two armies, who were disputing with themselves about the division of the spoils, which they either expected to take, or were treating for as the terms of raising the siege. One side, i. e. one of the armies, dissatisfied with the proposal, either to loot the city or to divide the spoil in equal shares, lies in ambush for the others, as they are driving the cattle, and carries off a part of them after a hard fight. (The description, as the Scholiasts have remarked, is obscure, if not confused. The doubtful points were, (1) Whether the 'two armies' were both invaders, and if so, if friendly to each other, or one was the besieging, the other the besieged. (2) Was the dispute between the invading armies, or between the armies and the citizens? (3) To which party, invader or citizens, the dissentients in 513 belong? (4) Was the ambush laid by one army for the other, or by the citizens for the victorious army? (5) To whom pertained the σκοποὶ and the λεία? (6) By whom were the attack on the herds made,—by both armies or one? These points will be discussed in the notes following.) The view adopted by Spitzner is given nearly in these words: "Exercituum duorum unus est hostium, alter urbis obsessae. Urbani, conditione pacis spreta, postquam moenia senum, mulierum et puerorum praesidio tradiderunt, ad insidias hostium armentis struendas proficiscuntur. Quod consilium quum ab initio prospere cessisset, tumultu audito hostes concioni intenti equis conscensis suis subsidio venerunt et manus conseruerunt." And so Heyne: "Exibant oppidani et in insidiis collocati praedabantur obsidentium armenta, ut haberent, unde ipsi obsidionem tolerarent. Quo conspecto, accurrit agmen obsidentium, et pugnam committit."

509. δύω στρατοί. The words ἀμφὶ πόλιν εἵατο seem to favour the opinion, which is that of Heyne, that both were besieging armies; though whether two parts of one host, or two armies invading the same city on different pretexts, is still doubtful. The Schol. Ven. gives the more generally received explanation, which is followed by Doederlein also, ἢ δύο στρατοὺς τὸν ἐν τῇ πόλει καὶ τὸν ἐπελθόντα φησίν.

510. ἥνδανε, a plan was being proposed for their acceptance, viz. at a council of the citizens mentioned inf. 531. Arnold renders it, 'the besiegers had decided for an alternative which was to be proposed to the besieged.' The imperfect however implies that the matter was under consideration; and in this sense it is almost indifferent whether σφισιν refers to besiegers or besieged, or, as Doederlein contends, to both. In the group represented, it is difficult to conceive that only one side was engaged in the discussion. The terms discussed were, 'Whether the enemy should plunder the city (and so take every thing), or take half of the whole,' lit. 'divide all into two parts,' one of which they were to retain, on condition of raising the siege.

513. οἱ δέ. The people in the city for a time held out, though at last (we must suppose) they complied with the terms of surrendering half their goods, including cattle. This was the next subject in the progressive history, and the enemy were driving off the herds they had thus obtained, when the citizens laid an ambush to recover them. Schol. Ven. 2, οἱ δὲ πολῖται οὐκ ἐπείθοντο, ἀλλὰ σκοποὺς πέμψαντες ἐλόχων ὁπότε ἥξουσι τὰ θρέμματα αὐτῶν ἐπὶ νομήν, ἵνα ἀφέλοιντο τῶν πολεμίων. Others understand the cattle belonging to the enemy, not those taken or exacted from the citizens,

τεῖχος μέν ῥ' ἄλοχοί τε φίλαι καὶ νήπια τέκνα
ῥύατ' ἐφεσταότες, μετὰ δ' ἀνέρες οὓς ἔχε γῆρας· 515
οἳ δ' ἴσαν. ἦρχε δ' ἄρα σφιν Ἄρης καὶ Παλλὰς Ἀθήνη,
ἄμφω χρυσείω, χρύσεια δὲ εἵματα ἕσθην,
[καλὼ καὶ μεγάλω σὺν τεύχεσιν ὥς τε θεώ περ,]
ἀμφὶς ἀριζήλω· λαοὶ δ' ὑπ' ὀλίζονες ἦσαν.
οἳ δ' ὅτε δή ῥ' ἵκανον ὅθι σφίσι εἶκε λοχῆσαι, 520
ἐν ποταμῷ, ὅθι τ' ἀρδμὸς ἔην πάντεσσι βοτοῖσιν,
ἔνθ' ἄρα τοί γ' ἵζοντ' εἰλυμένοι αἴθοπι χαλκῷ.
τοῖσι δ' ἔπειτ' ἀπάνευθε δύω σκοποὶ εἵατο λαῶν,
δέγμενοι ὁππότε μῆλα ἰδοίατο καὶ ἕλικας βοῦς.
οἳ δὲ τάχα προγένοντο, δύω δ' ἅμ' ἕποντο νομῆες 525
τερπόμενοι σύριγξι· δόλον δ' οὔ τι προνόησαν.
οἳ μὲν τὰ προϊδόντες ἐπέδραμον, ὦκα δ' ἔπειτα

but the produce of raids in the neighbourhood; "pecudes, quas hostes praedati vicina abegerant.' It is clear that at least *two* separate and consecutive events are described.

514. *τεῖχος μὲν κ.τ.λ.* The fortress itself was protected by the *οἱ ἀναγκαῖοι*, the women, children, and old men, for the fighting-men were for the time engaged partly in holding the council, partly in conducting the ambuscade. Schol. Ven. 2, *ἐκαθέζοντο γὰρ ἐν ἐκκλησίᾳ βουλευόμενοι, τὰ τείχη φρουρεῖν παραδόντες τῇ ἀπολέμῳ ἡλικίᾳ.*

516. *οἳ δ' ἴσαν*, the party resolved on the ambuscade were seen (in the next group) going forth, headed by Ares and Athene, all glittering in gold.

518. *ὥς τε θεώ περ, ὡς θεὼ ὄντε.* The Schol. Vict. compares iii. 381, *ῥεῖα μάλ' ὥς τε θεός.*—*ἀριζήλω*, conspicuous above the rest; see sup. 219.—*ὀλίζονες. ὀλιγίονες*, as *μείζων* is for *μεγίων.* The people under them, i. e. under their command (or under them in position) were smaller in stature.

520. *οἳ δὲ κ.τ.λ.* When they had come to the spot where it seemed to them convenient to lie in ambush, on a river bank, where there was a watering-place for all kinds of stock, there they halted, and crouched down all cased in dark bronze armour.—*εἶκε*, Schol. Ven. 2, *ἀντὶ τοῦ πρέπον καὶ ἐφικτὸν ἦν.* This should stand for *ἔοικε*, as *εἰκὼς* for *ἐοικώς.* But as the past tense is required, it must be assumed to be an imperfect of a secondary present *εἴκω* for *ἐοίκω*, like *πεφύκω, δεδοίκω* &c. It is more like a word of the later dialect. *ἀρδμὸς*, probably *Ϝαρδμὸς* in the early epic.

522. *ἵζοντο*, as xiii. 285, *ἐπειδὰν πρῶτον ἐσίζηται λόχον ἀνδρῶν.*

523. *τοῖσι*, for the party in ambush, who desired to have due notice of the approach of the enemy with the cattle. Schol. Ven. 2, *αὐτοῖς τοῖς ἐνεδρεύουσι.*—*λαῶν*, as sup. 509, seems little more than a metrical expletive; two scouts of or belonging to the people in ambush. But it may also mean, 'watching the movements of the hostile army.'—*δέγμενοι*, the epic aorist in the sense of *προσδοκῶντες*, as *δεδεγμένος* in x. 62. Cf. ix. 191.

525. *οἳ δὲ*, Schol. Vict. *οἱ βόες καὶ τὰ μῆλα· περὶ ἀμφοτέρων γὰρ ὁ λόγος.*—*προγένοντο*, see iv. 382.—*τερπόμενοι*, amusing themselves with their pipes, and little suspecting what was about to happen.

527. *οἳ μὲν κ.τ.λ.*, they accordingly, made aware of their approach, rushed upon them. Schol. Ven. 2, *ὅτε δ' αὐτοῖς ἐμηνύθη τὰ κατὰ τὰ ποίμνια, ἐπιτρέχουσι, καὶ ἐξελθόντες συμβάλλουσι μάχην.*—*τάμνοντο*, 'they cut off for themselves,' or intercepted, 'on each side of the road (*ἀμφὶ*), some herds of oxen and some

τάμνοντ᾽ ἀμφὶ βοῶν ἀγέλας καὶ πώεα καλὰ
ἀργεννέων οἰῶν, κτεῖνον δ᾽ ἐπὶ μηλοβοτῆρας·
οἳ δ᾽ ὡς οὖν ἐπύθοντο πολὺν κέλαδον παρὰ βουσὶν 530
εἰράων προπάροιθε καθήμενοι, αὐτίκ᾽ ἐφ᾽ ἵππων
βάντες ἀερσιπόδων μετεκίαθον, αἶψα δ᾽ ἵκοντο.
στησάμενοι δ᾽ ἐμάχοντο μάχην ποταμοῖο παρ᾽ ὄχθας,
βάλλον δ᾽ ἀλλήλους χαλκήρεσιν ἐγχείῃσιν.
ἐν δ᾽ ἔρις, ἐν δὲ κυδοιμὸς ὁμίλεον, ἐν δ᾽ ὀλοὴ κὴρ 535
ἄλλον ζωὸν ἔχουσα νεούτατον, ἄλλον ἄουτον,
ἄλλον τεθνηῶτα κατὰ μόθον ἕλκε ποδοῖιν·
εἷμα δ᾽ ἔχ᾽ ἀμφ᾽ ὤμοισι δαφοινεὸν αἵματι φωτῶν.
ὡμίλευν δ᾽ ὥς τε ζωοὶ βροτοί, ἠδὲ μάχοντο,
νεκρούς τ᾽ ἀλλήλων ἔρυον κατατεθνηῶτας. 540

choice flocks of white-fleeced sheep.' For this use of *τέμνεσθαι* compare Hymn. ad Herm. 74, *τῶν τότε Μαιάδος υἱὸς—πεντήκοντ᾽ ἀγέλης ἀπετάμνετο βοῦς ἐριμύκους*. Theocr. xvii. 86, *καὶ μὰν Φοινίκης ἀποτάμνεται*, h. e. *μέρος τι*. Od. xi. 402, *βοῦς περιταμνόμενον ἠδ᾽ οἰῶν πώεα καλά*.

530. *οἳ δὲ κ.τ.λ.* The besieging army, who were inactive in front of the seats where the council had just been held, on hearing the shouting near the oxen, mounted their high-stepping horses, and hastened in pursuit. (This again, of course, was a separate group or scene of the action.)—*ἵππων* may refer to riding; but those who believe this was not an "Homeric" accomplishment, may take refuge in "war-chariots."—*εἰράων*, lit. 'the speaking-places,' or elevated stages, perhaps. Schol. Ven. *εἴρας λέγει τὰς ἀγορὰς, σχηματίζων ἀπὸ τοῦ εἴρειν, ὅ ἐστι λέγειν*. In Hesiod, Theog. 804, we have *εἴραις* or *εἰρέας* in the same sense.

533. *στησάμενοι*, 'having halted,' supply *τὰς τάξεις*. Spitzner compares Od. ix. 54, *στησάμενοι δ᾽ ἐμάχοντο μάχην παρὰ νηυσὶ θοῇσιν*.

535. *ἐν δ᾽ ἔρις*. See sup. 483; v. 593. Amid the conflict might be seen demon-forms representing slaughter and death, the *Κῆρες* of war, one of whom had seized three of the combatants at once. Schol. Vict. *ἡ μοῖρα ἡ αὐτὴ τῶν τριῶν ἐδέδρακτο. νοητέον δὲ ὅτι ἐξ ἀμφοτέρων τῶν ταγμάτων εἰσὶν οἱ πεσόντες*. For a similar description see Hes. Scut. 248—257. Virg. Aen. viii. 700, 'saevit medio in certamine Mavors Caelatus ferro, tristesque ex aethere Dirae, Et scissa gaudens vadit Discordia palla.'

536. *νεούτατον*. One of the three captives was yet alive, and but lately wounded, another was unhurt, while a third was dead, and being dragged through the fight by the foot. Hesiod, Scut. 157. 253, has verses which indicate a common origin with these. For *νεούτατον* (*οὐτάζω*) see xiii. 539. The word is formed like *θαυματὸς* for *θαυμαστὸς*, *ἀδάματος* for *ἀδάμαστος*.

538. *δαφοινεὸν* = *δαφοινὸν* occurs only here and in Hes. Scut. 159. The Schol. Ven. compares *κενὸς, κενεὸς, ἀδελφὸς, ἀδελφεός*. We must suppose the red colour to have been laid on; a fact, says the Schol. Ven., that shows the poet to have been acquainted with painting.—*ὡμίλευν*, they seemed to engage with each other, and to move about in the strife, as if they were living men, and not mere figures in metal. This doubtless means something more than that they were 'represented to the very life,' as we say, and as the Romans speak of 'vivida signa,' 'spirantia aera,' &c. The poet implies, that actual motion was communicated to the figures by divine or supernatural art. See sup. on iv. 17.

ἐν δ' ἐτίθη νειὸν μαλακήν, πίειραν ἄρουραν,
εὐρεῖαν τρίπολον· πολλοὶ δ' ἀροτῆρες ἐν αὐτῇ
ζεύγεα δινεύοντες ἐλάστρεον ἔνθα καὶ ἔνθα.
οἳ δ' ὁπότε στρέψαντες ἱκοίατο τέλσον ἀρούρης,
τοῖσι δ' ἔπειτ' ἐν χερσὶ δέπας μελιηδέος οἴνου 545
δόσκεν ἀνὴρ ἐπιών· τοὶ δὲ στρέψασκον ἀν' ὄγμους,
ἱέμενοι νειοῖο βαθείης τέλσον ἱκέσθαι.
ἣ δὲ μελαίνετ' ὄπισθεν, ἀρηρομένῃ δὲ ἐῴκειν
χρυσείη περ ἐοῦσα· τὸ δὴ περὶ θαῦμα τέτυκτο.
ἐν δ' ἐτίθη τέμενος βασιλήιον· ἔνθα δ' ἔριθοι 550
ἤμων ὀξείας δρεπάνας ἐν χερσὶν ἔχοντες,

541—589. Five compartments next represent scenes of rural life. These are (1) ploughing; (2) reaping; (3) a vintage; (4) herds going to pasture; (5) a sheepfold and homestead. The first three seem to mean Spring, Summer, and Autumn.

541. νειὸν, *novalem*, a field newly enclosed, of rich virgin soil, and now undergoing the third ploughing. It seemed μαλακὴ, *putris*, because it had already been turned over. Cf. x. 353. Hes. Opp. 463, νειὸν δὲ σπείρειν ἔτι κουφίζουσαν ἄρουραν. Theog. 971, νειῷ ἔνι τριπόλῳ, Κρήτης ἐν πίονι δήμῳ. Also Od. v. 127.

543. δινεύοντες, ὑποστρέφοντες, making their teams turn round, viz. at the end of the furrow; or perhaps, as 494. 606, driving them in a circular course round the field.—ἐλάστρεον, a form of ἐλαύνειν used by Herod. ii. 158, δύο τριήρεας πλέειν ὁμοῦ ἐλαστρευμένας, and Eurip. Iph. T. 971, δρόμοις ἀνιδρύτοισιν ἠλάστρουν μ' ἀεί. The accusative appears to depend both on the participle and the verb.—ἔνθα καὶ ἔνθα, in different parts of the field; or perhaps, one up and the other down the furrows.

544. οἳ δὲ κ.τ.λ. 'When they, the ploughers, i. e. some of them, had reached the end of the field, a man stepped forward and gave into their hands a goblet of sweet wine.' Schol. Ven. 2, πλουσίου ὁ ἀγρὸς, παρ' ὃν πονοῦσι μὲν αὐλακίζοντες ἐν βάθει τὴν γῆν, ἀνακτῶνται δὲ (*reficiunt*) αὐτοὺς τῷ πότῳ.—τέλσον, the end or limit, τέλος. See the note on xiii. 706.

545. οἴνου. For the omitted *F* see vii. 457.

546. τοὶ δὲ, 'while others had just taken the turn up the rows, and were hurrying on to reach the end of the deep loamy field.'

548. μελαίνετο. 'The earth blackened behind the plough, and seemed like to soil that had been turned up, though it was wrought in gold; which indeed was a great marvel in the workmanship.' The gold was overlaid with black pigment to represent the newly-disturbed earth. See sup. on 538.—ἀρηρομένῃ, a reduplicated Ionic perfect, like many of the same form in Herodotus, and regularly inflected from ἀρόω. The passive aorist ἠρόθην occurs in Aesch. Suppl. 1007.

550—560. Reapers on a farm are cutting corn, while others are binding the sheaves, assisted by boys who bring up armfuls at a time. The master stands watching the work, and leaning on his stick. Two heralds are preparing a feast under an oak-tree, and women are making cakes.

550. τέμενος, an enclosed field, i. e. with the boundaries marked. There are variants βαθὺ λήιον and βαθυλήιον. Schol. Ven. τὸν ἀποτετμημένον τόπον τέμενος λέγει. Cf. vi. 194.—ἔριθοι, 'helpers,' or 'hired labourers,' opposed to δμῶες, who work by constraint. That reapers were commonly hired is clear from Theocr. x. 45, σύκινοι ἄνδρες, ἀπώλετο χοῦτος ὁ μισθός.—ἤμων, 'were cutting' (the corn). Cf. Hes. Scut. 288, οἵ γε μὲν ἤμων αἰχμῇς ὀξείῃσι κορυνήεντα πέτηλα.

δράγματα δ' ἄλλα μετ' ὄγμον ἐπήτριμα πῖπτον ἔραζε,
ἄλλα δ' ἀμαλλοδετῆρες ἐν ἐλλεδανοῖσι δέοντο.
τρεῖς δ' ἄρ' ἀμαλλοδετῆρες ἐφέστασαν· αὐτὰρ ὄπισθεν
παῖδες δραγμεύοντες, ἐν ἀγκαλίδεσσι φέροντες, 555
ἀσπερχὲς πάρεχον. βασιλεὺς δ' ἐν τοῖσι σιωπῇ
σκῆπτρον ἔχων ἑστήκει ἐπ' ὄγμου γηθόσυνος κῆρ.
κήρυκες δ' ἀπάνευθεν ὑπὸ δρυῒ δαῖτα πένοντο,
βοῦν δ' ἱερεύσαντες μέγαν ἄμφεπον· αἱ δὲ γυναῖκες
δεῖπνον ἐρίθοισιν λεύκ' ἄλφιτα πολλὰ πάλυνον. 560
ἐν δ' ἐτίθη σταφυλῇσι μέγα βρίθουσαν ἀλωὴν
καλὴν χρυσείην· μέλανες δ' ἀνὰ βότρυες ἦσαν,
ἑστήκει δὲ κάμαξι διαμπερὲς ἀργυρέῃσιν.
ἀμφὶ δὲ κυανέην κάπετον, περὶ δ' ἕρκος ἔλασσεν

552. *δράγματα.* 'Armfuls of corn were here falling to the ground along the swathe, one after the other, while there binders were tying them in sheaves.' Theocr. *ut sup.* σφίγγετ' ἀμαλλοδέται τὰ δράγματα. Hes. Scut. 288, οἵ γε μὲν ἤμων—οἱ δ' ἄρ' ἐν ἐλλεδανοῖσι δέον καὶ ἔπιτνον ἀλωήν. The word ἐλλεδανὸν seems formed from εἱλεῖν, ἴλλειν, to roll or pack close.—*ἐπήτριμα*, see sup. 211, and xi. 67—69, τὰ δὲ δράγματα ταρφέα πίπτει. Schol. Ven. ἐλλεδανοῖσι δὲ, τοῖς τῶν ἀσταχύων δεσμοῖς, οὓς οὐλοδέτας καλοῦσιν· οὖλαι γὰρ αἱ κρῖθαι, παρὰ τὸ ἐνειλεῖσθαι ἐν αὐτοῖς τοὺς πυρούς.

554. *ἐφέστασαν*, stood near the reapers. The sense seems to be, that some were close to, others more remote from, the reapers; and for these latter, who were behind the others, boys were bringing up the corn as it fell to the sickle.

556. *ἀσπερχὲς*, promptly, actively; see xvi. 61.—*βασιλεὺς*, νῦν ὁ τοῦ χωρίου δεσπότης, Schol. Min.—*σιωπῇ*, construe with ἑστήκει. He stood on the swathe, or in the line on which the reapers were working, but did not seem to be speaking, or giving orders. He was distinguished from the rest by a staff, either as enforcing discipline, or as a badge of authority.—*γηθόσυνος*, Schol. Ven. ἐφαίνετο γὰρ τῷ προσώπῳ ἡδόμενος καὶ τοιαύτην ἔχων κατάστασιν.

559. *ἄμφεπον.* See xi. 776.

560. *πάλυνον.* Heyne, comparing Od. xiv. 77, takes it for ἐπέπασσον, 'were sprinkling (or sifting) flour on the roasted meat;' but the Schol. Vict. explains it, ἔμασσον ἢ ἔφυρον, they were throwing handfuls of meal into the μάκτρα, to make the cakes. The throwing of flour in any form is called παλύνειν, from the dust it makes. See xi. 640. So Od. x. 520, Ulysses is ordered, in pouring a libation for the dead, ἐπ' ἄλφιτα λευκὰ παλύνειν, a ceremony symbolical of the offering bread and wine as the primary food of man.

561—572. A vineyard is next wrought, with dark grapes hanging from silver poles. Round it (or on two sides) is a ditch, and it is enclosed by a fence, with one entrance for the vinters. Girls and boys are seen carrying the grapes in wicker baskets, and moving briskly along in step and time to the sound of a lute.

562. *ἀνὰ*, ἀν' αὐτὴν, over and in every part of it.—*ἑστήκει*, viz. ἀλωὴ, or rather, the crop, ὀπώρα, implied in βότρυες. Doederlein and Trollope take this for ἐφειστήκει, 'the grapes were supported on vine-props.' The use of the dative with the simple verb is difficult to defend. Or we may understand, ἑστώσας εἶχε κάμακας διαμπερὲς, viz. in rows reaching from end to end. Cf. Od. xiv. 11, σταυροὺς δ' ἐκτὸς ἔλασσε διαμπερὲς ἔνθα καὶ ἔνθα.

564. *κυανέην*, a trench of κύανος, some dark but unknown metal or alloy. See xi. 35, and Dr. Hayman, Append. to Od. vol. i. p. cxix. Schol. Ven. 2, πρὸς τὸ δυσεπιχείρητον τοῖς κακουργεῖν βουλομέ-

κασσιτέρου· μία δ' οἴη ἀταρπιτὸς ἦεν ἐς αὐτήν, 565
τῇ νίσσοντο φορῆες ὅτε τρυγόῳεν ἀλωήν.
παρθενικαὶ δὲ καὶ ἠίθεοι ἀταλὰ φρονέοντες
πλεκτοῖς ἐν ταλάροισι φέρον μελιηδέα καρπόν.
τοῖσιν δ' ἐν μέσσοισι πάις φόρμιγγι λιγείῃ
ἱμερόεν κιθάριζε, λίνον δ' ὑπὸ καλὸν ἄειδεν 570
λεπταλέῃ φωνῇ· τοὶ δὲ ῥήσσοντες ἁμαρτῇ
μολπῇ τ' ἰυγμῷ τε ποσὶ σκαίροντες ἕποντο.
ἐν δ' ἀγέλην ποίησε βοῶν ὀρθοκραιράων.
αἱ δὲ βόες χρυσοῖο τετεύχατο κασσιτέρου τε,

νοις εἶναι καὶ ἡ ταφρὸς ἔσκαπται καὶ τὸ τειχίον προβέβληται· ὅθεν ἐπιφέρει μία δ' οἴη ἀταρπιτὸς, ὅπως οἱ μὴ δ' αὐτῆς ἰόντες κατάφωροι ὡς κλέπται εἶεν.

566. *φορῆες.* Schol. Ven. *οἱ φέροντες τοὺς βότρυς.*—*ὅτε*, *ὁπότε*. Compare with this passage Hes. Scut. 292 seqq.,

> *οἱ δ' ἐτρύγων οἴνας δρεπάνας ἐν χερσὶν ἔχοντες,*
> *οἱ δ' αὖτ' ἐς ταλάρους ἐφόρευν ὑπὸ τρυγητήρων*
> *λευκοὺς καὶ μέλανας βότρυας μεγάλων ἀπὸ ὄρχων,*
> *βριθομένων φύλλοισι καὶ ἀργυρέῃς ἑλίκεσσιν,*
> *οἱ δ' αὖτ' ἐν ταλάροις ἐφόρευν.*

567. *παρθενικαὶ*, 'girlish lasses and clowns in the glow of youth (see ii. 660) with gaiety in their hearts.' Cf. vi. 400, *παῖδ' ἐπὶ κόλπῳ ἔχουσ' ἀταλάφρονα, νήπιον αὔτως.* The same root is seen in *ἀτάλλειν*. Hesiod, Theog. 989, has *παῖδ' ἀταλὰ φρονέοντα.*

569. *τοῖσιν δὲ κ.τ.λ.* 'For these (standing) in the midst of them a boy with a clear-toned lute was playing a charming air, and singing sweetly to the music the dirge of *Linus* with his tiny voice; while they, beating the ground in true time, with chaunt and loud *hurrahs*, followed with nimbly-moving feet.' The ancient commentators were much perplexed whether *λίνον* meant 'the chord,' or *Λίνον* 'the song of Linus,' a dirge or *θρῆνος* mentioned by Hesiod (fragm. ap. Schol. Vict.) and Pindar, Frag. 10. Herod. ii. 79, where see Blakesley. Spitzner has discussed the question at great length in Excursus xxix. (vol. i. sect. iv. p. lxiii seqq.), and his conclusion is that *λίνον*, not *Λίνον*, should be read, a kind of paean called *λίνον* being meant, and not the dirge *Λίνος* or *αἴλινος*. But it seems very improbable that they should have been essentially different. The argument against the 'Linus,' derived from the assumed antiquity of our Homer, cannot fairly be pressed. As Spitzner rightly contends, to make *λίνον* the subject to *ἄειδεν* is harsh and unnatural. See however Od. xxi. 411.—*ὑπᾴδειν* is *succinere*, 'to sing to a lute.'—*καλὸν* seems here used adverbially. Heyne construes *ἄειδε ὑπὸ λίνον* for for *ὑπῇδε τῷ λίνῳ*, 'fidibus accinuit.'

571. *ῥήσσοντες*, an Ionic form of *ἀράσσοντες*. Schol. Min. *ἀντὶ τοῦ κροτοῦντες σὺν ἁρμονίᾳ καὶ τύπῳ* (l. *κτύπῳ*) *τοῖς ποσὶ τὸ ἔδαφος.*—*ἁμαρτῇ*, 'in step.'—*ποσὶ σκαίροντες*, 'with skip and jump,' i. e. at some parts of the music expressive gestures were used. A difficulty occurs as to the nature of the music being joyous or the contrary; for the *Linus* proper was a solemn, not a lively strain.—These musical processions are still kept up, and in precisely the same manner, e. g. among the Portuguese and Tyrolese.

573—586. A herd of cows is wending its way from the home-stall to the pasture by the river, attended by herdsmen and dogs. Two lions in front have seized a bull, and the dogs and men are running up to bring aid. In the next scene the lions are devouring the prey, and the pursuers hold aloof through fear.

574. *αἱ δὲ βόες κ.τ.λ.* The cows were represented in gold and tin for the variety of colour.

μυκηθμῷ δ' ἀπὸ κόπρου ἐπεσσεύοντο νομόνδε 575
πὰρ ποταμὸν κελάδοντα, διὰ ῥοδανὸν δονακῆα.
χρύσειοι δὲ νομῆες ἅμα στιχόωντο βόεσσιν
τέσσαρες, ἐννέα δέ σφι κύνες πόδας ἀργοὶ ἕποντο.
σμερδαλέω δὲ λέοντε δύ' ἐν πρώτῃσι βόεσσιν
ταῦρον ἐρύγμηλον ἐχέτην, ὃ δὲ μακρὰ μεμυκὼς 580
ἕλκετο· τὸν δὲ κύνες μετεκίαθον ἠδ' αἰζηοί.
τὼ μὲν ἀναρρήξαντε βοὸς μεγάλοιο βοείην
ἔγκατα καὶ μέλαν αἷμα λαφύσσετον, οἱ δὲ νομῆες
αὔτως ἐνδίεσαν ταχέας κύνας ὀτρύνοντες·
οἳ δ' ἤ τοι δακέειν μὲν ἀπετρωπῶντο λεόντων, 585
ἱστάμενοι δὲ μάλ' ἐγγὺς ὑλάκτεον ἔκ τ' ἀλέοντο.
ἐν δὲ νομὸν ποίησε περικλυτὸς ἀμφιγυήεις,
ἐν καλῇ βήσσῃ, μέγαν οἰῶν ἀργεννάων,
σταθμούς τε κλισίας τε κατηρεφέας ἰδὲ σηκούς.
ἐν δὲ χορὸν ποίκιλλε περικλυτὸς ἀμφιγυήεις, 590

575. κόπρου, βοοστασίου, Schol. Ven. An example of a well-known idiom, by which the thing is named instead of the place of it, as τυρὸς 'a cheese-market.'—ἐπεσσεύοντο, μετά τινος ταχυτῆτος καὶ σφοδρότητος ἐπορεύοντο, Schol.

576. ῥοδανὸν, a bed of slender wavy reeds. There were several readings, mentioned in the Scholia. This seems a form of ῥαδινὸν, and connected with κραδαίνω. Hesych. ῥοδανόν· τρυφερόν. It may contain the same root as our words *reed* and *rod*. Spitzner calls this a verse "Cimmeriis quasi tenebris involutus." He regards ῥοδανὸν as the true form, from ῥοδάνη and ῥοδανίζειν, which meant (probably in the later dialect) 'woof' and 'to strike the woof home with the reed.' Mr. Trollope says, "It is acknowledged on all sides, that the passage is corrupt." With δονακεὺς, 'a reed-bed,' we may compare κωπεὺς, wood for making oars.

580. ἐρύγμηλον, μέγα μυκώμενον, Schol. Min. The word is formed in some degree from the sound, and seems referable to a verb ἐρυγμεῖν = ἐρεύγω or ἤρυγον, with the termination in -ηλος, as ὑψηλός.

583. λαφύσσετον. Cf. x. 364; xiii. 346, where the termination of the third person dual of the past tense is in -ον, not -ην. The Scholiasts however incline to take it as a *praesens historicum*.—αὔτως ἐνδίεσαν, 'gave chase in vain.' Schol. Ven. 2, ἐδίωκον, παρὰ τὸ δίημι.—Schol. Ven. (A), αὔτως, κενῶς καὶ πρὸς οὐδέν. Rather perhaps, αὔτως ὡς εἶχον, without themselves attempting the rescue. Hesych. ἐνδίεσαν· ἐπεδίωξαν, ἐπώτρυναν, ἐσπούδασαν. Why not, 'stood there fearing,' as in περὶ γὰρ δίε ποιμένι λαῶν, &c.?

586. ἀλέοντο, 'kept out of their way;' a form of ἀλεύοντο in which the *F* is evanescent.

587—589. A sheepfold in a glen comes next, a peaceful scene in contrast with the foregoing. Flocks of grazing sheep are wrought in white metal, with folds, roofed sheds or sleeping-places, and sheep-pens (σηκοί).

590—606. A circular dancing-place is next represented, and decorated with varied designs. Within it young men and maids are dancing with joined hands. The circular motions and interlacing steps are described to the life. An admiring crowd stands round; a man with a harp is in the midst, and two tumblers fling themselves about, keeping time to the music.

τῷ ἴκελον οἷόν ποτ' ἐνὶ Κνωσῷ εὐρείῃ
Δαίδαλος ἤσκησεν καλλιπλοκάμῳ Ἀριάδνῃ.
ἔνθα μὲν ἠίθεοι καὶ παρθένοι ἀλφεσίβοιαι
ὠρχεῦντ', ἀλλήλων ἐπὶ καρπῷ χεῖρας ἔχοντες.
τῶν δ' αἳ μὲν λεπτὰς ὀθόνας ἔχον, οἳ δὲ χιτῶνας 595
εἵατ' ἐυννήτους, ἦκα στίλβοντας ἐλαίῳ·
καί ῥ' αἳ μὲν καλὰς στεφάνας ἔχον, οἳ δὲ μαχαίρας
εἶχον χρυσείας ἐξ ἀργυρέων τελαμώνων.
οἳ δ' ὁτὲ μὲν θρέξασκον ἐπισταμένοισι πόδεσσιν
ῥεῖα μάλ', ὡς ὅτε τις τροχὸν ἄρμενον ἐν παλάμῃσιν 600
ἑζόμενος κεραμεὺς πειρήσεται εἴ κε θέῃσιν·
ἄλλοτε δ' αὖ θρέξασκον ἐπὶ στίχας ἀλλήλοισιν.
πολλὸς δ' ἱμερόεντα χορὸν περιίσταθ' ὅμιλος

591. *τῷ ἴκελον.* There seem to have been two distinct works attributed to Daedalus in Crete, the labyrinth, unknown to our poet, and a dancing-hall, richly adorned. Pausan. ix. 40. 2 (quoted by Spitzner), *παρὰ τούτοις δὲ καὶ ὁ τῆς Ἀριάδνης χορὸς, οὗ καὶ Ὅμηρος ἐν Ἰλιάδι μνήμην ἐποιήσατο, ἐπειργασμένος ἐστὶν ἐπὶ λευκοῦ λίθου.* A doubt is thrown on the genuine antiquity of this poem by the statement, that a work of art described therein existed and was visible in the second century of our era. See Thirlwall, Hist. Gr. i. p. 233, note. The ancient critics quarrelled with the statement implied, that a god imitated the work of a mortal artist.—*ποίκιλλε*, Schol. Vict. *ἐν ποικιλίᾳ εἰργάζετο, οἷον κίονάς τε καὶ ἀνδριάντας τῷ τύπῳ προκοσμήσας ἐν κύκλῳ.*

593. *ἀλφεσίβοιαι*, 'worth many oxen (or perhaps, an ox) apiece.' See vi. 236. Schol. Ven. *ἔντιμοι καὶ διὰ τὴν εὐμορφίαν βόας εὑρίσκουσαι ἕδνα.* "Damsels who procure for their fathers large gifts of cattle from their bridegrooms," Donaldson, *New Cratylus*, § 475, p. 176. So too Doederlein, "quae patrem bobus ditant."

595. *ὀθόνας*, linen dresses.—*χιτῶνας*, tunics or inner garments finely spun from wool.—*εἵατο*, *ἕντο*, *indutae erant.* —*ἐλαίῳ*, as glossy and bright as if actually glistening with oil. Compare Od. vii. 108. *New Cratylus*, § 461, p. 693: "The older poets do not hesitate to say that 'glossy tunics are shining with oil,' or that 'liquid oil trickles off the close-warped linen.'" Possibly however the actual use of oil in weaving or wool-dressing is meant.

597, 598. These two lines, the Schol. Ven. informs us, were rejected by the critics, because a sword is never called *μάχαιρα* in Homer, and because it was not comely for dancers to be armed with a dirk. Yet 'sword-dances' of various kinds have been practised from early times. The three lines 604—606 occur also in Od. iv. 17—19, where they are now generally rejected; see Athen. v. 180, D.

599. *θρέξασκον*, a form of aorist, and a somewhat strange one, from *ἔθρεξα.* Cf. 546. It does not seem of the early dialect; indeed the reference to the 'hyporcheme' has been suspected, like the *hymenaeus* sup. 493.—*ἐπὶ στίχας*, in rows, or in file. The dative following is that of reference, or relation of space.—*ὡς ὅτε κ.τ.λ.*, he compares the rapid motion in a circle to the turn of the potter's wheel before it is weighted with the clay. See Mr. Birch, "Ancient Pottery," vol. i. p. 231—*ἄρμενον*, of convenient size for the hand. Schol. Ven. 2, *εἴτε γὰρ μείζων εἴτε ἐλάττων γένοιτο, ἐμποδίζει τῇ χρείᾳ.*

600. Dr. Schliemann (Troja, p. 34) remarks that wheel-made pottery was found by him in the first settlement on Hissarlik, and that the art was known to the Egyptians even of the first dynasty.

τερπόμενοι· μετὰ δέ σφιν ἐμέλπετο θεῖος ἀοιδὸς
φορμίζων· δοιὼ δὲ κυβιστητῆρε κατ᾽ αὐτοὺς 605
μολπῆς ἐξάρχοντος ἐδίνευον κατὰ μέσσους.
ἐν δ᾽ ἐτίθη ποταμοῖο μέγα σθένος Ὠκεανοῖο
ἄντυγα πὰρ πυμάτην σάκεος πύκα ποιητοῖο.
αὐτὰρ ἐπεὶ δὴ τεῦξε σάκος μέγα τε στιβαρόν τε,
τεῦξ᾽ ἄρα οἱ θώρηκα φαεινότερον πυρὸς αὐγῆς, 610
τεῦξε δέ οἱ κόρυθα βριαρήν, κροτάφοις ἀραρυῖαν,
καλὴν δαιδαλέην, ἐπὶ δὲ χρύσεον λόφον ἧκεν,
τεῦξε δέ οἱ κνημῖδας ἑανοῦ κασσιτέροιο.
αὐτὰρ ἐπεὶ πάνθ᾽ ὅπλα κάμεν κλυτὸς ἀμφιγυήεις,
μητρὸς Ἀχιλλῆος θῆκεν προπάροιθεν ἀείρας. 615
ἡ δ᾽ ἴρηξ ὣς ἆλτο κατ᾽ Οὐλύμπου νιφόεντος,
τεύχεα μαρμαίροντα παρ᾽ Ἡφαίστοιο φέρουσα.

606. ἐξάρχοντος, scil. αὐτοῦ, the genitive absolute. — κατ᾽ αὐτοὺς — μέσσους, κατὰ τὸ μέσον αὐτῶν.

607, 608. Lastly, Ocean was wrought as a circular stream forming the margin or border of the shield, lit. near or next to the rim.—ἄντυγα, see sup. 479. Hes. Scut. 314, ἀμφὶ δ᾽ ἴτυν ῥέεν Ὠκεανὸς πλήθοντι ἐοικώς, πᾶν δὲ συνεῖχε σάκος πολυδαίδαλον.

609—617. After completing the shield, Hephaestus makes a breastplate, helmet, and greaves, which are not particularly described. He presents the suit to Thetis, who at once descends from Olympus to convey them to her son. It was correct taste in the poet, not to dwell too long on these details, but to hasten on with the narrative. Pliny, Epist. v. 6. 43, 'Vides quot versibus Homerus, quot Vergilius arma, hic Aeneae, Achillis ille, describat; brevis tamen uterque est, quia facit quod instituit.'

613. ἑανοῦ, made flexible, viz. by links or jointed plates, so as to be fit for wear. See sup. 352.

ΙΛΙΑΔΟΣ

Τ.

Ἠὼς μὲν κροκόπεπλος ἀπ' Ὠκεανοῖο ῥοάων
ὤρνυθ', ἵν' ἀθανάτοισι φόως φέροι ἠδὲ βροτοῖσιν·
ἡ δ' ἐς νῆας ἵκανε θεοῦ πάρα δῶρα φέρουσα.
εὗρε δὲ Πατρόκλῳ περικείμενον ὃν φίλον υἱόν
κλαίοντα λιγέως· πολέες δ' ἀμφ' αὐτὸν ἑταῖροι 5
μύρονθ'. ἡ δ' ἐν τοῖσι παρίστατο δῖα θεάων,
ἔν τ' ἄρα οἱ φῦ χειρί, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν.
"τέκνον ἐμόν, τοῦτον μὲν ἐάσομεν ἀχνύμενοί περ
κεῖσθαι, ἐπεὶ δὴ πρῶτα θεῶν ἰότητι δαμάσθη·
τύνη δ' Ἡφαίστοιο πάρα κλυτὰ τεύχεα δέξο, 10
καλὰ μάλ', οἷ' οὔ πώ τις ἀνὴρ ὤμοισι φόρησεν."

This book describes the recantation of Achilles, the μήνιδος ἀπόρρησις, as it was anciently called, and his reconciliation with his offended chief. The advances made by Agamemnon had been haughtily rejected in Book ix. But the loss of Patroclus has subdued his pride, and he is now willing to co-operate against the Trojans to avenge the death of his friend. It is the opinion of Wolf (Proleg. pp. 70 and 82) that only the first eighteen books are genuine. The last six are perhaps somewhat more grandiloquent and less simple in style: but, according to the view of the present editor, the marks of νεωτερισμὸς must be expected where direct compilation of old materials has less, and a free reconstruction or recomposition has more, influence in the διασκευὴ of the Iliad which has survived to our time.

1—36. Thetis brings the divinely made armour to Achilles, whom she finds bitterly lamenting the fate of his friend. He is excited both by her words and by a sight of the arms, and promises at once to put them on. Meanwhile the goddess engages to protect the corpse from unseemly decay, and bids him summon the chiefs at once to a conference.

3. ἡ δὲ, viz. Thetis, xviii. 616.

4. ὃν, *suum*, is here without the usual digamma. Cf. inf. 20. Bekker reads υἱὸν ἑῆα, without authority.

9. πρῶτα. Cf. i. 235, τὸ μὲν οὔποτε φύλλα καὶ ὄζους φύσει, ἐπειδὴ πρῶτα τομὴν ἐν ὄρεσσι λέλοιπεν. Our idiom will not render it exactly; the notion is, that the act has been first done, and the wailing for it afterwards is needless: 'Now that in the first instance he has been defeated and slain by the will of the gods.' Doederlein oddly renders it, *statim ab eo tempore quo*. Heyne's *cum semel* is better.

11. καλὰ μάλ' κ.τ.λ. Schol. Vict. ὁ τῶν ὅπλων ἔπαινος χρήσιμος εἰς τὸ διεγεῖραι τὸν φιλότιμον Ἀχιλλέα.—φόρησεν, in the active, as iv. 137; xv. 530.

ὣς ἄρα φωνήσασα θεὰ κατὰ τεύχε' ἔθηκεν
πρόσθεν Ἀχιλλῆος· τὰ δ' ἀνέβραχε δαίδαλα πάντα.
Μυρμιδόνας δ' ἄρα πάντας ἕλεν τρόμος, οὐδέ τις ἔτλη
ἄντην ἐσιδέειν, ἀλλὰ τρέσαν. αὐτὰρ Ἀχιλλεύς 15
ὡς εἶδ', ὥς μιν μᾶλλον ἔδυ χόλος, ἐν δέ οἱ ὄσσε
δεινὸν ὑπὸ βλεφάρων ὡς εἰ σέλας ἐξεφάανθεν·
τέρπετο δ' ἐν χείρεσσιν ἔχων θεοῦ ἀγλαὰ δῶρα.
αὐτὰρ ἐπεὶ φρεσὶ ᾗσι τετάρπετο δαίδαλα λεύσσων,
αὐτίκα μητέρ' ἑὴν ἔπεα πτερόεντα προσηύδα. 20
"μῆτερ ἐμή, τὰ μὲν ὅπλα θεὸς πόρεν οἷ' ἐπιεικές
ἔργ' ἔμεν ἀθανάτων, μηδὲ βροτὸν ἄνδρα τελέσσαι·
νῦν δ' ἦ τοι μὲν ἐγὼ θωρήξομαι, ἀλλὰ μάλ' αἰνῶς
δείδω μή μοι τόφρα Μενοιτίου ἄλκιμον υἱόν
μυῖαι καδδῦσαι κατὰ χαλκοτύπους ὠτειλάς 25
εὐλὰς ἐγγείνωνται, ἀεικίσσωσι δὲ νεκρόν
(ἐκ δ' αἰὼν πέφαται), κατὰ δὲ χρόα πάντα σαπήῃ."
τὸν δ' ἠμείβετ' ἔπειτα θεὰ Θέτις ἀργυρόπεζα
"τέκνον, μή τοι ταῦτα μετὰ φρεσὶ σῇσι μελόντων.
τῷ μὲν ἐγὼ πειρήσω ἀλαλκέμεν ἄγρια φῦλα, 30
μυίας αἵ ῥά τε φῶτας ἀρηιφάτους κατέδουσιν·
ἤν περ γὰρ κῆταί γε τελεσφόρον εἰς ἐνιαυτόν,

13. *ἀνέβραχε*, like *ἀνέστενε*, 'a clang, or crashing sound, rose from them, all spangled as they were.' The simple *βραχεῖν* ('*bray*') is often used in this sense, while *πάταγος* is 'clatter,' e. g. of shields, *δοῦπος* the heavy *thud* of a falling body.

14. *ἔτλη*. Schol. Vict. *πρὸς τὴν αὐγὴν αὐτῶν ἀδυνατοῦντες ἀντοφθαλμεῖν.*

16. *ὡς—ὣς*. See i. 512; xiv. 294. —*χόλος*, Schol. Vict. *θυμοῦται ὑπὲρ τῆς ἀφαιρέσεως τῶν ἄλλων,—ἢ ὅτι αὐτὸς γὰρ ἐφέλκεται ἄνδρα σίδηρος.*

19. *τετάρπετο*, the reduplicated epic aorist (*τέρπω*), as in ix. 705. The notion of *satiety* generally attaches to this form of the word.

22. *μηδὲ*, i. e. *ἐπιεικές ἐστι μηδένα βροτῶν τοιαῦτα ἐπιτελέσαι.*

24. *τόφρα*, 'in the mean time,' *τέως*, viz. before I have avenged his death and buried the corpse.

25. *καδδῦσαι*, *καταδῦσαι*, getting in through the wounds made by the stroke of the brass.—*εὐλὰς*, cf. xxiv. 414, Schol. Min. *σκώληκας ἐγγεννήσωσιν.* But the medial aorist means, 'should breed in them for themselves,' or as their offspring.—*ἀεικίζειν*, *foedare*, as in xvi. 559, and xxii. 256, where the Attic contraction of the future occurs, *ἀεικιῶ*.

27. *ἐκ δ' αἰὼν κ.τ.λ.*, 'for the life is slain out of him,' i. e. he is now liable to putrefaction (Schol. Ven.), though maggots may infest wounds during life.—*σαπήῃ*, *κατασαπῇ*, 'lest it (the *νεκρὸς*) should putrefy in all the fleshy parts.'

30. *πειρήσω*. Perhaps this word implies the pertinacity of the flies. There was a variant *πειρήσομ' ἀλαλκέμεν*. The sense is, *ἐγὼ μὲν τοῦδε ἐπιμελήσομαι,—σὺ δὲ αἶψα θωρήσσεο, κ.τ.λ.* (36).

32. *ἤν περ*, 'even though,' a common Homeric use.—*κῆται*, *κέηται* (*κεῖσθαι*), like *δῆσεν* for *δέησεν* in xviii. 100, may

αἰεὶ τῷ γ' ἔσται χρὼς ἔμπεδος, ἢ καὶ ἀρείων·
ἀλλὰ σύ γ' εἰς ἀγορὴν καλέσας ἥρωας Ἀχαιούς,
μῆνιν ἀποειπὼν Ἀγαμέμνονι ποιμένι λαῶν, 35
αἶψα μάλ' ἐς πόλεμον θωρήσσεο, δύσεο δ' ἀλκήν."
ὣς ἄρα φωνήσασα μένος πολυθαρσὲς ἐνῆκεν,
Πατρόκλῳ δ' αὖτ' ἀμβροσίην καὶ νέκταρ ἐρυθρόν
στάξε κατὰ ῥινῶν, ἵνα οἱ χρὼς ἔμπεδος εἴη.
αὐτὰρ ὃ βῆ παρὰ θῖνα θαλάσσης δῖος Ἀχιλλεύς 40
σμερδαλέα ἰάχων, ὦρσεν δ' ἥρωας Ἀχαιούς.
καί ῥ' οἵ περ τὸ πάρος γε νεῶν ἐν ἀγῶνι μένεσκον,
οἵ τε κυβερνῆται καὶ ἔχον οἰήια νηῶν
καὶ ταμίαι παρὰ νηυσὶν ἔσαν, σίτοιο δοτῆρες,
καὶ μὴν οἳ τότε γ' εἰς ἀγορὴν ἴσαν, οὕνεκ' Ἀχιλλεύς 45
ἐξεφάνη, δηρὸν δὲ μάχης ἐπέπαυτ' ἀλεγεινῆς.
τὼ δὲ δύω σκάζοντε βάτην Ἄρεος θεράποντε,
Τυδεΐδης τε μενεπτόλεμος καὶ δῖος Ὀδυσσεύς,
ἔγχει ἐρειδομένω· ἔτι γὰρ ἔχον ἕλκεα λυγρά·
κὰδ δὲ μετὰ πρώτῃ ἀγορῇ ἵζοντο κιόντες. 50

be regarded either as a contraction or a *synizesis*.

35. *ἀποειπὼν*, formally disclaiming, renouncing, your long-enduring anger, or sulkiness. She means, he is to do this to Agamemnon in person; cf. inf. 67.—*ἀλκὴν*, 'put on prowess,' as *ἀναιδείην ἐπιειμένος*, i. 149. So ix. 231, *εἰ μὴ σύ γε δύσεαι ἀλκήν*.

37. *μένος*, Schol. Vict. *ἠσθενήκει γὰρ τῇ ἀγρυπνίᾳ καὶ τῇ λύπῃ*.

38. *ἐρυθρὸν*, Schol. Vict. *αἵματος ποιητικὸν*, i. e. preservative of the natural colour in life. So Aphrodite protected the body of Hector in xxiii. 186, and gave immortality to Berenice, *ἀμβροσίαν ἐς στῆθος ἀποστάξασα γυναικὸς*, Theocr. xv. 108. In all these passages there may be an allusion to the process of preserving mummies. See inf. 347. Some kind of material unguent appears to be meant; for Achilles probably witnessed the process, and so departed content. The body of Patroclus was lying in the tent of Achilles, xviii. 345 seqq.

40—73. All the Greeks, even those of inferior rank, and not properly fighting-men, rush gladly to the council, on seeing Achilles again prepared for the fight. Even the wounded chiefs, including Agamemnon, flock thither. Achilles in presence of them all makes a full apology for his past conduct, and professes his willingness to assist the Grecian cause.

40. *παρὰ θῖνα*. He went along the strand, passing from ship to ship, and summoning the crews as he went.

42. *καί ῥα κ.τ.λ.* Schol. Ven. *καὶ ὅσοι πρότερον ἐν τῷ ναυστάθμῳ ἔμενον, καὶ οὗτοι τότε παρῆσαν εἰς τὴν ἐκκλησίαν.* The two following lines read rather like an interpolation, especially 44. Yet *οἰήια*, 'rudder-paddles' (Od. ix. 540, xii. 218), with the digamma, seems an ancient form. So we have *εὖ οἰήκεσσιν* (*Ϝιήκεσσιν*) *ἀρηρὸς* in xxiv. 269. Properly, *οἴαξ* is 'the tiller,' in the shaft of the paddle; here a part is used for the whole.—*οἵ τε*, supply *ἦσαν*.

45. *οὕνεκα κ.τ.λ.* See xviii. 248.

47. *σκάζοντε*, 'limping.' The Scholiasts remark that Diomed alone had been injured in the foot, xi. 377.

50. *πρώτῃ ἀγορῇ*, Schol. Min. *τῇ προ-*

αὐτὰρ ὁ δεύτατος ἦλθε ἄναξ ἀνδρῶν Ἀγαμέμνων,
ἕλκος ἔχων· καὶ γὰρ τὸν ἐνὶ κρατερῇ ὑσμίνῃ
οὖτα Κόων Ἀντηνορίδης χαλκήρεϊ δουρί.
αὐτὰρ ἐπεὶ δὴ πάντες ἀολλίσθησαν Ἀχαιοί,
τοῖσι δ' ἀνιστάμενος μετέφη πόδας ὠκὺς Ἀχιλλεύς. 55
"Ἀτρεΐδη, ἦ ἄρ τι τόδ' ἀμφοτέροισιν ἄρειον
ἔπλετο, σοὶ καὶ ἐμοί, ὅτε νῶΐ περ ἀχνυμένω κῆρ
θυμοβόρῳ ἔριδι μενεήναμεν εἵνεκα κούρης.
τὴν ὄφελ' ἐν νήεσσι κατακτάμεν Ἄρτεμις ἰῷ
ἤματι τῷ ὅτ' ἐγὼν ἑλόμην Λυρνησσὸν ὀλέσσας· 60
τῷ κ' οὐ τόσσοι Ἀχαιοὶ ὀδὰξ ἕλον ἄσπετον οὖδας
δυσμενέων ὑπὸ χερσὶν, ἐμεῦ ἀπομηνίσαντος.
Ἕκτορι μὲν καὶ Τρωσὶ τὸ κέρδιον· αὐτὰρ Ἀχαιούς
δηρὸν ἐμῆς καὶ σῆς ἔριδος μνήσεσθαι ὀΐω.
ἀλλὰ τὰ μὲν προτετύχθαι ἐάσομεν ἀχνύμενοί περ, 65
θυμὸν ἐνὶ στήθεσσι φίλον δαμάσαντες ἀνάγκῃ·

ἑδρείᾳ. They took their seats 'among the first,' i. e. in the front part of the council.

51. *δεύτατος*, 'last,' a form that occurs also in Od. i. 286, is evidently the superlative, *δεύτερος* the comparative, like *ἕκαστος* and *ἑκάτερος*, *νεαρὸς* and *νέατος*. The grammarians connect it with *δεύεσθαι*, but see Curtius, Gr. Et. 238. Hesych. *δεύτατος· ὕστατος, ἔσχατος, μεθ' ὃν οὐκ ἔστιν ἕτερος.* The positive must be sought in the digammated root of *δύο* (Sanscrit *dvi*). "The word *δέϝρο* signifies 'in this direction,' *δεύτερος*, 'a man who is nearer to us than another man,' and *δεύτατος*, 'a man who is nearest to us of a series of men,' i. e. 'the last,' and thus it is used as a synonym for *ὕστατος*." *New Cratylus*, § 155.

52. *καὶ γὰρ τὸν*, *καὶ τοῦτον γάρ.*—*οὖτα*, see xi. 248 seqq.

56—73. Briefly and candidly Achilles, in compliance with his mother's desire, sup. 35, offers his apology to Agamemnon. He intimates, however, that both were in the wrong, and remarks that their conduct was as much to the advantage of the enemy as to the damage of their own cause. He on his part will forgive and forget the wrong, if his chief will lead the army again into the fray; and he foretells the confusion of the Trojans if he again presents himself at the fleet.

56. *ἦ ἄρ τι κ.τ.λ.* 'Truly, in some respects this course (viz. mutual concession and forgiveness) was the better one for both, for you as well as for me, when we two, vexed in heart, spent our fury in a soul-consuming strife about a girl.'—*ἔπλετο*, like *erat* for *fuisset*, is conditionally used without *κεν*. Mr. Trollope construes *τι τόδε*, "something of this sort, this reconciliation."—*ὄφελε κ.τ.λ.* See vi. 345. 'Much as I love her,' he says, 'I had rather she had died by an early and a sudden death.'

60. *Λυρνησσὸν*, the town whence he had taken the captive Briseis, ii. 690. See inf. 296, and xx. 92.

61. *τῷ κε*, 'in that case.' Cf. i. 418.—*ἀπομηνῖσαι*, 'to keep aloof in anger,' occurs vii. 230. He says this bitterly, as the Schol. Ven. 2 remarks, with especial reference to the death of Patroclus.

63. *τὸ*, *τοῦτο*. For the sentiment compare i. 255, *ἦ κεν γηθήσαι Πρίαμος Πριάμοιό τε παῖδες,—εἰ σφῶιν τάδε πάντα πυθοίατο μαρναμένοιιν.*

65. *προτετύχθαι*. The favourite word with Achilles. See xvi. 60.

νῦν δ' ἤ τοι μὲν ἐγὼ παύω χόλον, οὐδέ τί με χρὴ
ἀσκελέως αἰεὶ μενεαινέμεν· ἀλλ' ἄγε θᾶσσον
ὄτρυνον πολεμόνδε κάρη κομόωντας Ἀχαιούς,
ὄφρ' ἔτι καὶ Τρώων πειρήσομαι ἀντίος ἐλθών 70
εἴ κ' ἐθέλωσ' ἐπὶ νηυσὶν ἰαυέμεν. ἀλλά τιν' οἴω
ἀσπασίως αὐτῶν γόνυ καμψέμεν, ὅς κε φύγησιν
δηίου ἐκ πολέμοιο ὑπ' ἔγχεος ἡμετέροιο."
ὣς ἔφαθ', οἳ δ' ἐχάρησαν ἐυκνήμιδες Ἀχαιοί
μῆνιν ἀπειπόντος μεγαθύμου Πηλεΐωνος. 75
τοῖσι δὲ καὶ μετέειπε ἄναξ ἀνδρῶν Ἀγαμέμνων
αὐτόθεν ἐξ ἕδρης, οὐδ' ἐν μέσσοισιν ἀναστάς·
"ὦ φίλοι ἥρωες Δαναοί, θεράποντες Ἄρηος,

68. ἀσκελέως, 'obstinately,' σκληρῶς, πικρῶς. See Od. i. 68; x. 463. From the root σκελ, σκλε, meaning dry, harsh, unyielding, the α being a prefix, as in ἀβληχρός.

71. ἰαύειν. Schol. Ven. 2, παραυλίζεσθαι· σαρκαστικὸς δὲ ὁ λόγος. He will see if the Trojans will try to sleep quietly at the fleet to which they have now advanced, or if they will try to save themselves by flying before him. He will give them work enough to tire them, even if they escape with their lives.—κάμπτειν γόνυ, 'to rest,' as in Aesch. Prom. 32. This distich is nearly identical with vii. 118, 119.

74—143. The long reply of Agamemnon, resembling some of the speeches in the ninth book, seems in part adapted by a compiler from ancient legends (ἱεροὶ λόγοι) about Hercules. Compare the long episode about Meleager in ix. 529 seqq. The point of the speech is, that a mental delusion or infatuation, ἄτη (the favourite theme of Agamemnon), had seized him, and others before him who were better than he. Even the loquacious old Nestor could not have been more expert in "dragging in" a story, than Agamemnon now proves himself to be. Mr. Trollope, whose tendencies are somewhat one-sided in all questions of genuineness, says (on ver. 99) that "the episode is so entirely in Homer's manner, that those who would reject it as spurious are not to be heard for a moment," which seems to mean, that not even their arguments ought to be listened to at all.

75. This verse, especially as compared with 35, seems likely to have been interpolated.

76—80. The difficulties of this passage are considerable, both critical and grammatical. For the remarkable variety in the reading of 76, 77, recorded by the Schol. Ven., the student may consult the long and learned note of Spitzner. The reading in the text, said to have been introduced by Aristophanes, gives an apparent inconsistency between οὐδ' ἐν μέσσοισιν ἀναστὰς and ἑσταότος in 79. The most probable explanation seems to be, not that Agamemnon spoke sitting, as feeling weakness or inconvenience from his wound, but that he stood up on the spot where he had sat down, and without coming forward into the middle. Schol. Vict. ἀναστὰς ἐδημηγόρει οὐκ ἐν μέσσοις, ἀλλ' ἐκ τῆς ἕδρας τῶν βασιλέων. Zenodotus read the single verse τοῖσι δ' ἀνιστάμενος μετέφη κρείων Ἀγαμέμνων, to which was added, in the copies of Marseille and Chios, μῆνιν ἀναστενάχων, καὶ ὑφ' ἕλκεος ἄλγεα πάσχων.

78—84. 'Friends and warriors! it is to your credit to listen patiently to one who has risen to speak, but to your discredit to interrupt him; for the cleverest speaker will find it hard to be eloquent amidst tumult and confusion. Though I shall address myself specially to Achilles, do you all mark well my words, and con-

ἑσταότος μὲν καλὸν ἀκουέμεν, οὐδὲ ἔοικεν
ὑββάλλειν· χαλεπὸν γὰρ ἐπισταμένῳ περ ἐόντι. 80
ἀνδρῶν δ' ἐν πολλῷ ὁμάδῳ πῶς κέν τις ἀκοῦσαι
ἢ εἴποι; βλάβεται δὲ λιγύς περ ἐὼν ἀγορητής.
Πηλεΐδῃ μὲν ἐγὼν ἐνδείξομαι· αὐτὰρ οἱ ἄλλοι
σύνθεσθ' Ἀργεῖοι, μῦθόν τ' εὖ γνῶτε ἕκαστος.
πολλάκι δή μοι τοῦτον Ἀχαιοὶ μῦθον ἔειπον, 85
καί τέ με νεικείεσκον· ἐγὼ δ' οὐκ αἴτιός εἰμι,
ἀλλὰ Ζεὺς καὶ μοῖρα καὶ ἠεροφοῖτις ἐρινύς,

sider severally the justice of what I shall say.'

80. ὑββάλλειν, ὑποβάλλειν, here in the unusual sense of 'to interrupt,' ὑποκρούειν. Properly, as in Dem. Mid. p. 580, 'to make suggestions,' to throw in words, objections, or retorts, while a man is speaking. Schol. Ven. καλῶς ἔχει τοῦ ἑστῶτος καὶ δημηγοροῦντος ἀκούειν, καὶ μὴ ὑποκρούειν μηδὲ ἐμποδίζειν· τοῦτο γὰρ δηλοῖ τὸ ὑββάλλειν· χαλεπὸν γὰρ καὶ τῷ πάνυ δεινῷ ἐν ταραχῇ εἰπεῖν. He alludes, as Heyne suggests, to the partisans of Achilles. It must be confessed that the ellipse of ἐν ταραχῇ εἰπεῖν is extremely harsh. A more natural way is to supply ὑββάλλειν, giving the word a different interpretation, with the Schol. Ven., χαλεπόν ἐστιν ἑτέρῳ ὑποβάλλειν τὸν λόγον, ὃν αὐτός τις εἰπεῖν βούλεται, κἂν ὅτι μάλιστα ἐπιτιμῶν τις ᾖν (l. ἐντίμων τις ᾖν). The method of speaking ἐξ ὑποβολῆς, by dictation or suggestion, is supposed to be meant. This is Hermann's explanation, as given by Spitzner, who however prefers the other, and gives the sense thus: "χαλεπὸν κ.τ.λ. de dicente, quem milites vociferando turbabant et quasi obtundebant, accipienda esse patebit, idque versus proximi egregie confirmant." Heyne and Doederlein read ἐπιστάμενον, an ancient variant of equal authority (the dative is attributed by the Schol. Ven. to Aristarchus), and Doederlein takes it as the subject to ὑββάλλειν, regarding χαλεπὸν γὰρ as a mere parenthesis: "ne prudenti quidem fas est interpellare dicentem: nam molesta res est interpellari." And this seems a reasonable interpretation. Mr. Newman's version is this: "Friends, heroes of the Danai, and ministers of Ares, When any riseth for harangue, to him 'tis well to listen, Nor interrupt;—which worrieth even a skilful speaker. For in the hurly of a crowd what ears avail for hearing? What voice for speaking? fluent tongues and ready hearts are crippled."

82. βλάβεται, is hindered, stopped in his argument, though a clear-speaking and loud-voiced orator. A form of βλάπτεται used only here and inf. 166. Compare γλάφω with γλάπτω, and τέμω with τέμνω.

83. ἐνδείξομαι, ἔνδειξιν ποιήσομαι, I will point my words at, or address myself to, Achilles. Schol. Ven. τὴν ἀπότασιν τῶν λόγων πρὸς Ἀχιλλέα ποιήσομαι φανερῶς, ἢ ἀπολογήσομαι. Compare the later rhetorical terms ἐπιδείκνυσθαι and ἐπίδειξις, used of a lecture or oratorical display.—σύνθεσθε, as in the formula σὺ δὲ σύνθεο θυμῷ, Schol. Ven. κρίνατε, δοκιμάσατε.

85—94. 'Many a time did the Achaean host reproach me for my conduct; but I was not responsible; a gloomy fate had infatuated me, and induced me to take from Achilles the prize which I had assigned to him. What could I do, of my own will? The god overrules the issue of all things. None are free from the assaults of Ἄτη, which walks gently and unfelt over the heads of men.'

85. τοῦτον. The Schol. Ven. 2 refers this to 56 sup., but καί τε (an unusual combination, but cf. Hes. Theog. 3) in the next line may be regarded as exegetical, 'that is to say, they upbraided me.' See, for instance, i. 244, ii. 240, and ix. 109.—ἠεροφοῖτις, see ix. 571.

οἵ τέ μοι εἰν ἀγορῇ φρεσὶν ἔμβαλον ἄγριον ἄτην
ἤματι τῷ ὅτ' Ἀχιλλῆος γέρας αὐτὸς ἀπηύρων.
ἀλλὰ τί κεν ῥέξαιμι; θεὸς διὰ πάντα τελευτᾷ. 90
πρέσβα Διὸς θυγάτηρ Ἄτη, ἣ πάντας ἀᾶται,
οὐλομένη· τῇ μέν θ' ἁπαλοὶ πόδες· οὐ γὰρ ἐπ' οὔδει
πίλναται, ἀλλ' ἄρα ἥ γε κατ' ἀνδρῶν κράατα βαίνει,
βλάπτουσ' ἀνθρώπους· κατὰ δ' οὖν ἕτερόν γε πέδησεν.
καὶ γὰρ δή νύ ποτε Ζεὺς ἄσατο, τόν περ ἄριστον 95
ἀνδρῶν ἠδὲ θεῶν φάσ' ἔμμεναι· ἀλλ' ἄρα καὶ τόν
Ἥρη θῆλυς ἐοῦσα δολοφροσύνῃς ἀπάτησεν

88. *εἰν ἀγορῇ.* See i. 130 seqq.

89. *αὐτός.* Agamemnon had *threatened* this, i. 137. 324; but his heralds had executed the order, ib. 320 seqq.

90. *ῥέξαιμι.* This sense virtually is, as Doederlein and Mr. Newman render it, 'what could I have done?' though it may be doubted if the Greek means more than 'what could I do?' The most natural sense, 'what can I (now) do?' would imply doubt as to his present course.—*διὰ*, by *tmesis*, *διατελεῖ πάντα.* An old variant was *θεοὺς διὰ*, 'through the gods all things are accomplished.' The usual fatalism of the Greeks is embodied in the sentiment.

91. *ἀᾶται, βλάπτει.* From a root ἀϜ (*ἄτη, αὐάτη*), the long α in *ἄτη* resulting from the contraction of *ἀάω*, and the long α in *ἀᾶται* from the contraction of *ἀάεται.* "Medii vis hic et ver. 129, ubi simillima repetuntur, ea esse videtur, ut Ate suo numine ac potestate insita homines in perniciem inducere dicatur." Spitzner.

92, 93. These lines are quoted by Plato, Sympos. p. 195, D. The idea is a somewhat singular one, that the goddess of infatuation walks softly and imperceptibly over men's heads, as on a carpet,—albeit, as Plato drily says, the heads are *οὐ πάνυ μαλθακά*,—whereby it is meant, that though not of earth, being an outcast from heaven, inf. 130, she nevertheless has to deal with mankind. The imperceptible progress of error over men's minds is thus allegorically described. It comes to them from above, and leaves its impress and its effects on the part that it first touches. A similar passage on *ἄτη*, in the sense of temptation, is ix. 505 seqq.

94. *ἕτερον*, some other beside myself; so in Soph. Trach. 444, *πῶς δ' οὐ χἀτέρας, οἵας γ' ἐμοῦ;*

95—105. 'Even Zeus, the chief of gods and men, was once infatuated and beguiled by Hera. When Alcmena was about to bring forth Hercules at Thebes, Zeus proclaimed before all the celestials that a hero was destined to be born, who should rule over all the neighbouring peoples,—a hero sprung from a race of men who had his blood in their veins.'

95. *ἄσατο*, 'had his mind possessed;' so xi. 340, *ἀάσατο δὲ μέγα θυμῷ.* "Jupiter imprudentius agendo sibi et Herculi damnum intulit, idemque accidit Agamemnoni, vid. ix. 119." Spitzner. Schol. Ven. 2, *μακρολογεῖ, θεραπεύων Ἀχιλλέα, ὡς οὐκ αὐτὸς αὐτῷ τῆς ἀπωλείας αἴτιος Πατρόκλου.* The point of the fraud is thus explained by Heyne: "Latebat fraus in Jovis verbis obscuris: volebat ille declarare aliquem ex se procreatum filium; at ille utitur voce generaliore; nasciturum esse aliquem e suo sanguine, vv. 105. 111." Doederlein: "Dum Alcmena Herculem enixura erat, Jupiter juravit hodiernum partum regnaturum inter mortales esse; Juno autem Alcmenes puerperium remorando donec Leucippe Eurystheum peperisset, sic Herculem regno destinato privavit, Eurystheum beavit."

97. *θῆλυς ἐοῦσα.* This is said in contempt of the sex, as in Soph. Trach. 1062, *γυνὴ δέ, θῆλυς οὖσα κοὐκ ἀνδρὸς φύσιν.*

ἤματι τῷ ὅτ' ἔμελλε βίην Ἡρακληείην
Ἀλκμήνη τέξεσθαι ἐυστεφάνῳ ἐνὶ Θήβῃ.
ἦ τοι ὅ γ' εὐχόμενος μετέφη πάντεσσι θεοῖσιν 100
'κέκλυτέ μευ, πάντες τε θεοὶ πᾶσαί τε θέαιναι,
ὄφρ' εἴπω τά με θυμὸς ἐνὶ στήθεσσιν ἀνώγει.
σήμερον ἄνδρα φόωσδε μογοστόκος εἰλείθυια
ἐκφανεῖ ὃς πάντεσσι περικτιόνεσσι ἀνάξει,
τῶν ἀνδρῶν γενεῆς οἵ θ' αἵματος ἐξ ἐμεῦ εἰσίν.' 105
τὸν δὲ δολοφρονέουσα προσηύδα πότνια Ἥρη
'ψεύστης εἶς, οὐδ' αὖτε τέλος μύθῳ ἐπιθήσεις.
εἰ δ' ἄγε νῦν μοι ὄμοσσον Ὀλύμπιε καρτερὸν ὅρκον,
ἦ μὴν τὸν πάντεσσι περικτιόνεσσι ἀνάξειν
ὅς κεν ἐπ' ἤματι τῷδε πέσῃ μετὰ ποσσὶ γυναικός 110
τῶν ἀνδρῶν οἳ σῆς ἐξ αἵματός εἰσι γενέθλης.'
ὣς ἔφατο· Ζεὺς δ' οὔ τι δολοφροσύνην ἐνόησεν,
ἀλλ' ὄμοσεν μέγαν ὅρκον, ἔπειτα δὲ πολλὸν ἀάσθη.

105. γενεῆς. It seems better to make the genitive depend on ἄνδρα, 'a man of that race,' &c., than with Heyne to construe οἵ τε γενεῆς εἰσὶν ἐξ κ.τ.λ., 'who in descent are of my blood,' or with Doederlein to regard it as the genitive of quality or apposition depending on περικτιόνεσσι. He compares xx. 180, ἐλπόμενον Τρώεσσιν ἀνάξειν ἱπποδάμοισιν τιμῆς τῆς Πριάμου. Alcmena was descended, through Perseus, from Jupiter. On the Lycian affinities of the old Perseid race, see Curtius, Hist. Gr. i. p. 99.

Ibid. ἐμεῦ is not the genitive of the possessive for ἐξ ἐμοῦ (or τοῦ ἐμοῦ) αἵματος, but of the personal pronoun; 'who in blood are from me.' Cf. inf. 111. Schol. Ven. οἷς τὸ αἷμα ἐξ ἐμοῦ ἐστὶν, οὐχὶ οἳ αἵματος ἐξ ἐμοῦ εἰσίν. Doederlein, not improbably, supposes a confusion between ἐκ τοῦ ἐμοῦ αἵματος and ἐξ αἵματός μου, and he explains σῆς in 111 as an enallage for σοῦ. Schol. Ven. τῶν ἀνδρῶν οἳ ἐκ τῆς σῆς σπορᾶς τὸ αἷμα ἔχουσιν. Perhaps, οἳ σῆς γενέθλης εἰσὶν ἐξ αἵματος, 'who are of your stock by blood.'

106—119. Hera rejoins (or perhaps, says aside, and to herself) that his words shall prove false; and she first induces Zeus to swear that the hero born *on that day* shall hold rule over the nations, and then hies to her own city Argos, where the wife of Sthenelus was then pregnant, and by virtue of her office as Εἰλείθυια, *Juno Lucina*, she brings on her a premature travail, while she withholds and delays that of Alcmena.

107. ψεύστης εἶς (xxiv. 261), a variant of the vulg. ψευστήσεις, ψεύστης ἔσει, 'your words shall prove false.' A verb formed like ἀληθεύειν, but occurring only in this passage, and by no means one of archaic character.

110. πέσῃ μετὰ ποσσὶ, a primitive expression for delivery by quick travail. By the deception conveyed in the exaction of this oath, Eurystheus became lord not only of the nations around, but of Hercules himelf, who was thus bound to obey him. It was thus that Hera satisfied her jealousy of Alcmena.

113. ἀάσθη, "*afflictus est*, propterea quod Hercules ex Jove natus spe regni privatus est." Doederlein. Rather, perhaps, 'afterwards he found that he had been greatly deluded.' "Jupiter de Hercule cogitabat, at Juno de Eurystheo, qui non quidem ex ipso Jove erat prognatus, genus tamen ducebat

Ἥρη δ' ἀΐξασα λίπεν ῥίον Οὐλύμποιο,
καρπαλίμως δ' ἵκετ' Ἄργος Ἀχαιικόν, ἔνθ' ἄρα ᾔδη 115
ἰφθίμην ἄλοχον Σθενέλου Περσηιάδαο·
ἡ δ' ἐκύει φίλον υἱόν, ὁ δ' ἕβδομος ἑστήκει μείς·
ἐκ δ' ἄγαγεν πρὸ φόωσδε καὶ ἠλιτόμηνον ἐόντα,
Ἀλκμήνης δ' ἀπέπαυσε τόκον, σχέθε δ' εἰλειθυίας.
αὐτὴ δ' ἀγγελέουσα Δία Κρονίωνα προσηύδα 120
'Ζεῦ πάτερ ἀργικέραυνε, ἔπος τί τοι ἐν φρεσὶ θήσω.
ἤδη ἀνὴρ γέγον' ἐσθλὸς ὃς Ἀργείοισι ἀνάξει,
Εὐρυσθεὺς Σθενέλοιο πάις Περσηιάδαο,
σὸν γένος· οὔ οἱ ἀεικὲς ἐν Ἀργείοισι ἀνάσσειν.'
ὣς φάτο, τὸν δ' ἄχος ὀξὺ κατὰ φρένα τύψε βαθεῖαν. 125
αὐτίκα δ' εἷλ' Ἄτην κεφαλῆς λιπαροπλοκάμοιο
χωόμενος φρεσὶ ᾗσι, καὶ ὤμοσε καρτερὸν ὅρκον
μή ποτ' ἐς Οὔλυμπόν τε καὶ οὐρανὸν ἀστερόεντα
αὖτις ἐλεύσεσθαι Ἄτην, ἣ πάντας ἀᾶται.
ὣς εἰπὼν ἔρριψεν ἀπ' οὐρανοῦ ἀστερόεντος 130
χειρὶ περιστρέψας· τάχα δ' ἵκετο ἔργ' ἀνθρώπων.
τὴν αἰεὶ στενάχεσχ' ὅθ' ἑὸν φίλον υἱὸν ὁρῷτο

a Jove, progenitore Persidarum; nam e Jove et Danae natus Perseus, e Perseo Sthenelus, Eurysthei pater." Heyne.

115. Ἀχαιϊκὸν, as elsewhere Ἴασον Ἄργος, means Argos proper, in the Peloponnesus; the same term extending to the northern region, including Thessaly, Ἀ. Πελασγικόν. See on ii. 681.—ᾔδη, 'she knew of,' i. e. οὖσαν, or οἰκοῦσαν, or even κυοῦσαν, implied by the context.

117. μεὶς (μην-ς, *mensis*), the Ionic form, occurs also in Hes. Ἔργ. 557.—ἑστήκει, παρῆν, οὔπω παρελήλυθε. An obscure expression, which Heyne regards as the origin of the phrases μὴν ἱστάμενος and φθίνων, Od. xiv. 162.

118. ἠλιτόμηνον, Schol. Ven. 2, τὸν ἡμαρτηκότα τῶν δεόντων μηνῶν· ἑπταμηνιαῖος οὖν ὁ Εὐρυσθεὺς ἦν· ἀλιτεῖν οὖν τὸ ἀποτυχεῖν. Hesiod. Scut. 91, has ἀλιτήμερον Εὐρυσθῆα (by conjecture for ἀλιτήμενον). On πρὸ φόωσδε see xvi. 188.—εἰλειθυίας, Schol. Ven. τὰς ὠδῖνας. But the goddesses or powers presiding over travail may be meant.

120—133. When the child was born, Hera hastened to Olympus to inform Zeus of the real purport of his oath: it is Eurystheus who is to hold sway, a descendant of Zeus through Perseus; and she ironically adds, that he cannot be unfit for such a privilege. Zeus, vexed at the deception, seizes Atè by the head, and hurls her from heaven, with an oath that she shall never return. Thus she came upon earth, and the god never saw his dear son without bewailing the labours in which he had unwittingly been involved.

120. ἀγγελέουσα, as a future participle, requires a verb of motion, as ἵκετο. Perhaps it is a spurious form of a present. Doederlein thinks a verse has dropped out. Possibly we should read ἀγγέλλουσα. The Schol. Ven. rightly observes, ἐχρῆν, ἀγγελέουσα ἧκε καὶ προσηύδα. But there is a passage not unlike this in Apoll. Rhod. ii. 136, ἀλλ' ἐκέδασθεν εἴσω Βεβρυκίης, Ἀμύκου μόρον ἀγγελέοντες.

132. τὴν, sc. ἄτην, not here the per-

ἔργον ἀεικὲς ἔχοντα ὑπ' Εὐρυσθῆος ἀέθλων.
ὣς καὶ ἐγών, ὅτε δὴ αὖτε μέγας κορυθαίολος Ἕκτωρ
Ἀργείους ὀλέκεσκεν ἐπὶ πρυμνῇσι νέεσσιν, 135
οὐ δυνάμην λελαθέσθ' ἄτης, ᾗ πρῶτον ἀάσθην.
ἀλλ' ἐπεὶ ἀασάμην καί μευ φρένας ἐξέλετο Ζεύς,
ἂψ ἐθέλω ἀρέσαι, δόμεναί τ' ἀπερείσι' ἄποινα·
ἀλλ' ὄρσευ πολεμόνδε, καὶ ἄλλους ὄρνυθι λαούς.
δῶρα δ' ἐγὼν ὅδε πάντα παρασχέμεν ὅσσα τοι ἐλθὼν
χθιζὸς ἐνὶ κλισίῃσιν ὑπέσχετο δῖος Ὀδυσσεύς. 141
εἰ δ' ἐθέλεις, ἐπίμεινον ἐπειγόμενός περ Ἄρηος,
δῶρα δέ τοι θεράποντες ἐμῆς παρὰ νηὸς ἑλόντες
οἴσουσ', ὄφρα ἴδηαι ὅ τοι μενοεικέα δώσω."
τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς
"Ἀτρεΐδη κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον, 146
δῶρα μὲν αἴ κ' ἐθέλῃσθα παρασχέμεν, ὡς ἐπιεικές,
ἤ τ' ἐχέμεν, πάρα σοί. νῦν δὲ μνησώμεθα χάρμης

son, but the folly itself, or delusion, that had seized him.—*ἔργον ἀεικὲς*, "she (Hera) hates Heracles, apparently because he is in antagonism to the Perseid dynasty." (Gladstone, "Juventus Mundi," p. 237.)

134—144. 'As Zeus was mindful of the mistake he made, even so I never cease to regret that I was so far led astray. Since however that cannot be undone, I am desirous to make the best amends in my power, and to give the recompense formerly offered by me, but refused. The gifts shall be brought to the spot at once, if Achilles desires it.'

134. *ὣς καὶ ἐγών*, scil. *ἀάσθην*.—*ὅτε δὴ αὖτε κ.τ.λ.*, 'when on this late occasion likewise' &c. Here *αὖτε* implies the repetition, in Agamemnon's case, of the fatal effects of *ἄτη*.

137. *ἀασάμην*. See ix. 116 and xi. 340.—*ἐξέλετο*, vi. 234; xvii. 470.

140. *παρασχέμεν*. 'I am here in person to supply the gifts which my envoy Ulysses so lately (viz. in Book ix.) promised in my name.' Doederlein supplies *ἐθέλω* from 138, requiring an example of *ἐγὼ ὅδε (ἕτοιμος) παρασχεῖν*. A similar construction is Eur. Hipp. 294, *γυναῖκες αἵδε συγκαθιστάναι νόσον*, 'here are women at hand to help to cure your ailing.' Mr. Grote (Hist. Gr. vol. i. p. 559) remarks on this distich, "I feel persuaded that this passage, and *inf.* 192—5, are specially added for the purpose of establishing a connexion between the ninth book and the nineteenth." Nothing more is really shown than a unity of design such as either an author or a skilful compiler would impart to his work. The gifts were then haughtily rejected; they are now offered again, because Achilles has generously avowed his error, and has shown himself willing to accept them, which he before was prevented from doing by his pride.

144. ὃ i. e. *ὅτι*. "Ut videas, me munera tibi accepta daturum esse." Spitzner.

145—153. Achilles professes indifference as to the time of receiving the gifts, and urges an immediate return to the fight, for now is not the time for delay, but for the army to see their champion routing the Trojan ranks.

147. The construction is, *εἴ κ' ἐθέλῃς (ἢ) παρασχεῖν ἤ τοι ἔχειν, πάρεστί σοι.* Doederlein reads *ἐχέμεν παρὰ σοί*, 'to keep them for me in your ship.'

αἶψα μάλ᾽· οὐ γὰρ χρὴ κλοτοπευέμεν ἐνθάδ᾽ ἐόντας
οὐδὲ διατρίβειν· ἔτι γὰρ μέγα ἔργον ἄρεκτον· 150
ὥς κέ τις αὖτ᾽ Ἀχιλῆα μετὰ πρώτοισι ἴδηται
ἔγχει χαλκείῳ Τρώων ὀλέκοντα φάλαγγας·
ὧδέ τις ὑμείων μεμνημένος ἀνδρὶ μαχέσθω."
τὸν δ᾽ ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς
"μὴ δὴ οὕτως ἀγαθός περ ἐών, θεοείκελ᾽ Ἀχιλλεῦ, 155
νήστις ὄτρυνε προτὶ Ἴλιον υἷας Ἀχαιῶν
Τρωσὶ μαχησομένους, ἐπεὶ οὐκ ὀλίγον χρόνον ἔσται
φύλοπις, εὖτ᾽ ἂν πρῶτον ὁμιλήσωσι φάλαγγες
ἀνδρῶν, ἐν δὲ θεὸς πνεύσῃ μένος ἀμφοτέροισιν·
ἀλλὰ πάσασθαι ἄνωχθι θοῇς ἐπὶ νηυσὶν Ἀχαιοὺς 160
σίτου καὶ οἴνοιο· τὸ γὰρ μένος ἐστὶ καὶ ἀλκή.
οὐ γὰρ ἀνὴρ πρόπαν ἦμαρ ἐς ἠέλιον καταδύντα
ἄκμηνος σίτοιο δυνήσεται ἄντα μάχεσθαι·
εἴ περ γὰρ θυμῷ γε μενοινάᾳ πολεμίζειν,

149. *κλοτοπεύειν*, a word found only in this place, and perhaps of questionable antiquity, is explained to mean, 'to cheat time,' 'to play the deceiver,' *κλέπτειν, κλωπεύειν*. Hesych. *κλοτοπευτής· ἐξαλλακτής, ἀλαζών.*—*κλοτοπεύειν· παραλογίζεσθαι, ἀπατᾶν.* Possibly transposed from *κλοποτεύειν*.—*ἔτι γὰρ κ.τ.λ.*, parenthetic. Construe, *νῦν μνησώμεθα χάρμης, ὥς κέ τις ἴδηται*, i. e. *πᾶς τις*. The 'great work' which remains to be done is to exact vengeance for the death of Patroclus. Some refer *ἔργον* to what follows, placing a full stop at *φάλαγγας*. Doederlein makes *ὥς κε* and *ὧδε* (153) correlatives, placing only a comma after *φάλαγγας*, "quomodo quis vestrum Achillem *totas* Trojanorum catervas occidentem videbit, eodem modo vos *singuli* cum singulis pugnatote." So also Bekker, ed. 2. In either case *αὖτε* will refer to the return to the fight. The Schol. Ven. 2 appears to take the same view, *οὕτως δέ τις ὑμῶν μαχέσθω, ὡς ἂν ἐμὲ Ἀχιλλέα ἴδοι Τρώων ὀλέκοντα φάλαγγας, μεμνημένος τοῦ μιμεῖσθαί με.*

154—183. Ulysses raises an objection to the men being led into the fight while fasting, especially as the contest is likely to be a protracted one. A hungry man, he wisely observes, has neither strength nor stomach for a fight. Let the men take a meal, and let the king meanwhile produce the gifts that all may see them, adding an oath that he has not taken Briseis for his concubine. A cheery banquet is to conclude and ratify the reconciliation.

155. *μὴ δή*, used in expostulation, 'nay, do not so' &c.—*ἀγαθός περ ἐών* i. e. brave as you may be as a leader, your followers will not be equal to the emergency. A slight reproach on the self-confidence and impetuosity of the chief seems to be implied.

158. *ὁμιλεῖν* is here used in its primary sense of joining ranks (*ἴλη*).

161. This verse occurred ix. 706. Compare vi. 261, and the advice of Agamemnon in ii. 381.

163. *ἄκμηνος*, 'fasting.' Hesych. *ἄσιτος, νῆστις, ἄγευστος ἄρτου.* This word, of uncertain etymology, occurs only in the present book, where it is repeated, vv. 207. 320. 346. The Schol. says *ἀκμή* was an Aeolian term for *ἀσιτία*. Doederlein would derive it from *κομεῖν*, *curare*, comparing *ἀμενηνός*, but this is most improbable.

164. *εἴ περ*, 'even if,' the usual

ἀλλά τε λάθρῃ γυῖα βαρύνεται, ἠδὲ κιχάνει 165
δίψα τε καὶ λιμός, βλάβεται δέ τε γούνατ' ἰόντι.
ὃς δέ κ' ἀνὴρ οἴνοιο κορεσσάμενος καὶ ἐδωδῆς
ἀνδράσι δυσμενέεσσι πανημέριος πολεμίζῃ,
θαρσαλέον νύ οἱ ἦτορ ἐνὶ φρεσίν, οὐδέ τι γυῖα
πρὶν κάμνει πρὶν πάντας ἐρωῆσαι πολέμοιο. 170
ἀλλ' ἄγε λαὸν μὲν σκέδασον καὶ δεῖπνον ἄνωχθι
ὅπλεσθαι· τὰ δὲ δῶρα ἄναξ ἀνδρῶν Ἀγαμέμνων
οἰσέτω ἐς μέσσην ἀγορήν, ἵνα πάντες Ἀχαιοί
ὀφθαλμοῖσι ἴδωσι, σὺ δὲ φρεσὶ σῇσιν ἰανθῇς.
ὀμνυέτω δέ τοι ὅρκον, ἐν Ἀργείοισιν ἀναστάς, 175
μή ποτε τῆς εὐνῆς ἐπιβήμεναι ἠδὲ μιγῆναι
ἣ θέμις ἐστί, ἄναξ, ἤ τ' ἀνδρῶν ἤ τε γυναικῶν·
καὶ δὲ σοὶ αὐτῷ θυμὸς ἐνὶ φρεσὶν ἵλαος ἔστω.
αὐτὰρ ἔπειτά σε δαιτὶ ἐνὶ κλισίῃς ἀρεσάσθω
πιείρῃ, ἵνα μή τι δίκης ἐπιδευὲς ἔχῃσθα. 180
Ἀτρεΐδη, σὺ δ' ἔπειτα δικαιότερος καὶ ἐπ' ἄλλῳ
ἔσσεαι· οὐ μὴν γάρ τι νεμεσσητὸν βασιλῆα
ἄνδρ' ἀπαρέσσασθαι, ὅτε τις πρότερος χαλεπήνῃ."

Homeric sense.—λάθρῃ, i. e. without his being sufficiently aware of it; his spirit is beyond his strength.

170. ἐρωῆσαι, have withdrawn, have retired from the fight.

172. The rare verb ὅπλομαι occurs inf. xxiii. 158, in a passage similar to the present.

173. οἰσέτω, the epic aorist, iii. 103.—ἵνα κ.τ.λ., for the twofold purpose of giving confidence to the people in the will and the ability of the king, and for making amends the more fully because publicly.

176. μή ποτε κ.τ.λ. This verse occurred ix. 133 and 275, where the following line is added.

180. ἵνα μή τι κ.τ.λ. "ut nulla justae satisfactionis parte egeas," Doederlein, who construes τι δίκης. We might also render it 'that you may have nothing (to complain of) that is yet unsatisfied.' Heyne, ἵνα μὴ δέῃ τινὸς τῶν δικαίων.

181. ἐπ' ἄλλῳ, 'in the case of another,' 'in your dealings with another,' περὶ ἄλλον, Schol. Ven. 2, εἰς ἄλλους, Heyne. Mr. Newman renders it "in other men's esteem." In either case, this is a remarkable use of ἐπί.

183. ἀπαρέσσασθαι, to restore to friendship, to make up with, a man, when one has been the first to be angry, i. e., and therefore principally in fault. Schol. Ven. 2, οὐκ ἔστι νεμεσητὸν, εἰ βασιλεὺς ἄνδρα βλάψας καὶ τῆς ἀδικίας προϋπάρξας ἀπαρέσεται αὐτόν. ἔστι δὲ τὸ ἀπαρέσσασθαι τῆς βλάβης ἀπαλλάξασθαι καὶ ἐξιλάσασθαι. So also Hesych. ἀπαρέσασθαι· εἰς ἀρέσκειαν ἀγαγεῖν. The context seems naturally to require this, which is the common interpretation. But others, including Doederlein and Mr. Trollope, following the sense of the Attic ἀπαρέσκειν, 'to displease,' construe βασιλῆα ἄνδρα, and render the verb 'to show displeasure.' Heyne also contends that the sense δυσαρεστεῖν suits the context better: "non enim indignandum est, virum principem alienari animo, si quis eum ultro lacessierit." Doederlein thinks ἄνδρ' stands for ἀνδρί, and he gives a transitive

τὸν δ' αὖτε προσέειπε ἄναξ ἀνδρῶν Ἀγαμέμνων
"χαίρω σεῦ, Λαερτιάδη, τὸν μῦθον ἀκούσας· 185
ἐν μοίρῃ γὰρ πάντα διίκεο καὶ κατέλεξας.
ταῦτα δ' ἐγὼν ἐθέλω ὀμόσαι, κέλεται δέ με θυμός·
οὐδ' ἐπιορκήσω πρὸς δαίμονος. αὐτὰρ Ἀχιλλεὺς
μιμνέτω αὖθι τέως γε, ἐπειγόμενός περ Ἄρηος,
μίμνετε δ' ἄλλοι πάντες ἀολλέες, ὄφρα κε δῶρα 190
ἐκ κλισίης ἔλθῃσι καὶ ὅρκια πιστὰ τάμωμεν.
σοὶ δ' αὐτῷ τόδ' ἐγὼν ἐπιτέλλομαι ἠδὲ κελεύω·
κρινάμενος κούρητας ἀριστῆας Παναχαιῶν
δῶρά τ' ἐμῆς παρὰ νηὸς ἐνεικέμεν, ὅσσ' Ἀχιλῆι
χθιζὸν ὑπέστημεν δώσειν, ἀγέμεν τε γυναῖκας. 195
Ταλθύβιος δέ μοι ὦκα κατὰ στρατὸν εὐρὺν Ἀχαιῶν
κάπρον ἑτοιμασάτω, ταμέειν Διί τ' Ἠελίῳ τε."
τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς

sense to χαλεπήνῃ, "ei succensere, qui prior irritaverit." Those who take this view, understand Achilles, not Agamemnon, in βασιλῆα. The simple sense seems to be, 'it is but right and fair that a chief who has done a wanton injury should be willing to repair it.' One such act, it is argued, will induce you to be more just in future, viz. because you will have felt both pain and loss at the making amends. Doederlein is unable to see how this can be "idoneum argumentum, cur Agamemno justior in posterum sit..' See on this passage Mr. Gladstone, "Studies," iii. p. 101.

184—197. Agamemnon professes his satisfaction at the views expressed by Ulysses. He will take the oath in all sincerity; but let Achilles wait awhile, till the gifts can be brought; and Ulysses is charged to take with him some trusty companions to fetch them at once, while Talthybius the herald gets ready a boar for sacrifice. (Tacitly, the king supports the view of Ulysses, about first giving the men their meal, which is impugned by Achilles, inf. 205. The self-consciousness, and almost conceit, of Agamemnon, and the hardly less selfish haste of Achilles, are well portrayed. It is Ulysses who takes the popular part in both his speeches.)

186. διίκεο, διῆλθες, διηγήσω. Cf. ix. 61, ἀλλ' ἄγ' ἐγὼν—ἐξείπω καὶ πάντα διίξομαι. Apoll. Rhod. ii. 411, ὦ γέρον, ἤδη μέν τε διΐκεο πείρατ' ἀέθλων ναυτιλίης.—ἐν μοίρῃ, cf. Od. xxii. 54.

188. πρὸς, i. e. πρὸ, in the sight of heaven; as in the phrase of adjuration πρὸς θεῶν &c. Doederlein, with Heyne, construes ὀμόσαι πρὸς δαίμονος, but needlessly and even incorrectly supplies ὁρώμενος. In most copies and editions the γε is wanting after τέως, which may have been pronounced τεῖος. (So in 194, the best MSS. give δῶρα ἐμῆς κ.τ.λ.) Perhaps αὐτόθι for αὖθι is the true reading (and so Hermann proposed).—Ἄρηος, the genitive from the implied sense of ἐφιέμενος, ἐπιθυμῶν.

193. κούρητας, κούρους, fighting-men. See on ix. 529, where the word occurs as a proper name.—χθιζὸν, πρῴην, 'the other day,' viz. in Book ix., the scene of which was about three days earlier.

197. Ἠελίῳ. So in iii. 277, an appeal is made to the sun to be a witness to a compact made and ratified by the slaughter of a lamb.

198—214. Achilles is impatient for the fight, and prefers that food should be taken after he has avenged the death of Patroclus. A great banquet shall be prepared at eventide, when his vengeance has been sated. For

“ Ἀτρεΐδη κύδιστε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
ἄλλοτέ περ καὶ μᾶλλον ὀφέλλετε ταῦτα πένεσθαι, 200
ὁππότε τις μεταπαυσωλὴ πολέμοιο γένηται
καὶ μένος οὐ τόσον ᾗσιν ἐνὶ στήθεσσιν ἐμοῖσιν.
νῦν δ' οἳ μὲν κέαται δεδαϊγμένοι οὓς ἐδάμασσεν
Ἕκτωρ Πριαμίδης ὅτε οἱ Ζεὺς κῦδος ἔδωκεν,
ὑμεῖς δ' ἐς βρωτὺν ὀτρύνετον. ἦ τ' ἂν ἐγώ γε 205
νῦν μὲν ἀνώγοιμι πτολεμιζέμεν υἷας Ἀχαιῶν
νήστις ἀκμήνους, ἅμα δ' ἠελίῳ καταδύντι
τεύξεσθαι μέγα δόρπον, ἐπὴν τισαίμεθα λώβην.
πρὶν δ' οὔ πως ἂν ἐμοί γε φίλον κατὰ λαιμὸν ἰείη
οὐ πόσις οὐδὲ βρῶσις, ἑταίρου τεθνηῶτος, 210
ὅς μοι ἐνὶ κλισίῃ δεδαϊγμένος ὀξέι χαλκῷ
κεῖται, ἀνὰ πρόθυρον τετραμμένος, ἀμφὶ δ' ἑταῖροι
μύρονται. τό μοι οὔ τι μετὰ φρεσὶ ταῦτα μέμηλεν,
ἀλλὰ φόνος τε καὶ αἷμα καὶ ἀργαλέος στόνος ἀνδρῶν.”

himself, he will taste nothing till that is done. While his friend lies dead in his tent, his weeping companions around him, he can think of nothing but slaughter.

200. *ταῦτα πένεσθαι*, viz. to prepare a sacrifice and a feast. This, he says, you ought to do, and even more zealously, on some future occasion, when there has been some respite or cessation from fighting. Cf. inf. 205. 213. The old reading was *μετὰ παυσωλῇ*. The compound substantive does not elsewhere occur.—*μένος*, 'rage.' *κατὰ τῶν πολεμίων ὀργή*, Schol. Ven. 2. "Animus tam concitatus ultionis cupidine et pugnandi amore," Heyne.

203. *οἳ μέν*. Schol. Vict. *ἵνα μὴ δοκῇ διὰ Πάτροκλον μόνον πολεμεῖν ἀλλὰ καὶ τοὺς λοιποὺς, κοινοποιεῖ τὸν λόγον.*—*ὅτε*, *ἐπειδή*. Or thus: 'whom Hector subdued when Zeus gave him glory,' i. e. though soon he will be subdued in turn by me. He refers Hector's success rather to the will of Zeus than to his own prowess.

205. *ὑμεῖς δέ*. But here you (Agamemnon and Ulysses) are urging us to take food.—*βρωτὺς*, like *ἐδητὺς*, *ὀρχηστὺς*, *ὀτρυντὺς*, a common Ionic termination. Cf. inf. 306.—*ἐγώ γε*, emphatic, i. e. 'differently from you.'—*ἀκμήνους*, sup. 163.

208. The reading of some copies, *τεύξασθαι*, might fairly be preferred. —*τισαίμεθα*, more regularly *τισώμεθα*, seems influenced by the preceding optative *ἀνώγοιμ' ἄν*.

209. *πρὶν δὲ κ.τ.λ.* 'Till that is done, *I* will let neither food nor drink pass my throat, while my friend lies dead.'—*ἰείη*, a very uncommon form of optative from *ἰέναι*. We might conjecture *ἔγωγε φίλον κατὰ λαιμὸν ἰείην οὐ πόσιν κ.τ.λ.* Perhaps indeed the whole passage 209—214 is a late interpolation. The Schol. notices the emphasis on the pronoun; *εἰ καὶ ὑμῖν, ἀλλ' οὐκ ἐμοί.*

212. *ἀνὰ πρόθυρον*, turned, or laid, in a direction as if to pass along or over the fore-court, i.e. space in front of the tent. Schol. Ven. 2, *ἐπὶ τὴν θύραν ὁρῶν, ὅ ἐστι, τετραμμένους ἐν αὐτῇ ἔχων τοὺς πόδας. οὕτω γὰρ τίθενται οἱ νεκροὶ διὰ τὸ ἐξερχομένους τοῦ ἀνθρωπίνου βίου μηκέτι ἀναστρέφειν εἰς τοὺς οἴκους.* The custom is not, perhaps, elsewhere mentioned by Greek writers. But the similar Roman rite is referred to by Persius, iii. 105, 'in portam rigidos calces extendit.'

214. *φόνος καὶ αἷμα*. The innate

τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὀδυσσεύς
"ὦ Ἀχιλεῦ Πηλῆος υἱέ, μέγα φέρτατ' Ἀχαιῶν, 216
κρείσσων εἰς ἐμέθεν καὶ φέρτερος οὐκ ὀλίγον περ
ἔγχει, ἐγὼ δέ κε σεῖο νοήματί γε προβαλοίμην
πολλόν, ἐπεὶ πρότερος γενόμην καὶ πλείονα οἶδα.
τῷ τοι ἐπιτλήτω κραδίη μύθοισιν ἐμοῖσιν. 220
αἶψά τε φυλόπιδος πέλεται κόρος ἀνθρώποισιν,
ἧς τε πλείστην μὲν καλάμην χθονὶ χαλκὸς ἔχευεν,
ἄμητος δ' ὀλίγιστος, ἐπὴν κλίνησι τάλαντα
Ζεύς, ὅς τ' ἀνθρώπων ταμίης πολέμοιο τέτυκται.
γαστέρι δ' οὔ πως ἔστι νέκυν πενθῆσαι Ἀχαιούς· 225

ferocity, almost brutality, of Achilles, is here brought out. The gentleness, ἐνηείη, of his friend Patroclus forms a contrast with it, just as the prudence of Pulydamas does to the rashness of Hector. "Achillem vero Hectoris potissimum caedem meditari consequens est," Spitzner.

215—237. Ulysses in a cautious speech, pleads his own age and experience in support of his view. He trusts that Achilles will not oppose it. Men are soon tired of fighting and of slaying the foe, unless they have strength to pursue it. The dead will not be fitly lamented by starving the troops. If that is to be done,—since deaths take place every day,—there will be no end to that kind of grief. No, let the dead be buried, with lamentations for the day only; but let the survivors take food that they may fight the better. And let them go at once, without waiting for any other order. Those who stay behind, expecting it, will do so to their cost. Rather let all take their meal together, and then go forth together against the enemy.

(This speech is difficult throughout; the language is ambiguous and enigmatical, and the connexion of the sentences by no means clear. Spitzner has an Excursus (xxx. vol. i. § 4) of fourteen pages upon it, part of which is devoted to the discussion of the accent in ἄμητος, 'harvest-time,' and ἀμητὸς, 'the corn-crop.' Doederlein remarks that the object of Ulysses is twofold; to show that the haste of Achilles is both baneful and useless.)

218. προβαλοίμην, lit. 'I would put myself much before you in respect of thought.'

220. ἐπιτλήτω, ἐπιμεινάτω, or ἐπιμεῖναι τλήτω, let it bear with or abide by my proposals.

221—2. In both these verses τε = τοι.

222. καλάμην. 'The brass (a double sense, between the sickle and the spear) strews on the ground plenty of straw, though the time for reaping it is very short,—when Zeus inclines his scale to the side of victory.' "Imagine detracta, haec fere loquentis erit mens; cito enim homines subit pugnae fastidium, in qua etsi plurimi ferro sternuntur, caedes tamen, Jove victoriam concedente, brevissima est; quia milites inedia enecti laborem perferre non possunt." Spitzner, Excurs. p. lxxxvii. 'Though we may slay many enemies at first in a very short time, should Zeus give us success, still the time will be but short, and we shall not be able to carry on the slaughter, unless we have first refreshed ourselves.' Schol. Ven. 2, ἐφ' ἧς ἂν μάχης τροπὴ γένηται ἐκ μικρᾶς συμβολῆς καὶ ὀλίγου ἀμήτου, ταχὺς ὁ κόρος τοῖς ἀναιροῦσι καὶ τὴν καλάμην πολλὴν ποιοῦσιν, εἰ μὴ τύχωσι τὴν ἰσχὺν διὰ τῆς τροφῆς αὐταρκῆ παρασκευάσαντες. Heyne thinks the sense is, 'the mowing down of the enemy (ἄμητος) is scant, viz. to tired men, when Zeus causes the enemy to fly.'

225. γαστέρι, by stinting the food.—λίην γὰρ κ.τ.λ., a reason why it is not possible πενθῆσαι &c. 'So many fall every day, that we can hardly look for

λίην γὰρ πολλοὶ καὶ ἐπήτριμοι ἤματα πάντα
πίπτουσιν· πότε κέν τις ἀναπνεύσειε πόνοιο;
ἀλλὰ χρὴ τὸν μὲν καταθαπτέμεν ὅς κε θάνησιν,
νηλέα θυμὸν ἔχοντας, ἐπ' ἤματι δακρύσαντας·
ὅσσοι δ' ἂν πολέμοιο περὶ στυγεροῖο λίπωνται, 230
μεμνῆσθαι πόσιος καὶ ἐδητύος, ὄφρ' ἔτι μᾶλλον
ἀνδράσι δυσμενέεσσι μαχώμεθα νωλεμὲς αἰεί,
ἑσσάμενοι χροῒ χαλκὸν ἀτειρέα. μηδέ τις ἄλλην
λαῶν ὀτρυντὺν ποτιδέγμενος ἰσχαναάσθω·
ἥδε γὰρ ὀτρυντὺς κακὸν ἔσσεται, ὅς κε λίπηται 235
νηυσὶν ἐπ' Ἀργείων· ἀλλ' ἁθρόοι ὁρμηθέντες
Τρωσὶν ἐφ' ἱπποδάμοισιν ἐγείρομεν ὀξὺν Ἄρηα."
ἦ, καὶ Νέστορος υἷας ὀπάσσατο κυδαλίμοιο
Φυλεΐδην τε Μέγητα Θόαντά τε Μηριόνην τε
καὶ Κρειοντιάδην Λυκομήδεα καὶ Μελάνιππον. 240
βὰν δ' ἴμεν ἐς κλισίην Ἀγαμέμνονος Ἀτρεΐδαο·

any spare time or respite from fighting, in order to take food.'—*πόνοιο, τοῦ ἐν πολέμῳ ἔργου*, Schol. Ven. 2. But it may mean, 'the hardship of fasting,' viz. if we have to fast for those who are dying off day by day. Heyne takes *πόνος* for *πένθος*.

229. *ἐπ' ἤματι*, 'for a day.' Cf. x. 48, *ἄνδρ' ἕνα τοσσάδε μέρμερ' ἐπ' ἤματι μητίσασθαι*. Cicero, Tusc. Disp. iii. 27, § 65, 'Quid, quos res ipsa lugere prohibet? ut apud Homerum quotidianæ neces interitusque multorum sedationem moerendi afferunt: apud quem dicitur,

Namque nimis multos, atque omni luce cadentes
Cernimus, ut nemo possit moerore vacare.
Quo magis est aequum tumulis mandare peremptos
Firmo animo, et luctum lacrimis finire diurnis.'

230. *περὶ—λίπωνται*, in the sense of *περιγένωνται*, as Aesch. Ag. 517, *στρατὸν δέχεσθαι τὸν λελειμμένον δορός*.

233—237. These lines read very like an addition. The word *ὀτρυντὺς*, though of the Ionic type and age of Herodotus and Antimachus of Colophon (Schol.), does not elsewhere occur in Homer. Schol. Vict. *μή τις τῶν λαῶν τὴν ἐξ ἑτέρου ὀτρυντὺν ἐκδεχέσθω, ἀλλ' αὐτοκέλευστος ἐξίτω.* But the order of the words requires us to construe *λαῶν ὀτρυντὺν*, 'exhortation given to the host.' "Cibo sumto, non alio novo expectato jussu, copiae continuo in pugnam exeunto," Heyne.—*κακὸν, ἐκείνῳ τῷ περιμένοντι*, *id.* If any man waits further orders to go forth to the fight, it will be to his cost.

238—265. Ulysses goes at once with two companions to the tent of Agamemnon, to bring out the presents, and to conduct Briseis, the cause of all the strife. Agamemnon then, standing in the midst, makes a solemn oath over a sacrifice, that he is restoring the girl intact to the chief to whom he had first given her.

238. *ὀπάσσατο*, he took to himself as companions, *ὀπαδοὺς ἔλαβεν*, Schol. Hesych. *προσελάβετο*. Cf. x. 238, *τὸν μὲν ἀρείω καλλείπειν, σὺ δὲ χείρον' ὀπάσσεαι αἰδοῖ εἴκων.* "Se sequi jussit," Heyne, who refers to ii. 627. 638. 651, ix. 84, for the names of the heroes chosen.

αὐτίκ' ἔπειθ' ἅμα μῦθος ἔην, τετέλεστο δὲ ἔργον.
ἑπτὰ μὲν ἐκ κλισίης τρίποδας φέρον, οὕς οἱ ὑπέστη,
αἴθωνας δὲ λέβητας ἐείκοσι, δώδεκα δ' ἵππους·
ἐκ δ' ἄγον αἶψα γυναῖκας ἀμύμονα ἔργα ἰδυίας 245
ἕπτ', ἀτὰρ ὀγδοάτην Βρισηΐδα καλλιπάρῃον.
χρυσοῦ δὲ στήσας Ὀδυσεὺς δέκα πάντα τάλαντα
ἦρχ', ἅμα δ' ἄλλοι δῶρα φέρον κούρητες Ἀχαιῶν.
καὶ τὰ μὲν ἐν μέσσῃ ἀγορῇ θέσαν, ἂν δ' Ἀγαμέμνων
ἵστατο· Ταλθύβιος δὲ θεῷ ἐναλίγκιος αὐδήν 250
κάπρον ἔχων ἐν χερσὶ παρίστατο ποιμένι λαῶν.
Ἀτρεΐδης δὲ ἐρυσσάμενος χείρεσσι μάχαιραν,
ἥ οἱ πὰρ ξίφεος μέγα κουλεὸν αἰὲν ἄωρτο,
κάπρου ἀπὸ τρίχας ἀρξάμενος, Διὶ χεῖρας ἀνασχὼν
εὔχετο· τοὶ δ' ἄρα πάντες ἐπ' αὐτόφιν εἵατο σιγῇ 255
Ἀργεῖοι, κατὰ μοῖραν ἀκούοντες βασιλῆος.
εὐξάμενος δ' ἄρα εἶπε, ἰδὼν εἰς οὐρανὸν εὐρύν,
"ἴστω νῦν Ζεὺς πρῶτα, θεῶν ὕπατος καὶ ἄριστος,
γῆ τε καὶ ἠέλιος καὶ ἐρινύες, αἵ θ' ὑπὸ γαῖαν
ἀνθρώπους τίνυνται, ὅτις κ' ἐπίορκον ὀμόσσῃ, 260

242. *ἅμα μῦθος κ.τ.λ.* A variant of the phrase *ἅμ' ἔπος τε καὶ ἔργον*, 'no sooner said than done,' Hymn. Merc. 46.

245. *γυναῖκας κ.τ.λ.* See ix. 128. 131.

247. *στήσας.* Schol. Min. *ἀριθμήσας ἢ διὰ ζυγοῦ στήσας.*

249. *ἐν μέσσῃ ἀγορῇ.* They are brought out and placed in the middle of the meeting for all to see, and afterwards, inf. 279, removed to the tent of Achilles.

252, 253. This distich occurred iii. 271, from which the present scene appears copied or repeated.

255. *ἐπ' αὐτόφιν, ἐφ' ἑαυτῶν*, 'by themselves.' So Doederlein, who well compares vii. 195, *εὔχεσθε—σιγῇ ἐφ' ὑμείων*, and Herod. ix. 17, *ὁ Μαρδόνιος ἐκέλευσέ σφεας ἐπ' ἑωυτῶν ἐν τῷ πεδίῳ ἵζεσθαι.* The phrase however reads suspiciously like an affected archaism. Spitzner renders the phrase "*interea, sive dum haec geruntur.*" Heyne, *ἐπ' αὐτοῦ τοῦ χώρου.*

256. *κατὰ μοῖραν.* The meaning here seems to be *κατὰ πρεσβεῖαν* or *ἀξίωμα*, *quisque ordine suo.* Others render it 'fitly,' 'as they ought to do;' with sober and proper behaviour on the solemn occasion.

258—260. Compare the almost identical passage, iii. 217 seqq. Mr. Gladstone ("Juventus," pp. 188, 189) dwells on such differences as he detects between the two accounts, with considerable minuteness. "We perceive" (he says) "from the first Invocation, either that the Earth and Sun stood to the Trojans as Zeus did to the Greeks, or that, when all were to be addressed, the Earth and Sun fell to the Trojans from some greater affinity to their creed. But when we come to an Invocation affecting the Greeks alone, in the Nineteenth Book, the Sun is less prominently named, and the purely ethical element is introduced in the Erinues, avengers of perjury in the nether world." The Schol. Vict. records an ancient variant, *οἵ τ' ἐπὶ Πλούτωνος καὶ Περσεφόνης ὑπὸ γαῖαν κ.τ.λ.*

μὴ μὲν ἐγὼ κούρῃ Βρισηΐδι χεῖρ' ἐπενεῖκαι,
οὔτ' εὐνῆς πρόφασιν κεχρημένος οὔτε τευ ἄλλου·
ἀλλ' ἔμεν' ἀπροτίμαστος ἐνὶ κλισίῃσιν ἐμῇσιν.
εἰ δέ τι τῶνδ' ἐπίορκον, ἐμοὶ θεοὶ ἄλγεα δοῖεν
πολλὰ μάλ', ὅσσα διδοῦσιν ὅτις σφ' ἀλίτηται ὀμόσσας."
ἦ, καὶ ἀπὸ στόμαχον κάπρου τάμε νηλέι χαλκῷ. 266
τὸν μὲν Ταλθύβιος πολιῆς ἁλὸς ἐς μέγα λαῖτμα
ῥῖψ' ἐπιδινήσας, βόσιν ἰχθύσιν· αὐτὰρ Ἀχιλλεὺς
ἀνστὰς Ἀργείοισι φιλοπτολέμοισι μετηύδα
"Ζεῦ πάτερ, ἦ μεγάλας ἄτας ἄνδρεσσι δίδωσθα. 270
οὐκ ἂν δή ποτε θυμὸν ἐνὶ στήθεσσιν ἐμοῖσιν
Ἀτρεΐδης ὤρινε διαμπερές, οὐδέ κε κούρην
ἦγεν ἐμεῦ ἀέκοντος ἀμήχανος· ἀλλά ποθι Ζεὺς
ἤθελ' Ἀχαιοῖσιν θάνατον πολέεσσι γενέσθαι.

261. ἐπενεῖκαι. Perhaps ἐπένεγκα or ἐπένεικα, as in xv. 41, for the ἐγὼ can only be explained with the infinitive, as Doederlein remarks, by supposing ἴστω Ζεὺς a synonym of ὄμνυμι. 'I swear I have not laid a hand on Briseis, either taking her as a concubine or for any other purpose,' e. g. as a slave or handmaid to work wool or embroidery. The μὲν represents μὴν, as in the formula ὄμνυμι ἦ μὴν &c. The construction of the negatives is very remarkable; ὄμνυμι μὴ ἐπενεῖκαι χεῖρα, οὔτε κ.τ.λ., where we should expect μήτε. Not less suspicious is ἀπροτίμαστος in the next verse, i. e. ἀπρόσμαστος, from προσμάσσεσθαι, to be in close contact with, like χρῴζεσθαι. It was cited by the late writer Euphorion (ap. Schol.) as from 'Homer.' The form of the compound, however, seems any thing rather than archaic. Possibly this distich is interpolated. As for κεχρημένος, it seems simplest to supply αὐτῇ, and to take εὐνῆς πρόφασιν with the Schol. for κοίτης χάριν, though he limits it to τοῦ στρῶσαι. Doederlein strangely construes κεχρημένος εὐνῆς, *quanquam desiderio flagrans*, and πρόφασιν *propter*, which is simply unintelligible. Nor is Heyne much better, εὐνῆς κεχρημένος διὰ πρόφασιν, *expetens ejus amplexus ulla de causa*. He prefers however to construe κεχρημένος αὐτῇ.

265. σφε, probably the accusative, as in ἀλιτεῖν or ἀλιτέσθαι θεοὺς, Hes. Opp. 330, Scut. 80. For the use of σφε in the plural see xi. 111. It there appears to be the dual: according to Buttmann, Lexil. in v., here only in Homer it is plural. Doederlein takes it for σφι, comparing Od. iv. 807, οὐ γάρ τι θεοῖς ἀλιτήμενός ἐστιν.

266—275. After the oath has been solemnly uttered, the victim is slain, but not for the purpose of a feast. As belonging to the gods ὑπὸ γαῖαν, it was cast into the sea, or perhaps, like the Jewish scape-goat, and the λύματα in i. 314, the creature was regarded as defiled by having contracted a moral guilt and uncleanness. See on iii. 310. Achilles then stands up, and exonerates Agamemnon at least from a chief share of the fault, by attributing the quarrel to the dispensations of Zeus, which, in fact, is Agamemnon's own doctrine of the ἄτη.

271. οὐκ ἂν δὴ κ.τ.λ. 'Never would *Atreides* so thoroughly have raised my mind within my breast, nor indeed would he have taken away the girl at all, troublesome that he is! against my wish, but that Zeus desired that death should come to many Achaeans.' The Schol. Vict. connects ἀμήχανος with Ζεὺς following; but, like σχέτλιος, it is well enough used of any person or thing that is difficult to deal with.

νῦν δ' ἔρχεσθ' ἐπὶ δεῖπνον, ἵνα ξυνάγωμεν Ἄρηα." 275
ὣς ἄρ' ἐφώνησεν, λῦσεν δ' ἀγορὴν αἰψηρήν.
οἱ μὲν ἄρα σκίδναντο ἑὴν ἐπὶ νῆα ἕκαστος,
δῶρα δὲ Μυρμιδόνες μεγαλήτορες ἀμφεπένοντο
βὰν δ' ἐπὶ νῆα φέροντες Ἀχιλλῆος θείοιο.
καὶ τὰ μὲν ἐν κλισίῃσι θέσαν, κάθισαν δὲ γυναῖκας,
ἵππους δ' εἰς ἀγέλην ἔλασαν θεράποντες ἀγαυοί. 281
Βρισηὶς δ' ἄρ' ἔπειτ', ἰκέλη χρυσέῃ Ἀφροδίτῃ,
ὡς ἴδε Πάτροκλον δεδαϊγμένον ὀξέι χαλκῷ,
ἀμφ' αὐτῷ χυμένη λίγ' ἐκώκυε, χερσὶ δ' ἄμυσσεν
στήθεά τ' ἠδ' ἁπαλὴν δειρὴν ἰδὲ καλὰ πρόσωπα. 285
εἶπε δ' ἄρα κλαίουσα γυνὴ ἐικυῖα θεῇσιν
"Πάτροκλέ μοι δειλῇ πλεῖστον κεχαρισμένε θυμῷ,
ζωὸν μέν σε ἔλειπον ἐγὼ κλισίηθεν ἰοῦσα,

275. This verse occurred ii. 381, and the next distich is read in Od. ii. 257, as Spitzner points out.

276—281. The business is concluded, the assembly dismissed, and the gifts, including women and horses, are conveyed by the Myrmidons to the ship and tent of Achilles.

276. αἰψηρὴν, quickly convened, *subitum concilium.* Doederlein compares θοὴν δαῖτα, 'an extempore feast,' Od. viii. 38.

281. ἀγέλην. Schol. Ven. 2, οὐ φορβάδων ἵππων ἀλλὰ πολεμιστηρίων, ὧν τοὺς ἡνιόχους ἀνεῖλεν.

282 seqq. The lament of Briseis for the death of Patroclus, and the charming trait of his gentleness and kindness to an unfortunate captive, are sufficiently touching. The resemblance of this passage to the lament of Andromache in vi. 407, and again in xxii. 477 seqq., tends to throw some doubt on its genuine antiquity, especially as it is clear from Propertius, ii. 9. 9, that another account existed of the grief of Briseis for the death of Achilles, 'At non exanimem moerens Briseis Achillem Candida vesana verberat ora manu, Foedavitque comas, et tanti corpus Achilli Maximaque in parva sustulit ossa manu.' It may be observed too that ἰκέλη in 282 does not take the *F*. If passages so fine were really known to the ancients, their total silence about them is extremely perplexing, while the most trivial and common-place details of the *Troica* were repeated by the tragic writers till they were almost hackneyed.—It is plain that Briseis does not know of Patroclus' death till she is brought to Achilles' tent. Hence the suddenness of her paroxysm of grief.

287—300. 'Patroclus! the best and kindest friend left me on earth, so art thou gone, whom so lately I left alive in the tent of my lord. O the weight of this new woe! My noble spouse I saw slain in fighting for his city, and my three brothers. You it was who, when Achilles had killed my husband and sacked my city, bade me not weep, for that I should e'en be the lady-wife of the great chieftain. Ever kind wert thou; so with bitter tears do I bewail thy fall.'

287. Πάτροκλέ μοι. This idiom, by which the ethical dative is added to a name in address, is fully illustrated by Stallbaum on Plat. Phileb. p. 54, B.—κλισίηθεν, cf. i. 346, where Patroclus himself takes Briseis out of the tent of Achilles and consigns her to Agamemnon's heralds. This therefore may fairly be cited as one of the unities of the Iliad.

νῦν δέ σε τεθνηῶτα κιχάνομαι, ὄρχαμε λαῶν,
ἂψ ἀνιοῦσ᾽, ὥς μοι δέχεται κακὸν ἐκ κακοῦ αἰεί. 290
ἄνδρα μέν, ᾧ ἔδοσάν με πατὴρ καὶ πότνια μήτηρ,
εἶδον πρὸ πτόλιος δεδαϊγμένον ὀξέι χαλκῷ,
τρεῖς τε κασιγνήτους, τούς μοι μία γείνατο μήτηρ,
κηδείους, οἳ πάντες ὀλέθριον ἦμαρ ἐπέσπον.
οὐδὲ μὲν οὐδέ μ᾽ ἔασκες, ὅτ᾽ ἄνδρ᾽ ἐμὸν ὠκὺς Ἀχιλλεύς
ἔκτεινεν, πέρσεν δὲ πόλιν θείοιο Μύνητος, 296
κλαίειν, ἀλλά μ᾽ ἔφασκες Ἀχιλλῆος θείοιο
κουριδίην ἄλοχον θήσειν, ἄξειν τ᾽ ἐνὶ νηυσίν
ἐς Φθίην, δαίσειν δὲ γάμον μετὰ Μυρμιδόνεσσιν.
τῷ σ᾽ ἄμοτον κλαίω τεθνηότα, μείλιχον αἰεί." 300
ὣς ἔφατο κλαίουσ᾽, ἐπὶ δὲ στενάχοντο γυναῖκες,
Πάτροκλον πρόφασιν, σφῶν δ᾽ αὐτῶν κήδε᾽ ἑκάστη.
αὐτὸν δ᾽ ἀμφὶ γέροντες Ἀχαιῶν ἠγερέθοντο
λισσόμενοι δειπνῆσαι· ὃ δ᾽ ἠρνεῖτο στεναχίζων.

290. *δέχεται* seems not so much used intransitively (Doederlein) as indefinitely, for *διάδοχόν μοι γίγνεται*. Cf. Soph. Trach. 29, *νὺξ γὰρ εἰσάγει καὶ νὺξ ἀπωθεῖ διαδεδεγμένη πόνον*.

294. *κηδείους*, 'my own dear brothers,' Schol. Ven. 2, *προσφιλεῖς, πεφροντισμένους μοι*. There is no need, as Spitzner observes, to read *κηδείους θ'*, 'and my other relations,' with the Townley MS. —*τρεῖς κασιγνήτους*. cf. Ovid, Heroid. iii. 47, 'Vidi ego consortes pariter generisque necisque Tres cecidisse; tribus, quae mihi, mater erat.'

295. *οὐδὲ μὲν*, i. e. *οὐδὲ μὴν εἴας με κ.τ.λ.*, you begged me not to give way to tears.

296. *Μύνητος*. Mynes was king of Lyrnessus, ii. 689—692, and the father of Briseis.

298. *ἔφασκες θήσειν*. You told me you would make me, not the concubine, but the lawful or lady-wife of Achilles, i. e. you would persuade him to marry me. We see therefore that Briseis is represented as a widow. For *κουριδίη* see i. 114. Herod. v. 18.—*δαίσειν*, 'that you would give a marriage-feast.' From *δαίειν*, 'to divide;' Doederlein says, "praegnanter pro *δαίσειν δᾷδας ἐπὶ γάμῳ*. Cf. Od. iv. 3, *τὸν δ' εὗρον δαινυντα γάμον πολλοῖσιν ἔτῃσιν*." But *δαίειν* refers to the distributing the provisions at the banquet.

301—308. The other captives (sup. 280) join in the wail over Patroclus, though in fact their hearts were heavy with their own woes. Achilles himself resists all solicitations to take food; he declares that he will continue his fast till the sun has set.

302. The genuineness of this verse might be doubted, as *ἕκαστος* usually takes the digamma. (Cf. inf. 332. 339.) Col. Mure however (Hist. Lit. vol. ii. p. 35) contends that it is a fine stroke of poetry, and one which represents a foible of human nature, to mix with our sympathy for others something of the selfish from a recollection of our own griefs. Cf. inf. 339.—*πρόφασιν*, in pretence, or as an excuse for their own woes. "Caussa oblata luctus de morte Patrocli, simul sua ipsorum mala in memoriam revocando," Heyne. In fact, the lamentation of women was a custom, and a universal eastern custom, both privately and professionally. The verse seems to have been added by some one who did not see why (as the Schol. says) they should weep for a man whose kindness they had never experienced. Heyne also thinks it spurious.

" λίσσομαι, εἴ τις ἐμοί γε φίλων ἐπιπείθεθ' ἑταίρων, 305
μή με πρὶν σίτοιο κελεύετε μηδὲ ποτῆτος
ἄσασθαι φίλον ἦτορ, ἐπεί μ' ἄχος αἰνὸν ἱκάνει.
δύντα δ' ἐς ἠέλιον μενέω καὶ τλήσομαι ἔμπης."
ὣς εἰπὼν ἄλλους μὲν ἀπεσκέδασεν βασιλῆας,
δοιὼ δ' Ἀτρεΐδα μενέτην καὶ δῖος Ὀδυσσεύς, 310
Νέστωρ Ἰδομενεύς τε γέρων θ' ἱππηλάτα Φοῖνιξ,
τέρποντες πυκινῶς ἀκαχήμενον· οὐδέ τι θυμῷ
τέρπετο πρὶν πολέμου στόμα δύμεναι αἱματόεντος.
μνησάμενος δ' ἁδινῶς ἀνενείκατο, φώνησέν τε
" ἦ ῥά νύ μοί ποτε καὶ σύ, δυσάμμορε, φίλταθ' ἑταίρων,
αὐτὸς ἐνὶ κλισίῃ λαρὸν παρὰ δεῖπνον ἔθηκας 316
αἶψα καὶ ὀτραλέως, ὁπότε σπερχοίατ' Ἀχαιοί
Τρωσὶν ἐφ' ἱπποδάμοισι φέρειν πολύδακρυν Ἄρηα.
νῦν δὲ σὺ μὲν κεῖσαι δεδαϊγμένος, αὐτὰρ ἐμὸν κῆρ
ἄκμηνον πόσιος καὶ ἐδητύος, ἔνδον ἐόντων, 320
σῇ ποθῇ. οὐ μὴν γάρ τι κακώτερον ἄλλο πάθοιμι,
οὐδ' εἴ κεν τοῦ πατρὸς ἀποφθιμένοιο πυθοίμην,
ὅς που νῦν Φθίηφι τέρεν κατὰ δάκρυον εἴβει
χήτει τοιοῦδ' υἷος· ὁ δ' ἀλλοδαπῷ ἐνὶ δήμῳ

303. αὐτὸν δ' ἀμφὶ, viz. Ἀχιλλέα. "Haec cum vers. 288 proxime cohaerent," Spitzner.

307. ἄσασθαι, κορέσασθαι.—ἐς ἠέλιον, cf. sup. 207—209.

309—337. Achilles dismisses all the chiefs but the Atridae and two or three private friends, who vainly try to console and amuse him. He bethinks himself of the many meals his friend so carefully served up to him in all the hurry of the camp, and says that he has now no heart for the repast. Even the death of his aged sire in Phthia would not have afflicted him more, or that of his son Neoptolemus at Scyros. His hope had ever been, that if his own death must take place at Troy, Patroclus might yet return to Phthia and bring thither Neoptolemus to take possession of his father's goods; for Peleus he supposes to be either dead or in extreme old age.

312. οὐδέ τι, *nec tamen* &c. He refused to be comforted till he had again entered, as it were, into the very jaws of the fight. That was his χάρμα, as vengeance was the only food he desired.

314. ἀνενείκατο. Schol. Ven. 2, κάτωθεν τὴν φωνὴν ἀθρόαν ἐκ βάθους ἀνήνεγκεν. Spitzner remarks that this is a word of the Herodotean and Alexandrine dialect, Her. i. 86. Apoll. Rhod. i. 463; iv. 1748.

320. ἄκμηνον, sup. 207. This seems precisely like our idiom, 'I have no heart for food.'—σῇ ποθῇ, through my regret for you as the server of my meals.—ἔνδον ἐόντων, *cum in penu suppetant*, Heyne.

322. οὐδ' εἴ κεν. The κεν properly belongs to the preceding πάθοιμι. Qu. οὐδέ κεν εἰ?—τοῦ πατρὸς, the Attic use of the article. Heyne conjectured που. For the genitive see xvii. 102.

324. χήτει κ.τ.λ. See vi. 463.—ὁ δὲ, ἀλλ' ὅδε, 'but here am I in a strange people fighting with the Trojans for that odious Helen.'

εἵνεκα ῥιγεδανῆς Ἑλένης Τρωσὶν πολεμίζω· 325
ἠὲ τὸν ὃς Σκύρῳ μοι ἔνι τρέφεται φίλος υἱός·
[εἴ που ἔτι ζώει γε Νεοπτόλεμος θεοειδής.]
πρὶν μὲν γάρ μοι θυμὸς ἐνὶ στήθεσσιν ἐώλπειν
οἶον ἐμὲ φθίσεσθαι ἀπ' Ἄργεος ἱπποβότοιο
αὐτοῦ ἐνὶ Τροίῃ, σὲ δέ τε Φθίηνδε νέεσθαι, 330
ὡς ἄν μοι τὸν παῖδα θοῇ ἐνὶ νηὶ μελαίνῃ
Σκυρόθεν ἐξαγάγοις καί οἱ δείξειας ἕκαστα,
κτῆσιν ἐμὴν δμῶάς τε καὶ ὑψερεφὲς μέγα δῶμα.
ἤδη γὰρ Πηλῆά γ' ὀίομαι ἢ κατὰ πάμπαν
τεθνάμεν, ἤ που τυτθὸν ἔτι ζώοντ' ἀκάχησθαι 335
γήραι τε στυγερῷ, καὶ ἐμὴν ποτιδέγμενον αἰεί
λυγρὴν ἀγγελίην, ὅτ' ἀποφθιμένοιο πύθηται."
ὣς ἔφατο κλαίων, ἐπὶ δὲ στενάχοντο γέροντες,
μνησάμενοι τὰ ἕκαστος ἐνὶ μεγάροισιν ἔλειπον.
μυρομένους δ' ἄρα τούς γε ἰδὼν ἐλέησε Κρονίων, 340
αἶψα δ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα.
"τέκνον ἐμόν, δὴ πάμπαν ἀποίχεαι ἀνδρὸς ἑῆος.
ἦ νύ τοι οὐκέτι πάγχυ μετὰ φρεσὶ μέμβλετ' Ἀχιλλεύς;

326. ἠὲ τόν. As πυθέσθαι governs either a genitive or an accusative, the latter is here used in place of the former in 322. Or we may supply ἀποφθίσθαι.—ἐν Σκύρῳ, the island of Scyros, whence Neoptolemus is contemptuously termed νησιώτης in Eur. Andr. 14. The story alluded to (if not directly taken from) was expanded in the 'Cyclics,' (that is, in the 'Homer' accepted as such in the Periclean age) where the education of Achilles at the court of Lycomedes, and the birth of a son to him, were given in detail. Compare Od. xi. 506 seqq. Quintus Smyrnæus, iii. 754, vii. 226 seqq.

332. ἐξαγάγοις, might bring him out to Phthia; whether before or after his father's death, is left uncertain. The γὰρ in the next verse gives the reason for the voyage: 'I hoped to have my son instructed by Patroclus in family affairs, for Peleus is too old to attend to them.'

335. ἀκάχησθαι, thus accented, is the epic aorist, whence ἀκαχήμενος. The perfect passive would have been ἀκαχῆσθαι.

336. ἐμὴν, i. e. ἐμοῦ, 'sad news about me.'—ὅτε, for ὅταν, denoting a pending event, and *exegetic* of ποτιδέγμενον.

338—348. As before (301) the women over Patroclus, so now the elders weep with Achilles, and (as before too) with not wholly unselfish feelings. Zeus pities their grief, and charges Athene with neglect of her champion. He asks her to support him during his fast by instilling nectar and ambrosia into his breast.

342. δὴ πάμπαν, 'surely you have altogether lost sight of a brave hero.' Schol. Ven. κεχώρισαι. ἑῆος δὲ, τοῦ ἀγαθοῦ.—Ζηνόδοτος γράφει ἑοῖο. There is usually this variant, the compilers confusing ἠὺς and ἑὸς, the personal pronoun.

343. μέμβλεται, for μεμέλεται or μεμέληται. See iv. 11.—κεῖνος ὅ γε, 'yonder he is sitting in front of the high-prowed galleys.' See on iii. 391, κεῖνος ὅ γ' ἐν θαλάμῳ κ.τ.λ. He is here pointed out as an object of compassion.

κεῖνος ὅ γε προπάροιθε νεῶν ὀρθοκραιράων
ἧσται ὀδυρόμενος ἕταρον φίλον· οἱ δὲ δὴ ἄλλοι 345
οἴχονται μετὰ δεῖπνον, ὃ δ' ἄκμηνος καὶ ἄπαστος.
ἀλλ' ἴθι οἱ νέκταρ τε καὶ ἀμβροσίην ἐρατεινὴν
στάξον ἐνὶ στήθεσσ', ἵνα μή μιν λιμὸς ἵκηται."
ὣς εἰπὼν ὤτρυνε πάρος μεμαυῖαν Ἀθήνην·
ἣ δ' ἅρπῃ εἰκυῖα τανυπτέρυγι λιγυφώνῳ 350
οὐρανοῦ ἐκκατέπαλτο δι' αἰθέρος. αὐτὰρ Ἀχαιοὶ
αὐτίκα θωρήσσοντο κατὰ στρατόν· ἣ δ' Ἀχιλῆι
νέκταρ ἐνὶ στήθεσσι καὶ ἀμβροσίην ἐρατεινὴν
στάξ', ἵνα μή μιν λιμὸς ἀτερπὴς γούναθ' ἵκοιτο,
αὐτὴ δὲ πρὸς πατρὸς ἐρισθενέος πυκινὸν δῶ 355
ᾤχετο. τοὶ δ' ἀπάνευθε νεῶν ἐχέοντο θοάων.
ὡς δ' ὅτε ταρφειαὶ νιφάδες Διὸς ἐκποτέονται,
ψυχραί, ὑπὸ ῥιπῆς αἰθρηγενέος Βορέαο,
ὣς τότε ταρφειαὶ κόρυθες λαμπρὸν γανόωσαι
νηῶν ἐκφορέοντο καὶ ἀσπίδες ὀμφαλόεσσαι 360
θώρηκές τε κραταιγύαλοι καὶ μείλινα δοῦρα.
αἴγλη δ' οὐρανὸν ἷκε, γέλασσε δὲ πᾶσα περὶ χθὼν
χαλκοῦ ὑπὸ στεροπῆς· ὑπὸ δὲ κτύπος ὤρνυτο ποσσὶν
ἀνδρῶν. ἐν δὲ μέσοισι κορύσσετο δῖος Ἀχιλλεύς.

348. *στάξον.* See sup. 38.

349—403. In a fine and graphic passage an enumeration of the several pieces of the divine armour of Achilles is given. It is only by a close comparison of such details with the paintings on Greek vases that conclusions can be drawn as to the age of our Homeric texts (see Preface, § 4).—Athene, thus urged by Zeus, darts from heaven to prepare Achilles to sustain the fight. The helmets of the men gleam thick and bright as snowflakes. Achilles puts on greaves, breastplate, crested helmet, and takes sword and shield and lance. The armour feels light upon him, and even seems to upbear him like wings. Lastly, he yokes the horses to the car, and ascends it with his charioteer Automedon.

350. *ἅρπῃ*, a falcon or osprey.—*ἐκκατέπαλτο*, from *ἄλλεσθαι*,—the epic aorist with the three prepositions signifying 'from out down to.' The dactylic verse implies the ease and rapidity of the motion.

356. *ἐχέοντο*, the men kept pouring in a stream that reached far away from the ships.

358. This verse occurred xv. 171.—*γανόωσαι*, bright, glittering; cf. xiii. 265. The *pouring out* of thick and bright objects in close and rapid succession, is the point of the comparison. Doederlein explains *ἐκφορέοντο* 'were worn on the heads of the warriors as they came forth,' i. e. 'were being brought out.' Spitzner renders it "e navibus processerunt," and so Heyne, "prodibant, egrediebantur, ut arma dicta sint pro armatis."

361. *κραταιγύαλοι*, 'with strong bent plates,' or casings, occurs only here. See on xv. 530.

364. *ἐν μέσοισι.* A fine picture is presented by Achilles donning his

[τοῦ καὶ ὀδόντων μὲν καναχὴ πέλε, τὼ δέ οἱ ὄσσε 365
λαμπέσθην ὡς εἴ τε πυρὸς σέλας, ἐν δέ οἱ ἦτορ
δῦν' ἄχος ἄτλητον· ὁ δ' ἄρα Τρωσὶν μενεαίνων
δύσετο δῶρα θεοῦ, τά οἱ Ἥφαιστος κάμε τεύχων.]
κνημῖδας μὲν πρῶτα περὶ κνήμῃσιν ἔθηκεν
καλάς, ἀργυρέοισιν ἐπισφυρίοις ἀραρυίας· 370
δεύτερον αὖ θώρηκα περὶ στήθεσσιν ἔδυνεν.
ἀμφὶ δ' ἄρ' ὤμοισιν βάλετο ξίφος ἀργυρόηλον
χάλκεον· αὐτὰρ ἔπειτα σάκος μέγα τε στιβαρόν τε
εἵλετο, τοῦ δ' ἀπάνευθε σέλας γένετ' ἠύτε μήνης.
ὡς δ' ὅτ' ἂν ἐκ πόντοιο σέλας ναύτῃσι φανήῃ 375
καιομένοιο πυρός· τὸ δὲ καίεται ὑψόθ' ὄρεσφιν
σταθμῷ ἐν οἰοπόλῳ· τοὺς δ' οὐκ ἐθέλοντας ἄελλαι
πόντον ἐπ' ἰχθυόεντα φίλων ἀπάνευθε φέρουσιν·
ὣς ἀπ' Ἀχιλλῆος σάκεος σέλας αἰθέρ' ἵκανεν
καλοῦ δαιδαλέου. περὶ δὲ τρυφάλειαν ἀείρας 380
κρατὶ θέτο βριαρήν· ἣ δ' ἀστὴρ ὣς ἀπέλαμπεν
ἵππουρις τρυφάλεια, περισσείοντο δ' ἔθειραι
χρύσεαι, ἃς Ἥφαιστος ἵη λόφον ἀμφὶ θαμείας.
πειρήθη δὲ εὖ αὐτοῦ ἐν ἔντεσι δῖος Ἀχιλλεύς,
εἰ οἷ ἐφαρμόσσειε καὶ ἐντρέχοι ἀγλαὰ γυῖα· 385

divine armour in the sight of all. Those who regard the remote origin of the Iliad as a solar myth, remark on the comparison with the αἴγλη and the σέλας, 362. 374. This motion of a supernatural light from helm and shield occurred v. 4. For the following lines see iii. 330 seqq.

366. ἐν δέ οἱ κ.τ.λ. 'But (all radiant as he was to behold) deep in his heart sank a grief that he could no longer endure; and so it was in anger against the Trojans that he donned the gifts of the goddess.' But the four verses in brackets were justly rejected by the Alexandrine critics.

376. τὸ δὲ καίεται. A fire lighted by night in a cattle-station on the hills is seen by mariners as they are being carried out to sea. The general sense is as Doederlein gives it, "Tam longe scutum lucebat quam ignis conspicitur tempestate abreptis."

380. τρυφάλειαν. The helmet therefore, as the Schol. Ven. remarks, was put on last of all.

382, 383. The same distich (nearly) occurs inf. xxii. 315, 316, where ἔθειραι takes the *F*.

383. Dr. Schliemann (Troja, p. 107) thinks that the art of soldering gold wire is here alluded to, as in xviii. 612.

385. ἐφαρμόσσειε, 'whether they fitted him.' This seems the natural sense, and is defended by xvii. 210, Ἕκτορι δ' ἥρμοσε τεύχε' ἐπὶ χροΐ. But Doederlein, comparing Hes. Opp. 76, πάντα δέ οἱ χροῒ κόσμον ἐφήρμοσε Παλλὰς Ἀθήνη, contends that the sense is, "*num* recte *ipse sibi adaptavisset arma*, nec strictius justo nec laxius ligando."—ἐντρέχοι, in allusion to his ποδώκεια. He tried whether his glancing limbs would run with greaves on (or under the weight of the armour and shield, like the ὁπλιτοδρόμοι at the Olympian contests).

τῷ δ' εὖτε πτερὰ γίγνετ', ἄειρε δὲ ποιμένα λαῶν.
ἐκ δ' ἄρα σύριγγος πατρώιον ἐσπάσατ' ἔγχος
βριθὺ μέγα στιβαρόν· τὸ μὲν οὐ δύνατ' ἄλλος Ἀχαιῶν
πάλλειν, ἀλλά μιν οἶος ἐπίστατο πῆλαι Ἀχιλλεύς,
Πηλιάδα μελίην, τὴν πατρὶ φίλῳ πόρε Χείρων 390
Πηλίου ἐκ κορυφῆς, φόνον ἔμμεναι ἡρώεσσιν.
ἵππους δ' Αὐτομέδων τε καὶ Ἄλκιμος ἀμφιέποντες
ζεύγνυον· ἀμφὶ δὲ καλὰ λέπαδν' ἕσαν, ἐν δὲ χαλινούς
γαμφηλῇς ἔβαλον, κατὰ δ' ἡνία τεῖναν ὀπίσσω
κολλητὸν ποτὶ δίφρον. ὁ δὲ μάστιγα φαεινήν 395
χειρὶ λαβὼν ἀραρυῖαν ἐφ' ἵπποιιν ἀνόρουσεν
Αὐτομέδων· ὄπιθεν δὲ κορυσσάμενος βῆ Ἀχιλλεύς,
τεύχεσι παμφαίνων ὥς τ' ἠλέκτωρ Ὑπερίων.
σμερδαλέον δ' ἵπποισιν ἐκέκλετο πατρὸς ἑοῖο.
"Ξάνθε τε καὶ Βαλίε, τηλεκλυτὰ τέκνα Ποδάργης, 400
ἄλλως δὴ φράζεσθε σαωσέμεν ἡνιοχῆα

386. *γίγνετο*, viz. *τὰ ὅπλα*. They felt not only not heavy, but even buoyant upon him. Plat. Phaedr. p. 246, D, *πέφυκεν ἡ πτεροῦ δύναμις τὸ ἐμβριθὲς ἄγειν ἄνω μετεωρίζουσα*. "Xenophon is supposed to have had his eye upon this passage in Cyrop. ii. 3. 14, *ὥστε νῦν ἐμοὶ δοκεῖν τὸ τῶν ὅπλων φόρημα πτεροῖς μᾶλλον ἐοικέναι ἢ φορτίῳ*. Compare Memorab. iii. 10. 13." Trollope (from Heyne).—*εὖτε* only here and in iii. 10, seems to stand for *ἠΰτε*. It is probably a late usage; so Quintus Smyrnæus i. 586, *τίσεις δὲ κακὸν μόρον, εὖτ' ἐν ὄρεσσι κεμμὰς*, and elsewhere not unfrequently.

387. Hesych. *σύριγξ· δορατοθήκη*, the spear-case, perhaps the *δόρατος ἔλυτρον* of Ar. Ach. 1120, or possibly, a hollow socket in which it was placed so as to stand upright. The word does not seem to be elsewhere used in this sense.

388—393. Repeated or partly adapted from xvi. 141—145.

393. *λέπαδνα*, the strap round the neck, fastening the *ζεύγλη*, or curved neck-piece of the yoke. It is often represented on Greek vases.—*ἕσαν*, from *ἕννυμι*, 'they put on.' But the usual *F* is wanting.

394. *ὀπίσσω*, viz. to the *ἄντυξ*, the handle or loop at the rear of the car.

396. Doederlein, perhaps rightly, construes *χειρὶ ἀραρυῖαν*, as in iii. 338, *ἔγχος ὅ οἱ παλάμηφιν ἀρήρει*. For *μάστιγα* see xxiii. 510.

397. *ὄπιθεν*, viz. as *παραβάτης*, or fighting-man.

398. *ἠλέκτωρ*, an epithet or attribute of the sun, perhaps as *ἑλκήτωρ* (*New Cratylus*, § 116), perhaps from his golden colour, *ἤλεκτρον*, or perhaps as *ἀλέκτωρ*, the cock being sacred to the sun with most ancient nations, as it is to this day with the Chinese. See Aesch. Suppl. 212, 213. Curtius, Gr. Et. 136, connects it with the Sanscrit *ark*, 'to beam,' and *arkas* (Arctos, the constellation of the Bear), 'sun.' It is likely that the second meaning was assimilated to or confused with the third, and that the idea conveyed by the phrase was 'the bright-plumed bird that walketh aloft.' The word occurs also in vi. 513, in a nearly identical verse.—*Ὑπερίων*, cf. viii. 480.

400. *Ποδάργης*. See xvi. 150. 866. Stesichorus, frag. 1, Bergk, *Ἑρμείας Φλόγεον μὲν ἔδωκε καὶ Ἅρπαγον, ὠκέα τέκνα Ποδάργας*.

401. *ἄλλως*, Schol. Ven. 2, *μὴ ὡς ἐπὶ Πατρόκλῳ*. 'Mind now in another way to bring back safe your charioteer to the host of the Danai, so soon as we

ἂψ Δαναῶν ἐς ὅμιλον, ἐπεί χ' ἕωμεν πολέμοιο,
μηδ' ὡς Πάτροκλον λίπετ' αὐτόθι τεθνηῶτα."
τὸν δ' ἄρ' ὑπὸ ζυγόφιν προσέφη πόδας αἰόλος ἵππος
Ξάνθος, ἄφαρ δ' ἤμυσε καρήατι· πᾶσα δὲ χαίτη 405
ζεύγλης ἐξεριποῦσα παρὰ ζυγὸν οὖδας ἵκανεν.
αὐδήεντα δ' ἔθηκε θεὰ λευκώλενος Ἥρη.
"καὶ λίην σ' ἔτι νῦν γε σαώσομεν, ὄμβριμ' Ἀχιλλεῦ·
ἀλλά τοι ἐγγύθεν ἦμαρ ὀλέθριον. οὐδέ τοι ἡμεῖς
αἴτιοι, ἀλλὰ θεός τε μέγας καὶ μοῖρα κραταιή. 410
οὐδὲ γὰρ ἡμετέρῃ βραδυτῆτί τε νωχελίῃ τε
Τρῶες ἀπ' ὤμοιιν Πατρόκλου τεύχε' ἕλοντο·
ἀλλὰ θεῶν ὤριστος, ὃν ἠύκομος τέκε Λητώ,
ἔκταν' ἐνὶ προμάχοισι καὶ Ἕκτορι κῦδος ἔδωκεν.

have been sated with war, and leave him not dead on the field, as ye did Patroclus.'—σαωσέμεν, the epic aorist.—For the difficult word ἕωμεν (an archaism, perhaps, like ἐάφθη, adopted from earlier epics without a full comprehension of its origin or meaning) see Buttmann, Lexil. p. 27; Spitzner, Excurs. xxxi., who thinks, with Heyne, a verb ἕω = ἄω may have existed; while Buttmann and Doederlein refer it to ἵημι, in the sense of μεθιέναι, 'to be remiss in, to give up, fighting.' It is difficult to believe that the simple verb could, in such a case, take the force of a compound. Perhaps, as λεὼς for λαὸς &c., Ϝαομεν, Ϝεομεν, may be regarded as a metathesis for ἀϜωμεν. Compare ἅμεναι, xxi. 70, for ἀϜέμεναι.

404—417. The strange episode of the talking horse concludes the book. To compare 'Balaam's ass' in Scripture and the vocal ox in Livy xxiv. 10, 'bovem in Sicilia locutum,' is obvious enough. See Mr. Gladstone, "Studies," iii. p. 413. Heyne regards the whole passage as the work of a late rhapsodist. The point of it appears to be, to show the chivalrous bravery of a hero, who would rush into the fight to avenge his friend's death, though warned at the time by a portent that he would certainly be slain. Cf. 423. It may be added, that the weeping of the same horses for the death of Patroclus, xvii. 426, seems but a variety of the story. In the Homeric picture-gallery we ever and anon come upon a *replica* of a composition we have already seen and admired. In this case, the animal was not only vocal, but prophetic. He addresses his master by name, and tells him not to blame his faithful steed, but destiny inevitable, and the might of Apollo, for the death of Patroclus. If speed would save Achilles, the car should speed along like the wind; but it is ordained that he should die, and by the hand of a mortal man, directed however by a god (Paris by Apollo).

404. αἰόλος, which would suit a dappled or piebald horse, is hardly a fit epithet of a bay (ξανθὸς), if we understand the word of *colour*. It may mean 'lithe,' 'nimble.' See on iii. 185. Heyne explains it here by ταχύς.

405. ἤμυσε, drooped, hung down his head. Compare viii. 308; xvii. 437.

406. ζεύγλης κ.τ.λ. This phrase occurred xvii. 440.

407. αὐδήεντα. Not merely 'vocal,' as the Schol. Ven. 2 observes, but 'speaking with human voice.' He compares Od. x. 136, Κίρκη ἐϋπλόκαμος, δεινὴ θεὸς αὐδήεσσα. The Alexandrine critics rejected this verse, as inconsistent with 418, where the Erinyes, not Hera, seem the authors of the prodigy. Spitzner replies, "Junonis et Furiarum mentio sibi minus adversabuntur, si dea illa equum fecerit loquentem, Furiae autem, ne quid nimis indicaretur, prohibuisse existimentur."

νῶι δὲ καί κεν ἅμα πνοιῇ Ζεφύροιο θέοιμεν, 415
[ἥν περ ἐλαφροτάτην φάσ' ἔμμεναι· ἀλλὰ σοὶ αὐτῷ
μόρσιμόν ἐστι θεῷ τε καὶ ἀνέρι ἶφι δαμῆναι."]
ὣς ἄρα φωνήσαντος ἐρινύες ἔσχεθον αὐδήν.
τὸν δὲ μέγ' ὀχθήσας προσέφη πόδας ὠκὺς Ἀχιλλεύς
"Ξάνθε, τί μοι θάνατον μαντεύεαι; οὐδέ τί σε χρή. 420
εὖ νυ τὸ οἶδα καὶ αὐτὸς ὅ μοι μόρος ἐνθάδ' ὀλέσθαι,
νόσφι φίλου πατρὸς καὶ μητέρος· ἀλλὰ καὶ ἔμπης
οὐ λήξω πρὶν Τρῶας ἅδην ἐλάσαι πολέμοιο."
ἦ ῥα, καὶ ἐν πρώτοις ἰάχων ἔχε μώνυχας ἵππους.

416, 417. This distich also was rejected by the critics of old, but has retained its place in most modern editions. They objected to *φασὶν*, as if a horse could know the opinions and conversation of men.

418, *ἐρινύες*. They act either as goddesses presiding over the vengeance about to be taken, or, like Hecate, as infernal powers: *πάντα γὰρ τὰ παράλογα καὶ τεράστια δοκεῖ ὑπὸ Ἐρινύων γίνεσθαι*, Schol. Ven. It was an ingenious device of the poet, to leave Achilles and his hearers only half informed of the hero's fate. Something of mystery always enhances interest; and we need not seek too curiously, with Heyne, to devise a reason for the action of the goddesses.

421. *εὖ νύ τι Ϝοῖδα*, Bentley. *Vulgo τοι οἶδα.—καὶ αὐτὸς*, viz. because he had been forewarned by his mother.

423. *ἅδην ἐλάσαι*, 'before I have chased them till they are tired of war.' See xiii. 315.

424. *ἔχε*, *ἤλαυνε*, as frequently. So xxiii. 423.

ΙΛΙΑΔΟΣ

Υ.

ὣς οἱ μὲν παρὰ νηυσὶ κορωνίσι θωρήσσοντο
ἀμφὶ σέ, Πηλέος υἱέ, μάχης ἀκόρητον Ἀχαιοί,
Τρῶες δ' αὖθ' ἑτέρωθεν ἐπὶ θρωσμῷ πεδίοιο.
Ζεὺς δὲ Θέμιστα κέλευσε θεοὺς ἀγορήνδε καλέσσαι
κρατὸς ἀπ' Οὐλύμποιο πολυπτύχου· ἡ δ' ἄρα πάντῃ 5
φοιτήσασ' ἐκέλευσε Διὸς πρὸς δῶμα νέεσθαι.
οὔτε τις οὖν ποταμῶν ἀπέην, νόσφ' Ὠκεανοῖο,

The ancient title of this book was θεομαχία, because it recounts the active interference of the gods once more (see viii. 10, xiii. 8) in favour of the contending parties. By this device the prowess of Achilles, which would have proved at once irresistible, is tempered and restrained by superior powers, and some of the leading Trojan chiefs who oppose him, as Aeneas and Hector, are rescued from immediate destruction,—a poetic device by which the final catastrophe, the death of Hector, is suspended and postponed. On the whole, this book is remarkable for passages, words, and phrases differing from the ordinary style. The latter part of it is largely made up of verses repeated from preceding books; and in the opinion of the present editor, it has further been tampered with to some extent by later rhapsodists or διασκευασταί.

1—18. While the Greeks and the Trojans are preparing to renew the fight, Zeus summons a council of the gods in Olympus, to which all are invited, including even the nymphs and the river-gods (since even the Xanthus was destined to take part in the coming fray). Poseidon takes his seat among the rest, and inquires of Zeus the reason of the summons.

2. ἀκόρητοι, a variant recorded by the Schol. Ven., and found in several copies, reads rather more naturally, but is rejected by the modern critics.

3. θρωσμῷ, x. 160, a rising ground still visible, according to Sir W. Gell, near the ford of the Scamander.

4. Θέμιστα. This goddess somewhat rarely appears in Homer, xv. 87, Od. ii. 69, where she is said ἀνδρῶν ἀγορὰς λύειν ἠδὲ καθίζειν. Pind. Isth. vii. 31, εἶπεν εὔβουλος ἐν μέσοισι Θέμις κ.τ.λ. Her office differs only from that of Iris, that it is special, and confined to the convening of councils, in which matters of justice are discussed. It is to this scene, apparently, that Plato objects, Resp. ii. 379 fin., οὐκ ἐπαινεσόμεθα—θεῶν ἔριν τε καὶ κρίσιν διὰ Θέμιδός τε καὶ Διός.

5. κρατὸς ἀπὸ κ.τ.λ. If this referred to καλέσσαι, to issue summons from the top of Olympus, Themis would hardly be said πάντῃ φοιτᾶν. It seems therefore better to take it with κέλευσε, in the preceding verse. Some, according to the Schol. Ven., referred it to the ἐκέλευσε next following, removing the stop after πολυπτύχου.

7. νόσφ' Ὠκεανοῖο. The Oceanus was hardly a true river, but a great circumambient stream. Were that to cease, or be absent from its place, the whole

οὔτ' ἄρα νυμφάων, αἵ τ' ἄλσεα καλὰ νέμονται
καὶ πηγὰς ποταμῶν καὶ πίσεα ποιήεντα.
ἐλθόντες δ' ἐς δῶμα Διὸς νεφεληγερέταο 10
ξεστῇς αἰθούσῃσιν ἐνίζανον, ἃς Διὶ πατρί
Ἥφαιστος ποίησε ἰδυίῃσιν πραπίδεσσιν.
ὣς οἱ μὲν Διὸς ἔνδον ἀγηγέρατ'· οὐδ' ἐνοσίχθων
νηκούστησε θεᾶς, ἀλλ' ἐξ ἁλὸς ἦλθε μετ' αὐτούς,
ἷζε δ' ἄρ' ἐν μέσσοισι, Διὸς δ' ἐξείρετο βουλήν. 15
"τίπτ' αὖτ' ἀργικέραυνε θεοὺς ἀγορήνδε κάλεσσας;
ἦ τι περὶ Τρώων καὶ Ἀχαιῶν μερμηρίζεις;
τῶν γὰρ νῦν ἄγχιστα μάχη πόλεμός τε δέδηεν."
τὸν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεύς
"ἔγνως εἰνοσίγαιε ἐμὴν ἐν στήθεσι βουλήν, 20
ὧν ἕνεκα ξυνάγειρα· μέλουσί μοι ὀλλύμενοί περ.
ἀλλ' ἦ τοι μὲν ἐγὼ μενέω πτυχὶ Οὐλύμποιο

mundane system would be disturbed. On the same principle, in enumerating the procession of the twelve great gods, Plato says that Vesta alone remains at home, viz. as the centre of the universe, Phaedr. p. 247, A. See Mr. Gladstone, "Studies," ii. p. 273. It is clear that the part taken by the Xanthus in the next book accounts for the presence of the rivers in council; and as fountains, marshes, and glades are associated with these, so also the presiding nymphs of each are included.

9. πίσεα, connected with πίνω, occurs Od. vi. 124, where this verse is repeated; πισῆες, inhabitants of marshes, Theocr. xxv. 201.

11. The common reading is ἐφίζανον, "*assederunt* potius quam in sedilibus *consederunt*," Spitzner, who, with Doederlein, compares δείπνῳ ἐφιζανέτην in x. 578. — αἰθούσαις, perhaps 'on sunny seats,' in the primary sense; then, from their proper position in the front portico, any seats placed against a wall, like the stone sedilia in the chapter-house of a cathedral. But there is much obscurity in the meaning here. The Schol. Ven. appears to say, that if 'seats' proper had been meant, the poet would have said ἐνίζανον or ἐνίδρανον. Bekker (ed. 2) accordingly prefers ἐνίζανον, which is also adopted by Heyne. See on vi. 243. Doederlein says, "caelites dii ἐν δώματι, caetera numina ἐν προδόμῳ congregabantur." But the notion seems to be that of a meeting in a large hall, where the speakers rise in the presence of all.

14. οὐ νηκούστησε. Schol. Ven. τοῦτο εἴρηκε διὰ τὴν γεγοννῖαν αὐτῷ μικρῷ πρόσθεν πρὸς τὸν Δία φιλονεικίαν.

18. ἄγχιστα δέδηεν, "proxime instat." Heyne. Doederlein supplies ὄντων, "horum qui proxime ad nos pertinent bellum." Perhaps we may render the verse, 'for between them now the fight rages in a way closely concerning us.'— δέδηεν, see ii. 93.

19—30. Zeus replies that his apprehensions are correct; he is anxious about the contending parties; he will not himself however interfere, but permits all the gods to join and aid which side he may please. If Achilles fights alone, there is no hope left for the Trojans.

21. ὧν ἕνεκα, 'for whose sake.' He means, principally perhaps, the Trojans. —ὀλλύμενοί περ, 'now at least that they are being slain,' viz. though hitherto I have shown no marked favour to them.

22. πτυχὶ, lit. a 'fold' or 'double' of the mountain, seems here used in the sense of πρὼν or σκοπιὰ rather than for a concave valley or recess.

ἥμενος, ἔνθ' ὁρόων φρένα τέρψομαι· οἱ δὲ δὴ ἄλλοι
ἔρχεσθ' ὄφρ' ἂν ἵκησθε μετὰ Τρῶας καὶ Ἀχαιούς,
ἀμφοτέροισι δ' ἀρήγεθ' ὅπῃ νόος ἐστὶ ἑκάστου. 25
εἰ γὰρ Ἀχιλλεὺς οἶος ἐπὶ Τρώεσσι μαχεῖται,
οὐδὲ μίνυνθ' ἕξουσι ποδώκεα Πηλεΐωνα.
καὶ δέ τέ μιν καὶ πρόσθεν ὑποτρομέεσκον ὁρῶντες·
νῦν δ', ὅτε δὴ καὶ θυμὸν ἑταίρου χώεται αἰνῶς,
δείδω μὴ καὶ τεῖχος ὑπὲρ μόρον ἐξαλαπάξῃ." 30
ὣς ἔφατο Κρονίδης, πόλεμον δ' ἀλίαστον ἔγειρεν.
βὰν δ' ἰέναι πολεμόνδε θεοί, δίχα θυμὸν ἔχοντες,
Ἥρη μὲν μετ' ἀγῶνα νεῶν καὶ Παλλὰς Ἀθήνη
ἠδὲ Ποσειδάων γαιήοχος ἠδ' ἐριούνης
Ἑρμείας, ὃς ἐπὶ φρεσὶ πευκαλίμῃσι κέκασται· 35
Ἥφαιστος δ' ἅμα τοῖσι κίε σθένεϊ βλεμεαίνων,
χωλεύων, ὑπὸ δὲ κνῆμαι ῥώοντο ἀραιαί·
ἐς δὲ Τρῶας Ἄρης κορυθαίολος, αὐτὰρ ἅμ' αὐτῷ
Φοῖβος ἀκερσεκόμης ἠδ' Ἄρτεμις ἰοχέαιρα
Λητώ τε Ξάνθος τε φιλομμειδής τ' Ἀφροδίτη. 40
εἵως μέν ῥ' ἀπάνευθε θεοὶ θνητῶν ἔσαν ἀνδρῶν,
τόφρα δ' Ἀχαιοὶ μὲν μέγ' ἐκύδανον, οὕνεκ' Ἀχιλλεύς

26. *οἶος*, without some overruling authority or superior control, viz. to thwart or moderate his fury. It is to be observed that the intention of Zeus to do honour to Achilles, in accordance with his promise to Thetis, is here made subordinate to the declaration of the prophecy uttered by Apollo, that Troy was not destined to be captured by Achilles. See Pind. Ol. viii. 40 seqq.—*μαχεῖται*, an Attic future. See ii. 366.—*ἕξουσι*, *ἀνθέξουσι*, Schol. Vict. Cf. xiii. 51, *ἕξουσιν γὰρ ἅπαντας ἐυκνήμιδες Ἀχαιοί*.

28. *καὶ δέ τε, καὶ δή τοι.*

30. *ὑπὲρ μόρον*, as *ὑπὲρ αἶσαν*, vi. 487, *ὑπέρμορα* ii. 155, which appears to have been formed on the supposition that *ὑπέρμορον* was a neuter adjective, as *ὁ παράλογος* is a noun used by the Attics, from *παρὰ λόγον*.

31—40. The gods depart to the war, joining each his own side in the contest,—Hera, Athene, Poseidon, Hermes, and Hephaestus, with the Greeks; Ares, Apollo, Artemis, and Latona, the Scamander (Xanthus) and Aphrodite, with the Trojans.

33. *μετ' ἀγῶνα νεῶν*, to join the assemblage at the Grecian fleet.

35. *ἐπὶ*, "*insuper*, h. e. qui praeter vires divinas, cum Junone Neptuno communes, *etiam* vafritia praeditus est." Doederlein.

36. *βλεμεαίνων*, looking fierce. Cf. viii. 337.

37. This verse occurred xviii. 411.

41—53. The Greeks are at first delighted at the reappearance of Achilles, while the Trojans are equally depressed. But when the gods rejoin the fight, and the war-cry is raised by them on each side, the contest is renewed with the same fury as before.

42. *ἐκύδανον* (imperfect of *κυδάνω*, xiv. 73) is here used intransitively, 'boasted,' 'prided themselves.' The next verse is repeated from xviii. 248, xix. 46.

ἐξεφάνη, δηρὸν δὲ μάχης ἐπέπαυτ' ἀλεγεινῆς,
Τρῶας δὲ τρόμος αἰνὸς ὑπήλυθε γυῖα ἕκαστον,
δειδιότας ὅθ' ὁρῶντο ποδώκεα Πηλεΐωνα 45
τεύχεσι λαμπόμενον, βροτολοιγῷ ἶσον Ἄρηι.
αὐτὰρ ἐπεὶ μεθ' ὅμιλον Ὀλύμπιοι ἤλυθον ἀνδρῶν,
ὦρτο δ' Ἔρις κρατερὴ λαοσσόος, αὖε δ' Ἀθήνη,
στᾶσ' ὁτὲ μὲν παρὰ τάφρον ὀρυκτὴν τείχεος ἐκτός,
ἄλλοτ' ἐπ' ἀκτάων ἐριδούπων μακρὸν ἀύτει. 50
αὖε δ' Ἄρης ἑτέρωθεν, ἐρεμνῇ λαίλαπι ἶσος,
ὀξὺ κατ' ἀκροτάτης πόλιος Τρώεσσι κελεύων,
ἄλλοτε πὰρ Σιμόεντι θέων ἐπὶ Καλλικολώνῃ.
ὣς τοὺς ἀμφοτέρους μάκαρες θεοὶ ὀτρύναντες
σύμβαλον, ἐν δ' αὐτοῖς ἔριδα ῥήγνυντο βαρεῖαν. 55
δεινὸν δὲ βρόντησε πατὴρ ἀνδρῶν τε θεῶν τε
ὑψόθεν· αὐτὰρ ἔνερθε Ποσειδάων ἐτίναξεν
γαῖαν ἀπειρεσίην ὀρέων τ' αἰπεινὰ κάρηνα.
πάντες δὲ σείοντο πόδες πολυπίδακος Ἴδης

48. *αὖε δ'* The δὲ here, as in v. 42, marks the apodosis.—*λαοσσόος*, see xiii. 128.—*αὖε*, 'shouted,' *ibid.* 477, *αὖε δ' ἑταίρους.* The next two verses Doederlein marks as parenthetical. The construction of *αὖε* and *ἀύτει* without a copulative is irregular: it should rather have been *ἀυτοῦσα.* Or (omitting 50 and in part 48) we may suppose the original to have been *στᾶσ' ἡ μὲν παρὰ ταφρὸν ὀρυκτὴν αὖεν Ἀθήνη, αὖε δ' Ἄρης ἑτέρωθεν.*

49. *τείχεος ἐκτός.* See vii. 440.

51. *ἶσος.* The dark gloomy form of the god is compared to a rain-cloud, without reference to sound.

53. *θέων*, Schol. Ven. *τρέχων.* Strabo, xiii. p. 597 fin., *ὑπὲρ τῆς Ἰλιέων κώμης δέκα σταδίοις ἐστὶν ἡ Καλλικολώνη, λόφος τις, παρ' ὃν ὁ Σιμόεις ῥεῖ πενταστάδιον διέχων· γίνεται οὖν εὔλογον πρῶτον μὲν τὸ ἐπὶ τοῦ Ἄρεος, ὦρτο δ' Ἄρης ἑτέρωθεν . . . . Καλλικολώνῃ.—τετταράκοντα δὲ σταδίους διεχούσης τῆς Κ. ἀπὸ τοῦ νῦν Ἰλίου, κ.τ.λ.* The variant *ὦρτο* for *αὖε* is noticed by Spitzner. Dr. Schliemann (Troja, p. 281, notes) identifies Callicolone with Mount Kara Your, which is 206 mètres high, and about four and a half miles from Ilium. The only difficulty, he says, is that the hill is not visible from Ilium, but he thinks this may be explained by the frequently hyperbolical language of the poet.

54—74. In a passage rather overwrought the terrific effects of the gods' interference in the fight are described. Thunder in the sky and convulsions of the earth threaten to rend the very ground and disclose the gloomy regions of Hades. The gods pair off in direct opposition, the river Xanthus taking part against Hephaestus,—the element of water against fire.—Whether any actual volcanic phenomenon of antiquity is here recorded, it is vain to inquire, though it seems in itself not improbable, from the nature of the adjoining region.—Heyne remarks that the passage resembles the description in Hes. Theog. 840 seqq.

55. *σύμβαλον.* It is rather doubtful whether this is transitive, *committebant*, or as in xvi. 565 used absolutely, *concurrebant.*—*ῥήγνυντο*, a remarkable instance of a *causative* middle verb, 'made the strife to break out among them with deadly force.' Or may the subject be *ἀμφότεροι*, i.e. *ἐν σφίσιν αὐτοῖς ῥήγνυντο*?

καὶ κορυφαί, Τρώων τε πόλις καὶ νῆες Ἀχαιῶν. 60
ἔδεισεν δ' ὑπένερθε ἄναξ ἐνέρων Ἀϊδωνεύς,
δείσας δ' ἐκ θρόνου ἆλτο καὶ ἴαχε, μή οἱ ὕπερθεν
γαῖαν ἀναρρήξειε Ποσειδάων ἐνοσίχθων,
οἰκία δὲ θνητοῖσι καὶ ἀθανάτοισι φανείη
σμερδαλέ' εὐρώεντα, τά τε στυγέουσι θεοί περ· 65
τόσσος ἄρα κτύπος ὦρτο θεῶν ἔριδι ξυνιόντων.
ἦ τοι μὲν γὰρ ἔναντα Ποσειδάωνος ἄνακτος
ἵσταθ' Ἀπόλλων Φοῖβος, ἔχων ἰὰ πτερόεντα,
ἄντα δ' ἐνυαλίοιο θεὰ γλαυκῶπις Ἀθήνη·
Ἥρῃ δ' ἀντέστη χρυσηλάκατος κελαδεινὴ 70
Ἄρτεμις ἰοχέαιρα, κασιγνήτη ἑκάτοιο·
Λητοῖ δ' ἀντέστη σῶκος ἐριούνιος Ἑρμῆς,
ἄντα δ' ἄρ' Ἡφαίστοιο μέγας ποταμὸς βαθυδίνης,
ὃν Ξάνθον καλέουσι θεοί, ἄνδρες δὲ Σκάμανδρον.
ὣς οἱ μὲν θεοὶ ἄντα θεῶν ἴσαν· αὐτὰρ Ἀχιλλεὺς 75

61. Ἀϊδωνεὺς occurs also in v. 190. Hes. Theog. 913. On the lengthened ἐ in ἔδεισεν see xiii. 624.

62. δείσας. This notion of fear on the part of the powers below, lest their domain should be opened to the day, and no longer be a dark and secret prison-house, is expressed by the ghost of Darius in Aesch. Per. 683, when he hears the sound of battle above, στένει, κέκοπται, καὶ χαράσσεται πέδον. Virgil's fine rendering of these lines is well known, Aen. viii. 243, 'Non secus ac si qua penitus vi terra dehiscens Infernas reseret sedes, et regna recludat Pallida, diis invisa: superque immane barathrum Cernatur, trepidentque immisso lumine Manes.' Plato, Resp. iii. init., says that this and similar passages that inculcate a fear of the δεινὰ τὰ ἐν Ἅιδου ought to be expunged from a poet, before he is allowed to be heard in a state that would bring up its citizens to be ἀνδρεῖοι.

66. This verse is nearly identical with Hes. Theog. 705, τόσσος δοῦπος ἔγεντο θεῶν ἔριδι ξυνιόντων. Compare xii. 338; inf. xxi. 387—390.

67. The omission of the F here and in ἴαχε sup. 62 should be noticed, and also the ἅπαξ εἰρημένον form of the plural of ἰός. Hesych. ΙΟΝ· βέλος τοξικόν. Ἰα·—βέλη. Connected, perhaps, with βιὸς and bow, through the F.

72. σῶκος. Here only the word is used as an attribute of Hermes. The grammarians derived it from σώζειν οἶκον (Hesych. σωσίοικος, σάοικος), σοῦσθαι ὠκέως, or from σωκεῖν, 'to be strong' (a Sanscrit root *çak*, according to *New Cratylus*, § 447, where σωκεῖν from σῶκος is the more correct statement).—The whole of this passage about the contest of the gods was explained allegorically by a school of ancient critics, who regarded it as descriptive of meteoric phenomena. The student should carefully read chap. viii. of Mr. Gladstone's "Juventus Mundi," especially p. 270 seqq.; see also "Studies," ii. p. 154.

74. See i. 404; xiv. 291. Plat. Cratyl. p. 391, E, οὐκ οἶσθα ὅτι περὶ τοῦ ποταμοῦ τοῦ ἐν τῇ Τροίᾳ, ὃς ἐμονομάχει τῷ Ἡφαίστῳ, ὃν Ξάνθον, φησί, καλέουσι θεοί, ἄνδρες δὲ Σκάμανδρον;—οὐκ οἴει τοῦτο σεμνόν τι εἶναι, γνῶναι ὅπῃ ποτὲ ὀρθῶς ἔχει ἐκεῖνον τὸν ποταμὸν Ξάνθον καλεῖν μᾶλλον ἢ Σκάμανδρον;

75—85. Achilles burns to meet Hector in fair fight. Apollo, however, in the guise of one of Priam's sons, incites Aeneas to confront him first.

75. The Schol. Ven. 2 well observes,

Ἕκτορος ἄντα μάλιστα λιλαίετο δῦναι ὅμιλον
Πριαμίδεω· τοῦ γάρ ῥα μάλιστά ἑ θυμὸς ἀνώγειν
αἵματος ἆσαι Ἄρηα ταλαύρινον πολεμιστήν.
Αἰνείαν δ' ἰθὺς λαοσσόος ὦρσεν Ἀπόλλων
ἀντία Πηλεΐωνος, ἐνῆκε δέ οἱ μένος ἠΰ· 80
υἱεῖ δὲ Πριάμοιο Λυκάονι εἴσατο φωνήν.
τῷ μιν ἐεισάμενος προσέφη Διὸς υἱὸς Ἀπόλλων
"Αἰνεία Τρώων βουληφόρε, ποῦ τοι ἀπειλαί
ἃς Τρώων βασιλεῦσιν ὑπίσχεο οἰνοποτάζων,
Πηλεΐδεω Ἀχιλῆος ἐναντίβιον πολεμίζειν;" 85
τὸν δ' αὖτ' Αἰνείας ἀπαμειβόμενος προσέειπεν
"Πριαμίδη, τί με ταῦτα καὶ οὐκ ἐθέλοντα κελεύεις
ἀντία Πηλεΐωνος ὑπερθύμοιο μάχεσθαι;
οὐ μὴν γὰρ νῦν πρῶτα ποδώκεος ἄντ' Ἀχιλῆος
στήσομαι, ἀλλ' ἤδη με καὶ ἄλλοτε δουρὶ φόβησεν 90
ἐξ Ἴδης, ὅτε βουσὶν ἐπήλυθεν ἡμετέρῃσιν,
πέρσε δὲ Λυρνησσὸν καὶ Πήδασον· αὐτὰρ ἐμὲ Ζεὺς
εἰρύσαθ', ὅς μοι ἐπῶρσε μένος λαιψηρά τε γοῦνα.
ἦ κ' ἐδάμην ὑπὸ χερσὶν Ἀχιλλῆος καὶ Ἀθήνης,
ἥ οἱ πρόσθεν ἰοῦσα τίθη φάος ἠδὲ κέλευεν 95

that the matching of the heroes in fight follows next after that of the gods. The actual conflict of the gods, Heyne remarks, is postponed to the next book, by which the interest of the narrative is kept in suspense.

78. This verse occurred v. 289.

81. For Lycaon see iii. 333; xxi. 35.

82. See ii. 795.

83. ἀπειλαί, κάυχήσεις, the boasts you used to utter, or the deeds you boastfully undertook, when sitting over your cups and venting your spleen against the reigning dynasty (with which Aeneas, as a Dardan, was at variance). The sense is, that Aeneas, in his hostility to Hector, used to disparage his prowess, and declare that *he* only wished to meet Achilles in the field.—ὑπίσχεο, the same in sense as ὑπίσχνεο, *suscipiebas*. Hesych. ὑπίσχεται· ἀναδέχεται· ὑπισχνεῖται. Spitzner gives ὑπέσχεο, as in xv. 374. Doederlein explains ἀπειλὰς ὑπίσχεσθαι 'to undertake to aid the Trojan cause by threatening the Greeks.'

86-102. Aeneas hesitates, and replies that before this he has faced Achilles, in his raids against the herds on Ida, and found to his cost that he is irresistible, because some god always fights with him, and directs his javelin. Without such aid, and in fair fight, he would not decline to meet him.

92. Λυρνησσὸν κ.τ.λ. See xix. 60. This passage, like ix. 328, δώδεκα δὴ σὺν νηυσὶ πόλεις ἀλάπαξ' ἀνθρώπων, must have been composed with reference to pre-existing ballads.

93. εἰρύσατο. As from ἐρύω, the υ is here properly short; but not so in ῥυσάμην from ῥύομαι, xv. 29, where the υ appears to be radically long, though occasionally made short in the present tense from its juxtaposition with a short vowel.—ἐπῶρσε κ.τ.λ., cf. xxii. 204.

95. φάος, τὴν σωτηρίαν, Schol. Ven. 2, who compares xvi. 39.—Λέλεγας, see x. 429.

ἔγχει χαλκείῳ Λέλεγας καὶ Τρῶας ἐναίρειν.
τῷ οὐκ ἔστ' Ἀχιλῆος ἐναντίον ἄνδρα μάχεσθαι·
αἰεὶ γὰρ πάρα εἷς γε θεῶν, ὃς λοιγὸν ἀμύνει.
καὶ δ' ἄλλως τοῦ γ' ἰθὺ βέλος πέτετ', οὐδ' ἀπολήγει
πρὶν χροὸς ἀνδρομέοιο διελθέμεν. εἰ δὲ θεός περ 100
ἶσον τείνειεν πολέμου τέλος, οὔ με μάλα ῥέα
νικήσει, οὐδ' εἰ παγχάλκεος εὔχεται εἶναι."
τὸν δ' αὖτε προσέειπε ἄναξ Διὸς Ἀπόλλων
"ἥρως, ἀλλ' ἄγε καὶ σὺ θεοῖς αἰειγενέτῃσιν
εὔχεο· καὶ δὲ σέ φασι Διὸς κούρης Ἀφροδίτης 105
ἐκγεγάμεν, κεῖνος δὲ χερείονος ἐκ θεοῦ ἐστίν·
ἡ μὲν γὰρ Διός ἐσθ', ἡ δ' ἐξ ἁλίοιο γέροντος.
ἀλλ' ἰθὺς φέρε χαλκὸν ἀτειρέα, μηδέ σε πάμπαν
λευγαλέοις ἐπέεσσιν ἀποτρεπέτω καὶ ἀρειῇ."
ὣς εἰπὼν ἔμπνευσε μένος μέγα ποιμένι λαῶν, 110
βῆ δὲ διὰ προμάχων κεκορυθμένος αἴθοπι χαλκῷ.
οὐδ' ἔλαθ' Ἀγχίσαο πάις λευκώλενον Ἥρην
ἀντία Πηλεΐωνος ἰὼν ἀνὰ οὐλαμὸν ἀνδρῶν.
ἡ δ' ἄμυδις στήσασα θεοὺς μετὰ μῦθον ἔειπεν.

98. Compare v. 603, *τῷ δ' ἀεὶ πάρα εἷς γε θεῶν, ὃς λοιγὸν ἀμύνει.* *εἷς*, as the aspirate shows, and the form *ἕεις* in Hes. Theog. 145, took a sibilant-guttural sound analogous to the *Ϝ*, like *ἕκαστος*. Curtius, Gr. Et. 395, remarks that there are considerable doubts about the origin and formation of *εἷς*.

99. *καὶ δ' ἄλλως*, for *καὶ ἄλλως δὲ*, as *καὶ δὲ σὲ* for *καὶ σὲ δὲ*, inf. 105, 'besides, his dart generally flies straight to the mark,' viz. without such help from a god. The same, perhaps, as *καὶ δὴ ἄλλως*. But cf. *καί τε* in xix. 86. xxiii. 80, *καὶ δέ σοι αὐτῷ μοῖρα*, i. e. *σοὶ δὲ καὶ αὐτῷ*, and xxiv. 370. Cf. ix. 699, *ὁ δ' ἀγήνωρ ἐστὶ καὶ ἄλλως.*—*ἀπολήγει*, supply *πετόμενον.*

101. *ἶσον τείνειεν.* "Si vero deus quidem fortunam pugnae, seu pugnam, faciat parem, ita ut a neutra parte stet deus aliquis." Heyne.—*ῥέα*, a monosyllable, as in xiii. 144.

103–109. Apollo bids Aeneas to fear not, but offer a prayer to the gods, and trust for success to his being born of a more powerful goddess than the mother of Achilles.

107. *γέροντος*, Nereus. Apollo uses a term which almost ignores the divinity of Thetis.

108. *πάμπαν*, 'let him not by any means turn you from the attempt by threats of death or curses.'—*λευγαλέοις*, Schol. Ven. *ὀλεθρίοις.*—*ἀρειῇ*, see xvii. 431; xxi. 339.

110—131. Hera sees Aeneas advance against Achilles, and asks Poseidon and Athene to join her in turning him back, or at least to aid Achilles. Thus he will know how much more powerful his patrons are than the gods on the Trojan side. It was to save Achilles that the (Grecian) gods descended from Olympus. If he does not feel and know this from some visible declaration, he may be scared when he recognizes Apollo aiding the cause of the enemy.

114. *ἄμυδις στήσασα*, *συναγείρασα*, Schol. Ven. *εἰς ἓν συναγαγοῦσα τοὺς θεούς.*—*φράζεσθον*, 'consider now, you two, in your minds, how this matter is

"φράζεσθον δὴ σφῶι, Ποσείδαον καὶ Ἀθήνη, 115
ἐν φρεσὶν ὑμετέρῃσιν ὅπως ἔσται τάδε ἔργα.
Αἰνείας ὅδ' ἔβη κεκορυθμένος αἴθοπι χαλκῷ
ἀντία Πηλεΐωνος, ἀνῆκε δὲ Φοῖβος Ἀπόλλων.
ἀλλ' ἄγεθ', ἡμεῖς πέρ μιν ἀποτρωπῶμεν ὀπίσσω
αὐτόθεν· ἤ τις ἔπειτα καὶ ἡμείων Ἀχιλῆι 120
παρσταίη, δοίη δὲ κράτος μέγα, μηδέ τι θυμῷ
δευέσθω, ἵνα εἰδῇ ὅ μιν φιλέουσιν ἄριστοι
ἀθανάτων, οἳ δ' αὖτ' ἀνεμώλιοι οἳ τὸ πάρος περ
Τρωσὶν ἀμύνουσιν πόλεμον καὶ δηιοτῆτα.
πάντες δ' Οὐλύμποιο κατήλθομεν ἀντιόωντες 125
τῆσδε μάχης, ἵνα μή τι μετὰ Τρώεσσι πάθῃσιν
σήμερον· ὕστερον αὖτε τὰ πείσεται ἅσσα οἱ αἶσα
γιγνομένῳ ἐπένησε λίνῳ, ὅτε μιν τέκε μήτηρ.
εἰ δ' Ἀχιλεὺς οὐ ταῦτα θεῶν ἐκ πεύσεται ὀμφῆς,
δείσετ' ἔπειθ' ὅτε κέν τις ἐναντίβιον θεὸς ἔλθῃ 130
ἐν πολέμῳ· χαλεποὶ δὲ θεοὶ φαίνεσθαι ἐναργεῖς."

to end,'—how these actions are to take place.

119. μιν seems to mean Aeneas, not Apollo; but Heyne says "et ad Apollinem et ad Aeneam trahi potest. Praefero prius."—περ, *saltem*, as frequently.—αὐτόθεν, 'at once,' lit. acting from the spot on which we now stand.—ἔπειτα, viz. if we cannot do that, but Aeneas proceeds to battle led by Phoebus, then we too on our parts will side with Achilles.

122. δευέσθω, 'let him not be deficient in spirit.' Doederlein suggests θυμοῦ, comparing Od. vii. 73, οὐ μὲν γάρ τι νόου γε καὶ αὐτὴ δεύεται ἐσθλοῦ.

123. ἀνεμώλιοι, vain, ἀχρεῖοι, *imbecilli, impotentes*, Heyne.—οἳ κ.τ.λ., viz. Apollo, Ares &c., sup. 38.

125. ἀντιόωντες is the future of ἀντιάζω. See i. 31; xiii. 752, εἶμι καὶ ἀντιόω πολέμοιο.—πάντες, 'all of *us*,' namely, on the Grecian side.—πάθῃσιν κ.τ.λ., Mure (Hist. Lit. vol. ii. p. 19) compares Od. vii. 195, μηδέ τι μεσσηγύς γε κακὸν καὶ πῆμα πάθῃσιν, πρίν γε τὸν ἧς γαίης ἐπιβήσεται· αὐτὰρ ἔπειτα πείσεται ἅσσα οἱ αἶσα κατὰ Κλῶθές τε βαρεῖαι γιγνομένῳ νήσαντο λίνῳ, ὅτε μιν τέκε μήτηρ. Such repetitions and adaptations, in our opinion, are indications of the hand of a compiler from earlier poems. Here however the Schol. Ven. says that 125—128 were rejected by the Alexandrine critics, on the ground that here apprehension is expressed for Achilles' safety, while sup. 26 the fear was that the Trojans would not be able to resist him.

127. αἶσα. Curtius, Gr. Et. 382, connects this word with ἴσος, 'an equal share.'

129. ὀμφῆς, from a divine voice; from express declaration on our part.—δείσεται, he will be alarmed when he sees a god present to assist him, supposing him an enemy rather than a friend.—χαλεποὶ κ.τ.λ., lit. 'the gods are awe-inspiring to appear in their proper and visible form.' For χαλεπόν ἐστί (τινι) θεοὺς φαίνεσθαι. Cf. Od. xvi. 161, οὐ γάρ πω πάντεσσι θεοὶ φαίνονται ἐναργεῖς. Doederlein construes, θεοὶ ἐναργεῖς εἰσὶ χαλεποὶ φαίνεσθαι, *dii apparentes graves adspectu sunt*. But ἐναργὴς means 'in a form visible to human ken,' and must be taken with φαίνεσθαι, as even the order of the words shows.

τὴν δ' ἠμείβετ' ἔπειτα Ποσειδάων ἐνοσίχθων
"Ἥρη, μὴ χαλέπαινε παρὲκ νόον· οὐδέ τί σε χρή.
οὐκ ἂν ἐγώ γ' ἐθέλοιμι θεοὺς ἔριδι ξυνελάσσαι
[ἡμέας τοὺς ἄλλους, ἐπεὶ ἦ πολὺ φέρτεροι εἰμέν·]. 135
ἀλλ' ἡμεῖς μὲν ἔπειτα καθεζώμεσθα κιόντες
ἐκ πάτου ἐς σκοπιήν, πόλεμος δ' ἄνδρεσσι μελήσει.
εἰ δέ κ' Ἄρης ἄρχησι μάχης ἢ Φοῖβος Ἀπόλλων,
ἢ Ἀχιλῆ' ἴσχωσι καὶ οὐκ εἰῶσι μάχεσθαι,
αὐτίκ' ἔπειτα καὶ ἄμμι παραυτόθι νεῖκος ὀρεῖται 140
φυλόπιδος. μάλα δ' ὦκα διακρινθέντας ὀίω
ἂψ ἴμεν Οὔλυμπόνδε, θεῶν μεθ' ὁμήγυριν ἄλλων,
ἡμετέρης ὑπὸ χερσὶν ἀναγκαίηφι δαμέντας."
ὣς ἄρα φωνήσας ἡγήσατο κυανοχαίτης
τεῖχος ἐς ἀμφίχυτον Ἡρακλῆος θείοιο, 145

132—143. Poseidon replies to Hera, that he would rather the gods should abstain from interfering in the fray, and should watch the result from afar, while the men fight. If however Ares or Apollo attempt to stop Achilles, then they too will take part in it, and he has no doubt they will prevail.

133. παρὲκ νόον, Schol. Vict. παρὰ τὸν καθήκοντα νοῦν, i. e. let not your anger carry you away beyond your judgment.

134. οὐκ ἂν κ.τ.λ. 'It is not *my* wish to bring the gods into conflict with each other in any strife.' The Schol. Vict. compares i. 8, τίς τ' ἄρ σφωε θεῶν ἔριδι ξυνέηκε; The next verse seems borrowed from viii. 211 (where nearly the same distich occurs), and is justly omitted by Spitzner and Bekker.

137. ἐκ πάτου, πόρρω, ἔξω, ἔκτοθεν τῆς κοινῆς ὁδοῦ, Scholl. So ἐκπατίοις ἄλγεσι παίδων, 'in solitary grief for their young,' in Aesch. Ag. 49. Sup. vi. 202, πάτον ἀνθρώπων ἀλεείνων.—ἄνδρεσσι, viz. βροτοῖς. This clause occurred vi. 492.

138. The reading of the highest MSS. authority is ἄρχωσι. Zenodotus read ἄρχησι, others καὶ for ἤ. For the plural *preceding* the second term (*schema Alcmanicum*) compare v. 744. Od. x. 513.

139. ἴσχωσι, κατίσχωσι, 'attempt to restrain.'—ὀρεῖται, an Attic form of the future, like μαχεῖται sup. 26.—παρ' αὐτόφι, παρ' αὐτοῖς, "*juxta* eos, ut xvii. 421, παρ' ἀνέρι τῷδε δαμῆναι, non *adversus eos*," Doederlein, who retains the common reading. Bekker now edits παραυτόθι, and the Schol. Ven. 2 appears to explain it 'at that very time and place.'

141. διακρινθέντας, separating themselves from the contest.

143. ἀναγκαίηφι reads very like a spurious or imitative archaism. There was a variant ἀνάγκῃ ἶφι δαμέντας, which Heyne adopts, but Spitzner thinks less apt, because destiny rather than force was the power that controlled the weaker divinities.

144—152. Poseidon and the other gods on the Grecian side retire to the 'mound of Hercules,' and sit there in concealment apart from the fight. Those on the Trojan side take up their position on Callicolone (σκοπιά, sup. 137).

145. ἀμφίχυτον, a mound made by throwing up loose earth (χυτὴ γαῖα) on both sides. Perhaps, like the old embankments called in this country 'Devils' Dykes,' this was an old earthwork raised to keep out the sea. The legend attached to it is one of the many Achaean tales about Hercules dispersed through the Iliad. It was said that Pallas raised it as a defence for him against a sea-monster sent by Poseidon to devour Hesione, the daughter of Laomedon, because he had been de-

ὑψηλόν, τό ῥά οἱ Τρῶες καὶ Παλλὰς Ἀθήνη
ποίεον, ὄφρα τὸ κῆτος ὑπεκπροφυγὼν ἀλέαιτο,
ὁππότε μιν σεύαιτο ἀπ' ἠιόνος πεδίονδε.
ἔνθα Ποσειδάων κατ' ἄρ' ἕζετο καὶ θεοὶ ἄλλοι,
ἀμφὶ δ' ἄρ' ἄρρηκτον νεφέλην ὤμοισι ἕσαντο. 150
οἱ δ' ἑτέρωσε καθῖζον ἐπ' ὀφρύσι Καλλικολώνης
ἀμφὶ σέ, ἤιε Φοῖβε, καὶ Ἄρηα πτολίπορθον.
ὣς οἱ μὲν ἑκάτερθε καθείατο μητιόωντες
βουλάς· ἀρχέμεναι δὲ δυσηλεγέος πολέμοιο
ὤκνεον ἀμφότεροι, Ζεὺς δ' ἥμενος ὕψι κέλευεν. 155
τῶν δ' ἅπαν ἐπλήσθη πεδίον, καὶ λάμπετο χαλκῷ,
ἀνδρῶν ἠδ' ἵππων· κάρκαιρε δὲ γαῖα πόδεσσιν
ὀρνυμένων ἄμυδις. δύο δ' ἀνέρες ἔξοχ' ἄριστοι
ἐς μέσον ἀμφοτέρων ξυνίτην μεμαῶτε μάχεσθαι,
Αἰνείας τ' Ἀγχισιάδης καὶ δῖος Ἀχιλλεύς. 160
Αἰνείας δὲ πρῶτος ἀπειλήσας ἐβεβήκειν,
νευστάζων κόρυθι βριαρῇ· ἀτὰρ ἀσπίδα θοῦριν
πρόσθεν ἔχε στέρνοιο, τίνασσε δὲ χάλκεον ἔγχος.
Πηλεΐδης δ' ἑτέρωθεν ἐναντίον ὦρτο, λέων ὥς
σίντης, ὅν τε καὶ ἄνδρες ἀποκτάμεναι μεμάασιν 165

frauded of his promised reward for building Troy. See v. 640. The adaptation of the passage from older ballads cannot reasonably be doubted. Quint. Smyrn. vi. 289, *κεῖτο δ' ἐπὶ προχοῇσιν ἐυρρόου Ἑλλησπόντου ἀργαλέον μέγα κῆτος ἀμειλίκτοιο ὀϊστοῖς βλήμενον· Ἡσιόνης δὲ κακοὺς ἀπελύετο δεσμούς.* This is one of the many combinations of the sun-god with a constellation (Cetus), like Ulysses escaping by the ram (Aries). The use of the article *κῆτος* seems somewhat late. The Schol. Ven. well remarks 'he says *the* monster, presuming the story to have been handed down by tradition.'

148. *σεύαιτο.* Whenever he, Poseidon, caused it to make a rush from the shore into the plain. For the transitive use of *σεύασθαι* see iii. 26; xi. 414. 549. Doederlein places the comma at *σεύαιτο*, and joins *ὑπεκπροφυγὼν ἀπ' ἠιόνος.* Mr. Newman, 'When the sea-monster from the shore unto the plain would chase him.'

151. *οἱ δὲ κ.τ.λ.*, i. e. *οἱ ἀμφὶ Φοῖβον*, the Trojan party, as in iii. 146, *οἱ ἀμφὶ Πρίαμον.*

153—175. The two great chiefs, Aeneas and Achilles, now go forth to fight, amid the expectations of gods and men. Aeneas utters vaunts; Achilles is compared to a wild boar that lashes himself into fury at the sight of the hunters.

154. *δυσηλεγέος*, root *λεχ*, Schol. *κακοκοιμήτου*, 'comfortless.' See on viii. 70.

157. *κάρκαιρε*, creaked, jarred, trembled. A word *ἅπαξ εἰρημένον*, and formed from the sound it expresses. Hesych. *καρκαίρει· ψοφεῖ. κάρκαιρε. ἰδίωμα ἤχου.* Schol. B, *ἐκραδαίνετο, ἐσείετο, ἐψόφει.*

159. This verse occurred vi. 120. Cf. xxiii. 814.

161. *ἀπειλήσας*, with loud vaunts.

165. *σίντης*, injurious and destructive to the flocks or herds. Cf. xvi. 353.—*ἀγρόμενοι*, 'collected together, a whole

ἀγρόμενοι, πᾶς δῆμος· ὁ δὲ πρῶτον μὲν ἀτίζων
ἔρχεται, ἀλλ' ὅτε κέν τις ἀρηιθόων αἰζηῶν
δουρὶ βάλῃ, ἐάλη τε χανών, περί τ' ἀφρὸς ὀδόντας
γίγνεται, ἐν δέ τέ οἱ κραδίῃ στένει ἄλκιμον ἦτορ,
οὐρῇ δὲ πλευράς τε καὶ ἰσχία ἀμφοτέρωθεν 170
μαστίεται, ἓὲ δ' αὐτὸν ἐποτρύνει μαχέσασθαι,
γλαυκιόων δ' ἰθὺς φέρεται μένει, ἤν τινα πέφνῃ
ἀνδρῶν ἢ αὐτὸς φθίεται πρώτῳ ἐν ὁμίλῳ.
ὣς Ἀχιλῆ' ὤτρυνε μένος καὶ θυμὸς ἀγήνωρ
ἀντίον ἐλθέμεναι μεγαλήτορος Αἰνείαο. 175
οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
τὸν πρότερος προσέειπε ποδάρκης δῖος Ἀχιλλεύς
"Αἰνεία, τί σὺ τόσσον ὁμίλου πολλὸν ἐπελθὼν

people,' i.e. their fear of so terrible a beast prevents them from facing him in any other way. He, says the poet, at first advances with contempt or indifference to the foe; but when once wounded, he lashes himself to fury, and makes a spring upon some one of the company, to kill him or be himself killed. By this simile the coolness of Achilles in facing the foe is happily described, as well as his after choice of a foe to grapple with.

168. ἐάλη χανὼν, with open mouth he gathers himself up (as it were), or shortens himself, for a spring. For the aorist of Ϝείλειν see xiii. 408; xxi. 571; xxii. 12. Schol. Ven. 2, συνεστράφη πρὸς τὸ πηδῆσαι.

169. κραδίῃ here seems to have the physical sense of φρὴν, or the chest, pericardium.

171. μαστίεται. Compare μάστιε in xvii. 622. Hes. Scut. 430, γλαυκιόων δ' ὄσσοις δεινὸν πλευράς τε καὶ ὤμους οὐρῇ μαστιόων ποσσὶ γλάφει.—ἓὲ, a resolved form of Ϝε or σϜε, like ἑοῖ, ὅόν, &c.

172. μένει depends on φέρεται,—he is borne or led by his rage to go straight at them.

173. φθίεται, for φθίηται, which must be the epic aorist, though the forms φθίσθαι, φθίμενος, φθείμην, point to a subjunctive φθῶμαι. The ι of the root seems preserved in all the moods.

176, 177. Compare the address of Diomede to Glaucus in vi. 121, of which this seems a repetition; especially sup. 159 with vi. 120, and 213 with vi. 150.

177—198. Achilles ironically asks Aeneas if he expects that *he*, as a Dardan, and of a family at feud with that of Priam, will become king of Troy, supposing he should slay the great Achaean chieftain, viz. himself. He reminds him that on a former occasion (sup. 90), in a raid on the Troad, Aeneas fled before his spear when guarding the herds on Ida. Then, indeed, by favour of Zeus, he barely escaped with his life; but such good fortune will not await him now.—This passage, like so many others, clearly refers to other epics on the Troica, current before the Iliad assumed its present form. "The distant expeditions of Achilles on land and sea; the conquests of Tenedos, Lesbos, Lyrnessus, Thebae, Pedasus; the coming, going, and return of the besiegers; all these are features which enable us to recognize a long period of war, a territorial conquest advancing from place to place, and an endeavour permanently to occupy the country" (Curtius, Hist. Gr. i. p. 134).

178. Spitzner construes τόσσον πολλὸν ὁμίλου, a singular use, but like our simple phrase 'so far from the crowd.' Doederlein renders τόσσον *adeo*, ἐς τόσσον. Perhaps, τόσσον, ὁμίλου πολλὸν, the last two words being exegetical. Heyne explains ἐπελθὼν by διελθών. The genitive appears to depend on the

ἔστης; ἦ σέ γε θυμὸς ἐμοὶ μαχέσασθαι ἀνώγει
ἐλπόμενον Τρώεσσι ἀναξέμεν ἱπποδάμοισιν 180
τιμῆς τῆς Πριάμου; ἀτὰρ εἴ κεν ἔμ' ἐξεναρίξῃς,
οὔ τοι τούνεκά γε Πρίαμος γέρας ἐν χερὶ θήσει·
εἰσὶν γάρ οἱ παῖδες, ὃ δ' ἔμπεδος οὐδ' ἀεσίφρων.
ἦ νύ τί τοι Τρῶες τέμενος τάμον ἔξοχον ἄλλων,
καλὸν φυταλιῆς καὶ ἀρούρης, ὄφρα νέμηαι 185
εἴ κεν ἐμὲ κτείνῃς; χαλεπῶς δέ σ' ἔολπα τὸ ῥέξειν.
ἤδη μὴν σέ γέ φημι καὶ ἄλλοτε δουρὶ φοβῆσαι.
ἦ οὐ μέμνῃ ὅτε πέρ σε βοῶν ἄπο, μοῦνον ἐόντα,
σεῦα κατ' Ἰδαίων ὀρέων ταχέεσσι πόδεσσιν
καρπαλίμως; τότε δ' οὔ τι μετατροπαλίζεο φεύγων. 190
ἔνθεν δ' ἐς Λυρνησσὸν ὑπέκφυγες· αὐτὰρ ἐγὼ τήν
πέρσα μεθορμηθεὶς σὺν Ἀθήνῃ καὶ Διὶ πατρί,
ληιάδας δὲ γυναῖκας, ἐλεύθερον ἦμαρ ἀπούρας,

implied notion of *πόρρω*. There are variants *τί νυ* and *ἀπελθών*. The personal pronoun, if correct, is emphatic: 'why have *you* come so far from the rest to meet me?' i.e. do you think that *you* are the best man to make a stand against me?

180. *ἐλπόμενον*, because you hoped that, as a reward of your prowess, you would succeed to the office that Priam now holds, and would become king of the Troes. Aeneas, of the old hill-family of the Dardans, was not likely to oust the party in power, while Priam had sons left to succeed him.—*τιμῆς*, i. e. *βασιλείας*; the genitive after *ἀνάξειν* = *ἄνακτα ἔσεσθαι*, while *Τρώεσσιν* follows another and equally common construction, as ii. 108, *πολλῇσιν νήσοισι καὶ Ἄργεϊ παντὶ ἀνάσσειν*, and xix. 104, *ὃς πάντεσσι περικτιόνεσσιν ἀνάξει*. Compare the double construction *ἡγεῖσθαί τινος* and *τινι*. Doederlein well cites Od. xxiv. 30, *τιμῆς ἀπονήμενος ἧσπερ ἄνασσες*. On the Dardanian claims to sovereignty see Curtius, Hist. Gr. i. pp. 78, 133 seqq., "Juventus Mundi," pp. 162, 163. This and the six following verses were rejected by the Alexandrine critics, as being poor (*εὐτελεῖς*) in composition and unsuited to the character of Achilles. They have retained their place however in the modern editions.

182. Cf. viii. 289, *πρώτῳ τοι μετ' ἐμὲ πρεσβήιον ἐν χερὶ θήσω*.

183. *εἰσὶ παῖδες*. See inf. 306.—*ἀεσίφρων*, in his dotage; *κοῦφος καὶ ἀσύνετος τὴν φρένα*, Schol. Ven. See Lexilogus, p. 7.—*ἔμπεδος*, cf. vi. 352.

185. *καλὸν κ.τ.λ.* This verse seems adapted from vi. 194, xii. 314. There is a variant *ἐσθλὸν* for *καλόν*. Compare *τέμενος περικαλλὲς ἑλέσθαι*, ix. 578.

186. *χαλεπῶς κ.τ.λ.*, 'I fancy you will not do *that* (*κτείνειν ἐμέ*) easily.'

187. *καὶ ἄλλοτε*. See sup. 90.—*βοῶν ἄπο*, away from the oxen which you were protecting, and of which I took possession. The Chian copy (*ἡ Χία*) had *βοῶν ἔπι*, i. e. *ἐπιστατοῦντα*. Spitzner thinks this should rather have been *βουσὶν*, according to Homeric usage.—*σεῦα*, 'I chased you at full speed down from the mountain glades of Ida.' See vi. 133; xv. 681. The Schol. Ven. 2 compares this taunt of cowardice with Od. xvi. 424, *ἦ οὐκ οἶσθ' ὅτε δεῦρο πατὴρ τεὸς ἵκετο φεύγων;* Again we have allusion to narratives current about the early adventures of the army on Trojan soil.

192. *μεθορμηθεὶς*, 'having gone thither in quest of you.'

193. This verse is nearly identical with xvi. 831.

ἦγον· ἀτὰρ σὲ Ζεὺς ἐρρύσατο καὶ θεοὶ ἄλλοι.
ἀλλ' οὐ νῦν σε ῥύεσθαι ὀίομαι, ὡς ἐνὶ θυμῷ 195
βάλλεαι· ἀλλά σ' ἐγώ γ' ἀναχωρήσαντα κελεύω
ἐς πληθὺν ἰέναι, μηδ' ἀντίος ἵστασ' ἐμεῖο,
πρίν τι κακὸν παθέειν· ῥεχθὲν δέ τε νήπιος ἔγνω."
τὸν δ' αὖτ' Αἰνείας ἀπαμείβετο, φώνησέν τε
"Πηλεΐδη, μὴ δή με ἔπεσσί γε νηπύτιον ὣς 200
ἔλπεο δειδίξεσθαι, ἐπεὶ σάφα οἶδα καὶ αὐτός
ἠμὲν κερτομίας ἠδ' αἴσυλα μυθήσασθαι.
ἴδμεν δ' ἀλλήλων γενεήν, ἴδμεν δὲ τοκῆας,
πρόκλυτ' ἀκούοντες ἔπεα θνητῶν ἀνθρώπων·
ὄψει δ' οὔτ' ἄρ πω σὺ ἐμοὺς ἴδες οὔτ' ἄρ' ἐγὼ σούς. 205
φασὶ δὲ μὲν Πηλῆος ἀμύμονος ἔκγονον εἶναι,
μητρὸς δ' ἐκ Θέτιδος καλλιπλοκάμου ἁλοσύδνης·
αὐτὰρ ἐγὼν υἱὸς μεγαλήτορος Ἀγχίσαο

194. ἦγον, ἐχειρούμην, 'I carried off captive.'—ἐρρύσατο, Schol. B. ἀναλαβέσθαι αὐτόν φησι τὸν θεὸν καὶ ἀλλαχοῦ ἀνασῶσαι, ἐπεὶ μὴ εὑρέθη ἐν Λυρνησσῷ.

195. ῥύεσθαι. The υ is here short, and it is so used in Aesch. Theb. 158. 291. 820. See on xv. 29, and Lexil. p. 308. Aristarchus read ἀλλ' οὐ νῦν ἐρύεσθαι, without the pronoun (χωρὶς τοῦ σέ), as the Schol. Ven. expressly says. This, probably, was intended for the future; see xi. 454.—The next three lines occurred xvii. 30–32. Hence the Alexandrine critics rejected 195–198.

199–258. Aeneas, in a long genealogical narrative (closely resembling that of Glaucus in vi. 144, and apparently composed in imitation of it), asserts his full knowledge of his own pedigree as well as that of Achilles. He especially dwells on the history of the hill-Dardans, and their relations to the family of Priam. He ends with a challenge to settle the dispute not by words, but by the spear.

200. ἔπεσσι, viz. by telling me of my former defeat, or flight before you.—νηπύτιον ὣς, cf. vii. 235, μή τί μευ ἠύτε παιδὸς ἀφαυροῦ πειρήτιζε, ἠὲ γυναικός, ἣ οὐκ οἶδεν πολεμήια ἔργα. Apollo had warned Aeneas (sup. 109) not to be deterred by taunts or threats.—κερτομίας, Schol. Ven. 2, τοὺς σαρκασμοὺς οὓς εἶπεν ὡς περὶ τῆς ἀρχῆς αὐτοῦ μαχομένου (180).—αἴσυλα δὲ, τὰς παρὰ τὸ καθῆκον λεγομένας ἀπειλάς. It seems to have the meaning of ὀνείδεα, with the notion of unfairness attached. Hesych. αἴσυλα· κακὰ, ἄδικα, ἁμαρτήματα.

203. "To omit 203—255 would be an improvement to modern taste; yet Homer wanted to introduce the pedigree of Aeneas, which excuses 203—245. The last passage, 246—255, seems to have no excuse." Prof. Newman. Lachmann regarded the passage from 213 to 258 as spurious, and Heyne thinks that it is due to rhapsodists or διασκευασταί. The Alexandrine critics rejected 205—209.

204. πρόκλυτα, a verbal adjective only occurring here, as προκλύειν is found only in Aesch. Ag. 250, where it is probably a gloss. Schol. B, προηκουσμένα καὶ προεγνωσμένα. The oral recitation of family ballads is clearly recorded in this verse. Compare the adverbial use of πρότριτα, 'Three days beforehand,' Thuc. ii. 34.

207. ἁλοσύδνης, the sea-queen; an Odyssey word, iv. 404, φῶκαι νέποδες καλῆς ἁλοσύδνης. Curtius, Gr. Et. 638, contends that σύδνη, the latter part of the words, belongs to συ, the root of υἱός, like ὗς and σῦς, ὕλη and σύλη. This is possible, and that is perhaps all that can be said.

208. αὐτὰρ ἐγὼν κ.τ.λ. Schol. Ven. 2

εὔχομαι ἐκγεγάμεν, μήτηρ δέ μοί ἐστ' Ἀφροδίτη.
τῶν δὴ νῦν ἕτεροί γε φίλον παῖδα κλαύσονται 210
σήμερον· οὐ γάρ φημι ἔπεσσί γε νηπυτίοισιν
ὧδε διακρινθέντε μάχης ἐξαπονέεσθαι.
εἰ δ' ἐθέλεις καὶ ταῦτα δαήμεναι, ὄφρ' ἐῢ εἰδῇς
ἡμετέρην γενεήν· πολλοὶ δέ μιν ἄνδρες ἴσασιν·
Δάρδανον αὖ πρῶτον τέκετο νεφεληγερέτα Ζεύς, 215
κτίσσε δὲ Δαρδανίην, ἐπεὶ οὔ πω Ἴλιος ἱρὴ
ἐν πεδίῳ πεπόλιστο, πόλις μερόπων ἀνθρώπων,
ἀλλ' ἔθ' ὑπωρείας ᾤκεον πολυπίδακος Ἴδης.
Δάρδανος αὖ τέκεθ' υἱὸν Ἐριχθόνιον βασιλῆα,
ὃς δὴ ἀφνειότατος γένετο θνητῶν ἀνθρώπων· 220

on 202, *ὑπομιμνήσκει ὅτι μείονος γενέσεως τυγχάνει παρ' αὐτόν.* Heyne well compares xxi. 186 seqq.

210. *ἕτεροι*, the parents on the one side or the other. Hence, says the Schol. B, it is clear that Anchises is still alive.

213, 214. This distich occurred at vi. 150, 151.

215. *αὖ*. This little word, quite inappropriate to the context, seems to indicate the insertion of an episode from some other ballad. Heyne has *Δάρδανον ἄρ*. Spitzner's account of the *αὖ* is by no means satisfactory; "Aeneas Jovem et aliorum multorum et Dardani patrem fuisse significare videtur." The two next verses are cited by Plato, Legg. p. 681, E. Dardania was the old or 'high town,' before the lower or new city was built. "The sons of the Achaeans" (i. e. the Aeolic immigrants from Boeotia) "who cast down the kingdom of Priam, really remained in the land, and built a new Aeolic Ilium below Pergamus, the fated city, on the actual site of which they feared to build" (Curtius, Hist. Gr. i. p. 134). Virg. Aen. iii. 110, 'nondum Ilium et arces Pergameae steterant; habitabant vallibus imis.' (This rendering perverts the words in the text, which makes the town on the lowland the more recent one.) Ovid, Fast. vi. 412, 'Moenia Dardanides nuper nova fecerat Ilus.' Historically, this founding of the new city must refer to the Aeolo-Achaean occupation of the Troad, so lucidly explained by Curtius (see Hist. Gr. i. pp. 155—157). And the truth must, from the necessity of many passages, be conceded, that the Iliad took its present form after 'Novum Ilium' was founded. Heyne observes that the Homeric epithets of Ilios, *ἠνεμόεσσα, αἰπεινή*, do not suit a town really built in a plain. The form *πεπόλισται*, rather a remarkable one, belongs to the Herodotean dialect, as vii. 59.

216. Dr. Schliemann (Troja, p. 270–4) thinks he has discovered the site of Dardania on the Kurshunlu Tepeh, on the right bank of the Scamander, at a short distance from Mount Ida, where remains of very early walls and pottery were found. He identifies the site with the old Scepsis, some six miles distant from the new Scepsis which was the birth-place of Strabo's favourite authority, Demetrius.

217. Professor Jebb (Fortnightly Rev., Apr. 1884), thinks this passage "was doubtless composed after the foundation of the Aeolic Ilium at Hissarlik; later, that is, than circ. 700 B.C." "The poet," he says, "who glorifies Aeneas in the twentieth book knew a dynasty, tracing their descent from Aeneas, as actually ruling in the Troad, and at a city which did *not* claim to occupy the site of Troy. He knew also a local belief that Homeric Troy had stood in the open plain" (p. 451). He regards, in common with many scholars, the true site of the Homeric Troy (more or less poetically described) as at Bunarbashi on the hill to the south of the Trojan plain.

τοῦ τρισχίλιαι ἵπποι ἕλος κάτα βουκολέοντο
θήλειαι, πώλοισιν ἀγαλλόμεναι ἀταλῇσιν.
τάων καὶ Βορέης ἠράσσατο βοσκομενάων·
ἵππῳ εἰσάμενος παρελέξατο κυανοχαίτῃ,
αἱ δ' ὑποκυσάμεναι ἔτεκον δυοκαίδεκα πώλους. 225
αἱ δ' ὅτε μὲν σκιρτῷεν ἐπὶ ζείδωρον ἄρουραν,
ἄκρον ἐπ' ἀνθερίκων καρπὸν θέον, οὐδὲ κατέκλων·
ἀλλ' ὅτε δὴ σκιρτῷεν ἐπ' εὐρέα νῶτα θαλάσσης,
ἄκρον ἐπὶ ῥηγμῖνος ἁλὸς πολιοῖο θέεσκον.
Τρῶα δ' Ἐριχθόνιος τέκετο Τρώεσσι ἄνακτα· 230
Τρωὸς δ' αὖ τρεῖς παῖδες ἀμύμονες ἐξεγένοντο,
Ἶλός τ' Ἀσσάρακός τε καὶ ἀντίθεος Γανυμήδης,
ὃς δὴ κάλλιστος γένετο θνητῶν ἀνθρώπων·
τὸν καὶ ἀνηρείψαντο θεοὶ Διὶ οἰνοχοεύειν

223. Βορέης. See on xvi. 150.—παρελέξατο, an inappropriate word, as the Schol. Ven. remarks.

224. The context requires, but the digamma stands against, ἵππῳ δ' εἰσάμενος κ.τ.λ.

225. δυοκαίδεκα is perhaps the nominative: the sense, at all events, is the same.

227. ἀνθερίκων, over the tops of the ears of corn. Hesych. ἀνθέρικας· τὰ τῶν σταχύων ἄκρα. Virgil imitates this beautiful passage, Aen. vii. 808 seqq., where he applies it with not less art to the light-footed huntress Camilla.—κατέκλων, 'broke down,' *gravabant*.

229. ἐπ' ἄκρον ῥηγμῖνος, ἐπ' αἰγιαλὸν, on the surface of the breakers on the shore. The accusative expresses transition over or along. Schol. Ven. ἐπὶ τῆς τῶν κυμάτων ἐπιφανείας, μὴ βαπτιζόμεναι τῷ ὕδατι. The Schol. Vict. notices ἁλὸς πολιοῖο for πολιᾶς.

231. ἀμύμονες, 'handsome.' See on vi. 155.

234. ἀνηρείψαντο, ἀνήρπασαν (Od. i. 241. Hes. Theog. 990), caught up and carried to the sky, as Pelops the son of Tantalus was said to have been, and for the same end, viz. to become the favourite of Zeus, Pind. Ol. i. These names appear to indicate different families who united in founding the Trojan settlement on the plains. See Curtius, Hist. Gr. i. p. 78: "In the midst of this intercourse on the coast (viz. of hill-Dardans, Phoenicians, Hellenic and other tribes) arose, out of the tribe of the Dardani, which had deserted the hills, the branch of the Trojans. The family of their ancestor Tros branches off anew in the brothers Ilus and Assaracus. The name of the latter has been found on monuments in Nineveh; the son of Assaracus is Capys, a Phrygian name, as is that of Dymas, a son-in-law of Priamus, and of Atè, the old name for the city of Troja; the grandson of Assaracus is Anchises, the favourite of the Aphrodite whose origin belongs to Assyria. The younger Ilium, with its Heroes, stands under the especial protection of Apollo: he watches over the whole city community; he gives his personal affection to individual families, such as the Panthoïdae; he avenges his Hector on Achilles, and bears the wounded Aeneas into his temple. The Heroes themselves bear each a double name, as Alexander and Paris, Hector and Darius; of which the one indicates their connexion with Hellas, the other with Interior Asia. Thus, in the midst of the full life of the nations of Asia Minor, on the soil of a peninsula (itself related to either side) on which Phrygians and Pelasgians, Assyrians, Phoenicians, and Hellenic mariners met, grows up the empire of the Dardanides." See also Gladstone, "Studies," iii. 399. Mr. Robt. Brown, jun. ('Eridanus,' p. 47),

κάλλεος εἵνεκα οἷο, ἵν' ἀθανάτοισι μετείη. 235
Ἶλος δ' αὖ τέκεθ' υἱὸν ἀμύμονα Λαομέδοντα,
Λαομέδων δ' ἄρα Τιθωνὸν τέκετο Πρίαμόν τε
Λάμπον τε Κλυτίον θ' Ἱκετάονά τ' ὄζον Ἄρηος.
Ἀσσάρακος δὲ Κάπυν, ὁ δ' ἄρ' Ἀγχίσην τέκε παῖδα·
αὐτὰρ ἔμ' Ἀγχίσης, Πρίαμος δ' ἔτεχ' Ἕκτορα δῖον. 240
ταύτης τοι γενεῆς τε καὶ αἵματος εὔχομαι εἶναι,
Ζεὺς δ' ἀρετὴν ἄνδρεσσιν ὀφέλλει τε μινύθει τε,
ὅππως κεν ἐθέλῃσιν· ὁ γὰρ κάρτιστος ἁπάντων.
ἀλλ' ἄγε μηκέτι ταῦτα λεγώμεθα νηπύτιοι ὥς,
ἑσταῶτ' ἐν μέσσῃ ὑσμίνῃ δηιοτῆτος. 245
ἔστι γὰρ ἀμφοτέροισιν ὀνείδεα μυθήσασθαι
πολλὰ μάλ'· οὐδ' ἂν νηῦς ἑκατόζυγος ἄχθος ἄροιτο.
[στρεπτὴ δὲ γλῶσσ' ἐστὶ βροτῶν, πολέες δ' ἔνι μῦθοι
παντοῖοι, ἐπέων δὲ πολὺς νομὸς ἔνθα καὶ ἔνθα.
ὁπποῖόν κ' εἴπησθα ἔπος, τοῖόν κ' ἐπακούσαις.] 250

observes that the names Ilus, Assaracus, and Dardanus, "have a strangely Euphratean aspect." The rape of Ganymede, and the gift to Tros of the divine steeds in return, were briefly mentioned in v. 265.

235. This verse occurs also in Od. xv. 251.

238. This verse occurred in iii. 147. Ovid, who gives the pedigree of Aeneas from this passage, Fast. iv. 31 seqq., omits the collateral branches; 'Dardanon Electra nesciret Atlantide cretum Scilicet, Electran concubuisse Jovi? Hujus Erichthonius: Tros est generatus ab illo; Assaracon creat hic, Assaracusque Capyn.'

241. Plato concludes the Sophistes with an allusion to this verse, *ταύτης τῆς γενεᾶς τε καὶ αἵματος ὃς ἂν φῇ τὸν ὄντα σοφιστὴν εἶναι, τἀληθέστερα, ὡς ἔοικεν, ἐρεῖ.*

242. *ἀρετήν.* Much as you, Achilles, may boast of your valour, the issue is in the hands of Zeus, who can give the victory to the weaker side. Spitzner well compares xvii. 176—178.—*μινύθει*, transitive, as in xv. 492. Hes. Opp. 6.

244, 245. See xiii. 292, 293.

246. *ἔστι γὰρ κ.τ.λ.* Lord Derby:

"Terms of reproach we both might find, whose weight
Would sink a galley of a hundred oars.
For glibly runs the tongue, and can at will
Give utt'rance to discourse in ev'ry vein.
Wide is the range of language; and such words
As one may speak, another may return."

The *ὀνείδεα*, as the Schol. Ven. observes, refer to the taunt in 188.

247. *ἑκατόζυγος*, "*immanis* ac tanta quanta nulla unquam navis fuit, ne *πολύζυγος* quidem, ii. 293." Doederlein.

248. *στρεπτή*, Schol. Ven. *πολύστροφος, εὐμετάθετος.* The meaning is somewhat different in ix. 497, xv. 203.—*ἔνι*, for *ἔνεισι*, a use which is rather rare in the plural.

249. This and the next verse seem to have some Hesiodic affinities, e.g. Ἔργ. 403, *ἀχρεῖος δ' ἔσται ἐπέων νομός*, and *ib.* 721 (referred to by Schol. Vict.), *εἰ δὲ κακὸν εἴπῃς, τάχα κ' αὐτὸς μεῖζον ἀκούσαις.* Compare xvi. 386 seqq. By *ἔνθα καὶ ἔνθα*, the scattering of words on each side of you as you go, appears to be meant. The words themselves, once uttered, are repeated and spread from mouth to mouth.

ἀλλὰ τί ἢ ἔριδας καὶ νείκεα νῶιν ἀνάγκη
νεικεῖν ἀλλήλοισιν ἐναντίον, ὥς τε γυναῖκας,
αἵ τε χολωσάμεναι ἔριδος πέρι θυμοβόροιο
νεικεῦσ' ἀλλήλῃσι μέσην ἐς ἄγυιαν ἰοῦσαι
πόλλ' ἐτεά τε καὶ οὐκί· χόλος δέ τε καὶ τὰ κελεύει. 255
ἀλκῆς δ' οὔ με ἔπεσσιν ἀποτρέψεις μεμαῶτα
πρὶν χαλκῷ μαχέσασθαι ἐναντίον. ἀλλ' ἄγε θᾶσσον
γευσόμεθ' ἀλλήλων χαλκήρεσιν ἐγχείῃσιν."
ἦ ῥα, καὶ ἐν δεινῷ σάκει ἤλασεν ὄμβριμον ἔγχος,
σμερδαλέῳ· μέγα δ' ἀμφὶ σάκος μύκε δουρὸς ἀκωκῇ.
Πηλεΐδης δὲ σάκος μὲν ἀπὸ ἕο χειρὶ παχείῃ 261
ἔσχετο ταρβήσας· φάτο γὰρ δολιχόσκιον ἔγχος
ῥέα διελεύσεσθαι μεγαλήτορος Αἰνείαο,
νήπιος, οὐδ' ἐνόησε κατὰ φρένα καὶ κατὰ θυμόν
ὡς οὐ ῥηΐδι' ἐστὶ θεῶν ἐρικυδέα δῶρα 265
ἀνδράσι γε θνητοῖσι δαμήμεναι οὐδ' ὑποείκειν.
οὐδὲ τότ' Αἰνείαο δαΐφρονος ὄμβριμον ἔγχος
ῥῆξε σάκος· χρυσὸς γὰρ ἐρύκακε, δῶρα θεοῖο·

251—255. This passage was rejected by the Alexandrine critics, as being inconsistent with the resolve in 244, and because the allusion to women's disputes was thought unworthy of the heroic character. Wolf defends the verses, while Heyne and Bothe regard 246—255 as spurious. Spitzner says, "Wolfii verecundiam malui sequi quam Bothii audaciam."

253. *ἔρις* seems used, as in vii. 301, and Aesch. Ag. 699, *δι' ἔριν αἱματόεσσαν*, for a cause or object of dispute.

254. *ἄγυιαν*. The use of the singular, as conversely the use of *ἐτεὰ* in the plural, is remarkable. For this latter, which the Schol. Ven. says was the reading of the inferior copies, *τὰ φαυλότερα τῶν ἀντιγράφων*, there were variants *πολλά τ' ἐόντα* (so Spitzner reads), *τὰ δ' οὐκὶ*, and *πολλὰ τά τ' ὄντα*. Curtius, Gr. Et. 207, says that *ἐτεὸς* is *sat-ya-s*, *verus*, from the Sanscrit root *as* (the *ἐς* in *ἐσμὶ*, *εἰμί*). Hence *ἐτεὰ* means *ὄντα*.

256. See sup. 102.

259–272. Aeneas flings his dart with great force against the shield of Achilles; but the divine workmanship is proof against human prowess. Nevertheless, two out of the five plates of metal are penetrated by the point.

259. *ἐν—ἤλασεν*, drove *into* the shield, which *μέγα μύκε*, 'loudly creaked,' as the point entered and crashed through the outer layers. There was a variant *ἐν δινῷ* (i. e. *δινωτῷ*) *σάκεϊ ἔλασ'* κ.τ.λ. Similarly *δεινοῖο* in xx. 25 was by some interpreted *δίνας ἔχοντος*.

261. *ἕο* must have been pronounced *σϝέο* (identical with *sui*). Zenodotus read *ἀπὸ οὗ*.—*ἔσχετο*, *προέσχε*, *προὐβάλετο*. Schol. Ven. *ἔξω ἀνέτεινεν ἑαυτοῦ*.

263. *ῥέα*, as sup. 101, is a monosyllable. See xiii. 144.

266. *δαμήμεναι*. See x. 403. Divine arms may be more or less damaged or penetrated (of which the Schol. Vict. collects many examples), but not vanquished, or proved inefficient to protect.

268. *χρυσός* κ.τ.λ. This passage, to judge by the unusual length of the comments, was much discussed by the grammarians who compiled the Scholia. The four following verses, which in fact form an exegesis of the preceding, were rejected, as the interpolation of *διασκευ-*

ἀλλὰ δύω μὲν ἔλασσε διὰ πτύχας, αἱ δ' ἄρ' ἔτι τρεῖς
ἦσαν, ἐπεὶ πέντε πτύχας ἤλασε κυλλοποδίων, 270
τὰς δύο χαλκείας, δύο δ' ἔνδοθι κασσιτέροιο,
τὴν δὲ μίαν χρυσέην, τῇ ῥα σχέτο μείλινον ἔγχος.
δεύτερος αὖτ' Ἀχιλεὺς προΐη δολιχόσκιον ἔγχος,
καὶ βάλεν Αἰνείαο κατ' ἀσπίδα πάντοσ' ἐίσην,
ἄντυγ' ὕπο πρώτην, ᾗ λεπτότατος θέε χαλκός, 275
λεπτοτάτη δ' ἐπέην ῥινὸς βοός· ἡ δὲ διαπρό
Πηλιὰς ἤιξεν μελίη, λάκε δ' ἀσπὶς ὑπ' αὐτῆς.
Αἰνείας δ' ἐάλη καὶ ἀπὸ ἕθεν ἀσπίδ' ἀνέσχεν
δείσας· ἐγχείη δ' ἄρ' ὑπὲρ νώτου ἐνὶ γαίῃ
ἔστη ἱεμένη, διὰ δ' ἀμφοτέρους ἕλε κύκλους 280
ἀσπίδος ἀμφιβρότης. ὁ δ' ἀλευάμενος δόρυ μακρόν
ἔστη, κὰδ δ' ἄχος οἱ χύτο μυρίον ὀφθαλμοῖσιν,
ταρβήσας ὅ οἱ ἄγχι πάγη βέλος. αὐτὰρ Ἀχιλλεύς
ἐμμεμαὼς ἐπόρουσε, ἐρυσσάμενος ξίφος ὀξύ,

αϲταὶ who wished to show how and why the shield was impenetrable, and as appearing to contradict the preceding οὐ ῥῆξε σάκος. The golden plate, softer in its nature than the bronze, should have formed the outer surface; whereas it is interposed in a position where it could be neither useful nor ornamental. Tin, again, is a soft metal. Perhaps this allusion to Phoenician arts is due to a poet who himself knew nothing of the nature of the metals, but thought that, because gold was the most valuable, it was therefore the most useful for works of all kinds. What we use as bronze or bell-metal is extremely hard as well as brittle, the others being soft and ductile.

273–308. Achilles in his turn throws his spear, and drives it right through Aeneas' shield near the margin. By crouching down, Aeneas evades the weapon, which passes over his shoulder and is fixed in the ground. See xxi. 69. Achilles then draws his sword, and rushes at him with a shout. Aeneas is about to hurl a huge stone, but Poseidon interferes to save both, by invoking the gods to preserve the race of the Dardans, who, he foretells, will yet succeed to the throne of Priam.

275. λεπτότατος. For the sake of lightness, the plates were thickest in the middle, as we make guns strongest at the breech, lightest at the muzzle.

277. λάκε, 'was rent with a loud noise.' So λακίδες ἔφλαδον, Aesch. Cho. 26.

278. ἐάλη, crouched, shrunk behind his shield. See sup. 168.

280. ἔστη. Compare xxi. 70.—δίελε, the spear, piercing right through, divided the two layers or plates, τὸν βύρσινον καὶ τὸν χαλκοῦν, Schol. Ven. 2. From 323 inf. it appears that the javelin had stuck in the shield.— ἀμφιβρότης, see ii. 389; xii. 402.

282. ἄχος, vexation on seeing the destruction of his shield; or a feeling of disappointment, perhaps, that it had not resisted the blow. The δόρυ μακρὸν seems to be the long lance, used for a hand-thrust, as distinct from the javelin, which had been thrown. Or perhaps, 'having thus avoided the long spear (273), he stood motionless.' The lance might be used as a βέλος, 283. Broken as the shield was, and impeded by the javelin fixed in it, Aeneas was compelled to relinquish it, and take up a stone in his defence.—It should be observed that οἱ does not here take the Ϝ.

σμερδαλέα ἰάχων. ὃ δὲ χερμάδιον λάβε χειρί 285
Αἰνείας, μέγα ἔργον, ὃ οὐ δύο γ' ἄνδρε φέροιεν,
οἷοι νῦν βροτοί εἰσ'· ὃ δέ μιν ῥέα πάλλε καὶ οἶος.
ἔνθα κεν Αἰνείας μὲν ἐπεσσύμενον βάλε πέτρῳ
ἢ κόρυθ' ἠὲ σάκος, τό οἱ ἤρκεσε λυγρὸν ὄλεθρον,
τὸν δέ κε Πηλεΐδης σχεδὸν ἄορι θυμὸν ἀπηύρα, 290
εἰ μὴ ἄρ' ὀξὺ νόησε Ποσειδάων ἐνοσίχθων.
αὐτίκα δ' ἀθανάτοισι θεοῖς μετὰ μῦθον ἔειπεν·
"ὢ πόποι, ἦ μοι ἄχος μεγαλήτορος Αἰνείαο,
ὃς τάχα Πηλεΐωνι δαμεὶς Ἄιδόσδε κάτεισιν,
πειθόμενους μύθοισιν Ἀπόλλωνος ἑκάτοιο, 295
νήπιος, οὐδέ τί οἱ χραισμήσει λυγρὸν ὄλεθρον.
ἀλλὰ τί ἢ νῦν οὗτος ἀναίτιος ἄλγεα πάσχει,
μὰψ ἕνεκ' ἀλλοτρίων ἀχέων, κεχαρισμένα δ' αἰεί
δῶρα θεοῖσι δίδωσι τοὶ οὐρανὸν εὐρὺν ἔχουσιν.
ἀλλ' ἄγεθ' ἡμεῖς πέρ μιν ὑπὲκ θανάτου ἀγάγωμεν, 300
μή πως καὶ Κρονίδης κεχολώσεται, εἴ κεν Ἀχιλλεύς
τόνδε κατακτείνῃ. μόριμον δέ οἵ ἐστ' ἀλέασθαι,
ὄφρα μὴ ἄσπερμος γενεὴ καὶ ἄφαντος ὄληται
Δαρδάνου, ὃν Κρονίδης περὶ πάντων φίλατο παίδων
οἳ ἔθεν ἐξεγένοντο γυναικῶν τε θνητάων. 305

285—287. These three lines occurred v. 302—304. It must be allowed that γε is purely otiose and a metrical make-shift. It would be better to read δύο κ' ἄνδρε φέροιεν.

288 seqq. 'Thereon Aeneas on his part would have struck Achilles, as he rushed upon him, with a stone, either on the helm or on the shield which had warded off for him a sad fate (sup. 268), and Achilles would have deprived Aeneas of life by the near blow of his sword, had not' &c.

296. χραισμήσει, ἀρκέσει. For the construction see i. 566; vii. 143; inf. xxi. 316, οὐ κορύνῃ οἱ ὄλεθρον χραῖσμε σιδηρείῃ. The subject, perhaps, is τι, not Ἀπόλλων, though it is a matter of indifference.

298. μὰψ, without deserving it.—ἀχέων, viz. the grief of Menelaus for the abduction of his wife. Doederlein regards it as a participle, *alienas ob res dolens*, and he interprets ἀλλοτρίων of the sovereignty of Priam, as well as of the misdeeds of Paris.—κεχαρισμένα, freely offered as a tribute or present. So Ar. Pac. 387, εἴ τι κεχαρισμένον οἶσθα χοιρίδιον παρ' ἐμοῦ γε κατεδηδοκώς. Heyne thinks this passage is the origin of the Virgilian character of 'pius Aeneas.'

300. ἡμεῖς περ, 'we at least,' i. e. if not Apollo.

303. ἄσπερμος, without offspring.—ἄφαντος, as vi. 60, Ἰλίου ἐξαπολοίατ' ἀκήδεστοι καὶ ἄφαντοι. "Fatale itaque erat, ut ex Dardani stirpe altera progenies succederet alteri," Heyne; who remarks that both Priam and Aeneas were descended from a common ancestor Dardanus, but from the brothers Ilus and Assaracus respectively, the sons of Tros, sup. 231 seqq.—φίλατο, cf. v. 61, ἔξοχα γάρ μιν ἐφίλατο Παλλὰς Ἀθήνη.

ἤδη γὰρ Πριάμου γενεὴν ἤχθηρε Κρονίων·
νῦν δὲ δὴ Αἰνείαο βίη Τρώεσσι ἀνάξει
καὶ παίδων παῖδες, τοί κεν μετόπισθε γένωνται."
τὸν δ' ἠμείβετ' ἔπειτα βοῶπις πότνια Ἥρη
"εἰνοσίγαι', αὐτὸς σὺ μετὰ φρεσὶ σῇσι νόησον 310
Αἰνείαν, ἤ κέν μιν ἐρύσσεαι ἦ κεν ἐάσεις
[Πηλεΐδῃ Ἀχιλῆι δαμήμεναι ἐσθλὸν ἐόντα.]·
ἦ τοι μὲν γὰρ νῶι πολέας ὠμόσσαμεν ὅρκους
πᾶσι μετ' ἀθανάτοισιν, ἐγὼ καὶ Παλλὰς Ἀθήνη,
μή ποτ' ἐπὶ Τρώεσσιν ἀλεξήσειν κακὸν ἦμαρ, 315
[μηδ' ὁπότ' ἂν Τροίη μαλερῷ πυρὶ πᾶσα δάηται
δαιομένη, δαίωσι δ' ἀρήιοι υἷες Ἀχαιῶν."]
αὐτὰρ ἐπεὶ τό γ' ἄκουσε Ποσειδάων ἐνοσίχθων,
βῆ ῥ' ἴμεν ἄν τε μάχην καὶ ἀνὰ κλόνον ἐγχειάων,
ἷξε δ' ὅθ' Αἰνείας ἠδ' ὁ κλυτὸς ἦεν Ἀχιλλεύς. 320

306. *ἤχθηρε.* Schol. Ven. 2, *διὰ τὴν τῶν ὅρκων παράβασιν μισητὸν ὁ Ζεὺς ἡγήσατο τὸ τρῦ Πριάμου γένος.* Zeus, he says, wishes the empire to revert to the old line descended from himself, and represented by Aeneas; and he dislikes, and therefore has afflicted, the family of the Priamidae. See on this passage Grote, Hist. Gr. vol. i. pp. 263, 264. The jealousy between these houses is referred to, sup. xiii. 460. Mr. Gladstone (Hom. Synchr. p. 34) holds that this prophecy of Poseidon "has every sign of being founded on what actually occurred immediately after the Troica, and for this reason, that it was a tradition most unlikely to be invented."

309—317. Hera replies to Poseidon, that he must seek aid for Aeneas elsewhere, for she and Pallas have sworn never to assist the Trojans even in their utmost strait. This virtually leaves it in his hands whether to save Aeneas or not, as he pleases.

313. *ὅρκους.* See xv. 36—42, where Athene swears it is with no consent of hers that Poseidon acts either for or against the Trojans. "Juno does not here mean that she has sworn the destruction of Troy in many and oft-repeated oaths, but in one single oath, which indeed is a multifarious one, and in which she swore at the same time by *many different* objects; as in that, the beginning of which we have cited from xv. 36, where this same Juno swears by earth and heaven, and by the Styx, and then by the head of her husband and her marriage-bed." Buttmann, Lexil. p. 436.

315. *ἐπὶ* belongs to *ἀλεξήσειν*, as viii. 365, *τῷ ἐπαλεξήσουσαν*, and xi. 428. See Lexil. p. 548, where *ἔπαλξις* and *ἐπαρκέσαι* are compared.

316. *δάηται* seems a doubtful reading, since *δαιομένη* expresses the mode of destruction. Hence Bothe conjectured *δάμηται* (a *vox nihili*), while others, to avoid the repetition, have suggested *καιομένη* and *καίωσι* in the next line. The epic aorist *δαέσθαι* occurs only in this passage. Hesych. *δάηται· καίεται.*

318—339. Poseidon, having met with this rebuff, returns to the spot where Achilles and Aeneas were fighting. He first throws a mist round the eyes of Achilles, and then replaces his javelin by his side, but removes Aeneas from the scene by lifting (or rather, tossing) him through the air. There, among the Caucones who were arming for the fight, he rejoins the hero, and reproaches him for his folly in venturing to contend against Achilles.

320. *ὁ κλυτὸς*, the Attic use of the article.

αὐτίκα τῷ μὲν ἔπειτα κατ' ὀφθαλμῶν χέεν ἀχλύν,
Πηλεΐδῃ Ἀχιλῆϊ· ὁ δὲ μελίην εὔχαλκον
ἀσπίδος ἐξέρυσεν μεγαλήτορος Αἰνείαο.
καὶ τὴν μὲν προπάροιθε ποδῶν Ἀχιλῆος ἔθηκεν,
Αἰνείαν δ' ἔσσευεν ἀπὸ χθονὸς ὑψόσ' ἀείρας. 325
πολλὰς δὲ στίχας ἡρώων, πολλὰς δὲ καὶ ἵππων
Αἰνείας ὑπέραλτο θεοῦ ἀπὸ χειρὸς ὀρούσας,
ἷξε δ' ἐπ' ἐσχατιὴν πολυάικος πολέμοιο,
ἔνθα τε Καύκωνες πόλεμον μέτα θωρήσσοντο.
τῷ δὲ μάλ' ἐγγύθεν ἦλθε Ποσειδάων ἐνοσίχθων, 330
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα.
"Αἰνεία, τίς σ' ὧδε θεῶν ἀτέοντα κελεύει
ἀντία Πηλεΐωνος ὑπερθύμοιο μάχεσθαι,
ὃς σεῦ ἅμα κρείσσων καὶ φίλτερος ἀθανάτοισιν;
ἀλλ' ἀναχωρῆσαι ὅτε κεν ξυμβλήσεαι αὐτῷ, 335

321. ἀχλύν. Heyne compares the supernatural darkness described in v. 127, xv. 688, xvii. 644. See also inf. 444; xxi. 6.

322—324. These three verses were rejected by the Alexandrines, and not without reason; for they make it necessary to suppose that the spear, which sup. 276 had gone right through the shield and stuck in the ground, had remained affixed to the shield near the handle.—ὁ δὲ, viz. Poseidon.

325. ἔσσευεν, he flung him ἀπὸ χειρὸς, inf. 327. So xi. 147, ὅλμον δ' ὣς ἔσσευε κυλίνδεσθαι δι' ὁμίλου (said of a headless trunk set to roll like a round mortar). This figure seems far-fetched and even undignified. Doederlein renders ἀπὸ χειρὸς *ope et tractu manus divinae*. The same idea, less forcibly expressed, occurred v. 445, Αἰνείαν δ' ἀπάτερθεν ὁμίλου θῆκεν Ἀπόλλων Περγάμῳ εἰν ἱερῇ.

329. Καύκωνες. These are thought to have been a tribe of the Leleges, whom Curtius (Hist. Gr. i. p. 50) regards as primitive inhabitants of Lycia, Miletus, and the Troad.—πόλεμον μέτα, to join the war.

330. ἐγγύθεν. From the friendly interposition of Poseidon in behalf of Aeneas, and his hostility to the city of Priam, Mr. Gladstone argues ("Juventus Mundi," p. 137) that in the newer city, or Troy of the plain, the Phoenicians, or the Phoenician worship of Poseidon, had been cast out, while it had been retained by the people of Dardania.

332. ἀτέοντα, Schol. Ven. ἀφροντιστοῦντα, φρενοβλαβοῦντα. He cites from Callimachus Μουσέων κεινὸς (i. e. κενὸς) ἀνὴρ ἀτέει, 'a man without poetry is good for nothing.' This was one of the words common to Homer and Herodotus, who writes, vii. 223 fin., ἀπεδείκνυντο ῥώμης ὅσον εἶχον μέγιστον ἐς τοὺς βαρβάρους, παραχρεώμενοί τε καὶ ἀτέοντες. There is a variant of good authority, χατέοντα. As the α in ἀτέω, as from ἄτη, should be long (unless it follows the analogy of κυρέω, κύρω &c.), the word may be a dissyllable by synizesis. On the other hand, ἀτάσθαλος, ἀτύζεσθαι, ἀταρτηρὸς, indicate a short form of the root. See on this question, *Lexilogus*, p. 10 (note).—Poseidon, it will be observed, now first presents himself to Aeneas, whose rescue he had effected without visible interference.

335. It is not clear whether βλήσεαι should be referred to a future βλήσομαι or an epic aorist ἐβλησόμην, after the analogy of ἐδύσετο, ἐβήσετο. The proper form is ἐβλήμην, βλῆσθαι, and βλήμενος.—ὑπὲρ μοῖραν, like ὑπέρμορα in ii. 155.

μὴ καὶ ὑπὲρ μοῖραν δόμον Ἄϊδος εἰσαφίκηαι.
αὐτὰρ ἐπεί κ' Ἀχιλεὺς θάνατον καὶ πότμον ἐπίσπῃ,
θαρσήσας δὴ ἔπειτα μετὰ πρώτοισι μάχεσθαι·
οὐ μὴν γάρ τίς σ' ἄλλος Ἀχαιῶν ἐξεναρίξει."
ὣς εἰπὼν λίπεν αὐτόθ', ἐπεὶ διεπέφραδε πάντα. 340
αἶψα δ' ἔπειτ' Ἀχιλῆος ἀπ' ὀφθαλμῶν σκέδασ' ἀχλύν
θεσπεσίην· ὁ δ' ἔπειτα μέγ' ἔξιδεν ὀφθαλμοῖσιν,
ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν
"ὢ πόποι, ἦ μέγα θαῦμα τόδ' ὀφθαλμοῖσιν ὁρῶμαι·
ἔγχος μὲν τόδε κεῖται ἐπὶ χθονός, οὐδέ τι φῶτα 345
λεύσσω τῷ ἐφέηκα κατακτάμεναι μενεαίνων.
ἦ ῥα καὶ Αἰνείας φίλος ἀθανάτοισι θεοῖσιν
ἦεν· ἀτάρ μιν ἔφην μὰψ αὔτως εὐχετάασθαι.
ἐρρέτω· οὔ οἱ θυμὸς ἐμεῦ ἔτι πειρηθῆναι
ἔσσεται, ὃς καὶ νῦν φύγεν ἄσμενος ἐκ θανάτοιο. 350
ἀλλ' ἄγε δὴ Δαναοῖσι φιλοπτολέμοισι κελεύσας
τῶν ἄλλων Τρώων πειρήσομαι ἀντίος ἐλθών."
ἦ, καὶ ἐπὶ στίχας ἆλτο, κέλευε δὲ φωτὶ ἑκάστῳ.
"μηκέτι νῦν Τρώων ἑκὰς ἕστατε, δῖοι Ἀχαιοί,
ἀλλ' ἄγ' ἀνὴρ ἄντ' ἀνδρὸς ἴτω, μεμάτω δὲ μάχεσθαι. 355
ἀργαλέον δ' ἐμοί ἐστι, καὶ ἰφθίμῳ περ ἐόντι,
τόσσους ἀνθρώπους ἐφέπειν καὶ πᾶσι μάχεσθαι.
οὐδέ κ' Ἄρης, ὅς περ θεὸς ἄμβροτος, οὐδέ κ' Ἀθήνη
τόσσης ὑσμίνης ἐφέποι στόμα καὶ πονέοιτο.

340—352. Aeneas being safely withdrawn, the mist is removed from Achilles, who sees with surprise that his adversary is gone. He suspects that he has been favoured by some god, but thinks he will not care to renew the fray. He resolves at once to seek some other champion among the Trojans.

342. *μέγα ἰδεῖν* is a phrase not easily explained. The sense seems to be *μεγάλην* or *λαμπρὰν ὄψιν εἶχε*. The verse may be an interpolation.

345. *ἔγχος τόδε*. See sup. 324.

348. *ἔφην κ.τ.λ.* Cf. sup. 186. 208. He means, 'I said to myself,' 'I thought' &c.

353—372. Achilles rushes away to the ranks to exhort the Greeks to assist him, for he cannot, he says, alone fight with all. Hector on the other side encourages the Trojans to stand, and professes his readiness to meet Achilles himself, whom he declares to be a man of words rather than of action.

354. *ἕστατε*, the imperative of the perfect (*ἕσταθι*), like *δείδιτε* inf. 366.—*ἄντ'*, i. e. *ἄντα*.

357. *ἐφέπειν*, to deal with, to engage in the fight. See xv. 742. Below, *ἐφέπειν στόμα ὑσμίνης*,—a somewhat strange phrase,—is to face the jaws of war, to fight in the very face of the enemy. Cf. x. 8, *πτολέμοιο μέγα στόμα πευκεδανοῖο*.

ἀλλ᾽ ὅσσον μὲν ἐγὼ δύναμαι χερσίν τε ποσίν τε 360
καὶ σθένει, οὔ μέ τί φημι μεθησέμεν, οὐδ᾽ ἠβαιόν,
ἀλλὰ μάλα στιχὸς εἶμι διαμπερές, οὐδέ τιν᾽ οἴω
Τρώων χαιρήσειν, ὅς τις σχεδὸν ἔγχεος ἔλθῃ."
ὣς φάτ᾽ ἐποτρύνων· Τρώεσσι δὲ φαίδιμος Ἕκτωρ
κέκλεθ᾽ ὁμοκλήσας, φάτο δ᾽ ἴμμεναι ἄντ᾽ Ἀχιλῆος. 365
"Τρῶες ὑπέρθυμοι, μὴ δείδιτε Πηλεΐωνα·
καί κεν ἐγὼ ἐπέεσσι καὶ ἀθανάτοισι μαχοίμην·
ἔγχει δ᾽ ἀργαλέον, ἐπεὶ ἦ πολὺ φέρτεροι εἰσίν.
οὐδ᾽ Ἀχιλεὺς πάντεσσι τέλος μύθοις ἐπιθήσει,
ἀλλὰ τὸ μὲν τελέει, τὸ δὲ καὶ μεσσηγὺ κολούει· 370
τῷ δ᾽ ἐγὼ ἀντίος εἶμι, καὶ εἰ πυρὶ χεῖρας ἔοικεν,
εἰ πυρὶ χεῖρας ἔοικε, μένος δ᾽ αἴθωνι σιδήρῳ."
ὣς φάτ᾽ ἐποτρύνων, οἱ δ᾽ ἀντίοι ἔγχε᾽ ἄειραν
Τρῶες· τῶν δ᾽ ἄμυδις μίχθη μένος, ὦρτο δ᾽ ἀυτή.
καὶ τότ᾽ ἄρ᾽ Ἕκτορα εἶπε παραστὰς Φοῖβος Ἀπόλλων
"Ἕκτορ, μηκέτι πάμπαν Ἀχιλλῆι προμάχιζε, 376
ἀλλὰ κατὰ πληθύν τε καὶ ἐκ φλοίσβοιο δέδεξο,
μή πώς σ᾽ ἠὲ βάλῃ ἠὲ σχεδὸν ἄορι τύψῃ."
ὣς ἔφαθ᾽, Ἕκτωρ δ᾽ αὖτις ἐδύσετο οὐλαμὸν ἀνδρῶν,

361. μεθησέμεν, to be remiss. Cf. xi. 841, ἀλλ᾽ οὐδ᾽ ὥς περ σεῖο μεθήσω τειρομένοιο.

362. διαμπερές. Schol. Ven. δι᾽ ὅλης τῆς τάξεως πορεύσομαι δι᾽ ἀνταίας (διανταῖος?) ἀπ᾽ ἀρχῆς ἕως τοῦ πέρατος τῆς φάλαγγος. "Oberrabo totam aciem hostilem, et aggrediar, quicunque se obtulerit," Heyne.

365. ἴμμεναι, *iturum*, a notable form, as also δείδιτε in the next verse, δείδιθι (for δεδί-ιθι) being the imperative of the perfect.

370. κολούει, he breaks short off, i. e. leaves imperfect. So Od. viii. 211, ἕο δ᾽ αὐτοῦ πάντα κολούει. The phrase perhaps is derived from a broken lance, κόλον δόρυ, xvi. 117.

372. The repetition of the last words of the preceding line (ἐπανάληψις) is here forcible and emphatic, showing firm determination and defiance. See xxii. 127; xxiii. 642. Goettling on Hes. Theog. 408.

373—392. The fight now becomes general; Hector is advised by Apollo to shun Achilles in single contest, and to keep within the serried ranks. Achilles makes havoc of the Trojans, and slays a Lydian chief who had stood forth to meet him.

375. εἶπε, προσεῖπε, as xvii. 237.

376. πάμπαν, like the later πάνυ, means 'do not at all,' 'do not by any means.'—προμάχιζε, see iii. 16. Schol. Ven. 2, μηδαμῶς προμάχει, ἀλλὰ σὺν τοῖς ἄλλοις αὐτὸν ἐκδέχου.—κατὰ πληθύν, 'in the crowd,' not alone and in front.—ἐκ φλοίσβοιο, *e media turba*, 'wait your opportunity to attack him from the thick of the fight,' viz. when he is the less likely to select you for his mark. Doederlein renders it ἐκτός, which gives a somewhat different sense, 'wait till he attacks you away from the turmoil,' viz. τῶν προμάχων. Mr. Newman, "Hector! no longer forward stand, alone Achilles fronting, But mix'd in tumult of the war and in the crowd await him."

ταρβήσας ὅτ' ἄκουσε θεοῦ ὄπα φωνήσαντος, 380
ἐν δ' Ἀχιλεὺς Τρώεσσι θόρεν, φρεσὶ εἱμένος ἀλκήν,
σμερδαλέα ἰάχων. πρῶτον δ' ἕλε Ἰφιτίωνα
ἐσθλὸν Ὀτρυντεΐδην, πολέων ἡγήτορα λαῶν,
ὃν νύμφη τέκε νηῒς Ὀτρυντῆϊ πτολιπόρθῳ
Τμώλῳ ὕπο νιφόεντι, Ὕδης ἐν πίονι δήμῳ. 385
τὸν δ' ἰθὺς μεμαῶτα βάλ' ἔγχεϊ δῖος Ἀχιλλεύς
μέσσην κὰκ κεφαλήν· ἡ δ' ἄνδιχα πᾶσα κεάσθη.
δούπησεν δὲ πεσών· ὁ δ' ἐπεύξατο δῖος Ἀχιλλεύς
"κεῖσαι, Ὀτρυντεΐδη, πάντων ἐκπαγλότατ' ἀνδρῶν.
ἐνθάδε τοι θάνατος, γενεὴ δέ τοί ἐστ' ἐπὶ λίμνῃ 390
Γυγαίῃ, ὅθι τοι τέμενος πατρώϊον ἐστιν,
Ὕλλῳ ἐπ' ἰχθυόεντι καὶ Ἕρμῳ δινήεντι."
ὧς φάτ' ἐπευχόμενος, τὸν δὲ σκότος ὄσσε κάλυψεν.
τὸν μὲν Ἀχαιῶν ἵπποι ἐπισσώτροις δατέοντο
πρώτῃ ἐν ὑσμίνῃ· ὁ δ' ἐπ' αὐτῷ Δημολέοντα 395
ἐσθλὸν ἀλεξητῆρα μάχης, Ἀντήνορος υἱόν,
νύξε κατὰ κρόταφον, κυνέης διὰ χαλκοπαρῄου.
οὐδ' ἄρα χαλκείη κόρυς ἔσχεθεν, ἀλλὰ δι' αὐτῆς
αἰχμὴ ἱεμένη ῥῆξ' ὀστέον, ἐγκέφαλος δέ
ἔνδον ἅπας πεπάλακτο· δάμασσε δέ μιν μεμαῶτα. 400
Ἱπποδάμαντα δ' ἔπειτα καθ' ἵππων ἀΐξαντα,
πρόσθε ἕθεν φεύγοντα, μετάφρενον οὔτασε δουρί·
αὐτὰρ ὁ θυμὸν ἄισθε καὶ ἤρυγεν, ὡς ὅτε ταῦρος

381. *εἱμένος*. See ix. 231; xv. 389. "Cum nemo Achilli se offerret *προμαχίζων*, turmam Trojanorum ille adoritur facitque caedes promiscuas," Heyne.

384. *νηῒς*, a Naiad; cf. vi. 22; xiv. 444.—*Ὕδης*, in Lydia; see vii. 221. The *Scholia Minora* identify it with Sardis.

387. This verse occurred xvi. 412.

390. *ἐνθάδε τοι κ.τ.λ.*, 'here you die, though you were born at the Lydian lake of Gyges,' i. e. thus you shall be slain far from your home,—a taunt intended to embitter his death. Virg. Aen. xii. 546, 'hic tibi mortis erunt metae, domus alta sub Ida.' For the Hyllus and the Gygaean lake see Herod. i. 80 and 93. Propert. iv. 11. 18, 'Lydia Gygaeo tincta puella lacu.' Sup. ii. 865, *υἷε Ταλαιμένεος, τὼ Γυγαίη τέκε λίμνη*.

393—418. Achilles continues his ravages on the Trojan ranks, and slays several chiefs whose pedigree is briefly given.

394. *δατέοντο*, 'cut to pieces with the wheel-tires.' See v. 725.

395. *ἐπ' αὐτῷ*, 'after him.' See Lexilogus, p. 244.

397—400. A repetition, with slight variations, from xii. 183—186. Compare also xi. 97, 98.

401. *ἀΐξαντα*, 'who had hastily alighted from his car, and was fleeing before (or in front of) him.' Cf. xi. 423.

403. *ἄισθε κ.τ.λ.*, 'he laboured to

ἤρυγεν ἑλκόμενος Ἑλικώνιον ἀμφὶ ἄνακτα
κούρων ἑλκόντων· γάνυται δέ τε τοῖς ἐνοσίχθων. 405
ὣς ἄρα τόν γ' ἐρυγόντα λίπ' ὀστέα θυμὸς ἀγήνωρ·
αὐτὰρ ὁ βῆ σὺν δουρὶ μετ' ἀντίθεον Πολύδωρον
Πριαμίδην. τὸν δ' οὔ τι πατὴρ εἴασκε μάχεσθαι,
οὕνεκά οἱ μετὰ παισὶ νεώτατος ἔσκε γόνοιο,
καί οἱ φίλτατος ἔσκε, πόδεσσι δὲ πάντας ἐνίκα· 410
δὴ τότε νηπιέῃσι, ποδῶν ἀρετὴν ἀναφαίνων,
θῦνε διὰ προμάχων, εἵως φίλον ὤλεσε θυμόν.
τὸν βάλε μέσσον ἄκοντι ποδάρκης δῖος Ἀχιλλεύς,
νῶτα παραΐσσοντος, ὅθι ζωστῆρος ὀχῆες

draw breath, and uttered a cry of distress.' These words are hard to render, but evidently express the gasping of death. For ἀίσθω see xvi. 465.—ἤρυγε, an aorist from a root ἐρευγ, descriptive of the sound, like our word 'death-ruckle.' In Theocr. xiii. 58, τρὶς μὲν Ὕλαν ἄυσεν, ὅσον βαθὺς ἤρυγε λαιμὸς, it is applied simply to a loud and deep-toned shout. Buttmann (Lexil. p. 203) compares *rugire*, ὀρυμαγδὸς, ὠρύεσθαι.

404. Ἑλικώνιον. Whether from Helice in Achaea or Helicon in Boeotia is doubted by the Scholiasts. In either case some ancient ceremony in the Achaean or Aeolian worship of Poseidon at Miletus is described; and as the Aeolian migration to Asia first set out from Boeotia (Curtius, Hist. i. p. 127), the name of the mountain is more probably contained in the adjective.—κούρων, 'the young nobles.' Some feat of strength is described, like that in Theocr. iv. 35, τηνεῖ καὶ τὸν ταῦρον ἀπ' ὤρεος ἄγε πιάξας τᾶς ὁπλᾶς, κἤδωκ' Ἀμαρυλλίδι.—γάνυται, 'brightens at the sight,' as in Plat. Phaedr. p. 234, D, ἐμοὶ ἐδόκεις γάνυσθαι ὑπὸ τοῦ λόγου μεταξὺ ἀναγιγνώσκων, where there is an allusion to the name Φαῖδρος. Ar. Vesp. 612, τούτοισιν ἐγὼ γάνυμαι. Cf. xiii. 493, γάνυται δ' ἄρα τε φρένα ποιμήν.

408. οὐκ εἴασκε, οὐκ ἤθελε, wished him not to fight.—γόνοιο, 'totius sobolis suae, ut Od. iv. 12, Ἑλένῃ δὲ θεοὶ γόνον οὐκέτ' ἔφαινον,' Doederlein; who remarks that the usual rendering, 'natu minimus,' is not defended by γενεῇ νεώτατος in vii. 153. In Eur. Hec. 13, Polydorus is described as νεώτατος Πριαμιδῶν, but there it is said that his father sent him out of the country as being too young to fight. Spitzner compares a similar narrative about Nestor in xi. 717. Heyne contends that this Polydorus is distinct from the other. In xxii. 46 Lycaon (killed in xxi. 91 seqq.) and Polydorus are described as brothers, born from Priam and Laothoë, whereas the Polydorus of Tragedy is a son of Hecuba.

411. νηπιέῃσι, 'in boyish sport.' This plural form occurs xv. 363. Od. xxiv. 469.

412. This line occurred xi. 342. Cf. v. 250, μηδέ μοι οὕτως θῦνε διὰ προμάχων, μή πως φίλον ἦτορ ὀλέσσῃς.

414, 415. This passage is repeated from iv. 132. Achilles struck him just in the point where the belt was buckled, and the division of the double breastplate offered an entrance to the weapon. The Schol. Ven. 2 explains νῶτα as the accusative after παραΐσσοντος, but his gloss is rather obscure, τὰ νῶτα παρακλίνοντος. There seems to have been an ancient variant παραΐσσοντα. The literal sense is, 'on the back of the man as he was rushing past.' Or perhaps, τὸν βάλε νῶτα, παραΐσσοντος (αὐτοῦ). Heyne construes, βάλε νῶτα τοῦτον παραΐσσοντα. As the weapon came out in front, or 'near the navel,' the blow would be on the side, which is the place where the breastplates would meet. By διπλόος ἤντετο Heyne understands that the breastplate was rendered double by the μίτρη or woollen appendage fastened to and hanging down from it.

χρύσειοι σύνεχον καὶ διπλόος ἤντετο θώρηξ· 415
ἀντικρὺς δὲ διέσχε παρ' ὀμφαλὸν ἔγχεος αἰχμή,
γνὺξ δ' ἔριπ' οἰμώξας, νεφέλη δέ μιν ἀμφεκάλυψεν
κυανέη, προτὶ οἷ δὲ λάβ' ἔντερα χερσὶ λιασθείς.
Ἕκτωρ δ' ὡς ἐνόησε κασίγνητον Πολύδωρον
ἔντερα χερσὶν ἔχοντα, λιαζόμενον προτὶ γαίῃ, 420
κάρ ῥά οἱ ὀφθαλμῶν κέχυτ' ἀχλύς· οὐδ' ἄρ' ἔτ' ἔτλη
δηρὸν ἑκὰς στρωφᾶσθ', ἀλλ' ἀντίος ἦλθ' Ἀχιλῆι
ὀξὺ δόρυ κραδάων, φλογὶ εἴκελος. αὐτὰρ Ἀχιλλεὺς
ὡς εἶδ', ὣς ἀνέπαλτο, καὶ εὐχόμενος ἔπος ηὔδα.
"ἐγγὺς ἀνὴρ ὃς ἐμόν γε μάλιστ' ἐσεμάσσατο θυμόν, 425
ὅς μοι ἑταῖρον ἔπεφνε τετιμένον· οὐδ' ἂν ἔτι δήν
ἀλλήλους πτώσσοιμεν ἀνὰ πτολέμοιο γεφύρας."

418. λιασθείς, as he sank down, he held to himself the entrails that protruded. See xv. 543.

419—427. Hector, maddened by his brother's fall, singles out Achilles, who is equally eager to meet him. Each is exasperated by the death of one nearest and dearest, inflicted by the other.

421. κὰρ, i. e. κὰ or κὰτ, as κὰδ δ' ἄρα, κὰγ γόνυ inf. 458.—ἑκὰς, here without the Ϝ or initial sibilant, sometimes lightly, sometimes strongly, pronounced in ἕκαστος. — στρωφᾶσθαι, i. e. κατὰ πληθὺν, sup. 377. — ἔτλη, "immemor praeceptorum Apollinis, 375 seq." Heyne.

424. ὡς εἶδ', ὣς κ.τ.λ. See xiv. 294. —ἀνέπαλτο, see viii. 85. Here the sense may be 'sprang up against, or to meet, him,' as from ἅλλεσθαι (Schol. Ven. ἀνεπήδησεν, ἀνήλατο), but the compound is generally referred to ἀναπάλλεσθαι.

425. ἐσεμάσσατο, 'touched' or afflicted my feelings. See xvii. 564. Hesych. καθήψατο τῆς ψυχῆς, ἐλύπησεν εἰς τὸν θυμὸν, ἐμάστιξεν. We might read ἐσεμάσσετο, the imperfect of μάσσειν, instead of ἐσεμάσσατο, the aorist of μαίεσθαι (whence ἐπεμαίετ' ἄρ' ἵππους, v. 748). For ἐκμάσσειν (whence the well-known ἐκμαγεῖον, or 'waxen tablet' of the memory, in Plato's Theaetetus) and ἐσμάσσειν are properly 'to wipe off from or upon,' and so to take or leave an impression, outline, or likeness. Hence ποδῶν ἔκμακτρον, Eur. Electr. 535, and αὐτέκμαγμα, 'the very image,' Ar. Thesm. 514. Compare Ran. 1040, ὅθεν ἡμὴ φρὴν ἀπομαξαμένη πολλὰς ἀρετὰς ἀπέδειξεν. Theocr. xvii. 37, τᾶς—κόλπον ἐς εὐώδη ῥαδινὰς ἐσεμάξατο χεῖρας. Ibid. 121, ἔτι θερμὰ κονία στειβομένα καθύπερθε ποδῶν ἐκμάσσεται ἴχνη, 'the dust takes off a copy of the footprints' (like an impression from an engraved plate, or wet ink upon blotting-paper). It seems difficult to explain the strange compound ἐσμαίεσθαι, whereas ἐπιμαίεσθαι means 'to reach out at' and strike, or 'aim at,' 'desire.' Theocr. xxiii. 57, καὶ τῆλε φίλων ἐπεμαίετο λουτρῶν. Curtius, Gr. Et. 313, refers μαίεσθαι to the root μεν, μαν, and observes, "The more physical fundamental meaning of the root is perhaps that of touching, feeling, which may to a certain degree be recognised in its transition to a more metaphysical application in the Homeric use of ἐπιμαίεσθαι, ἐπεμάσσατο, μαστήρ."

427. The obscure phrase πολέμοιο γεφύρας occurs iv. 371, viii. 378. Schol. Ven. 2, ἐν τοῖς μεταξὺ τῶν στασέων διαστήμασιν. Prof. Max. Müller observes ("Chips from a German Workshop," i. p. 136), "It is easy enough to translate πολέμοιο γέφυραι by 'the bridges of war,' but what Homer really meant by these γέφυραι has never been explained. It is extremely doubtful whether bridges, in our sense of the word, were known at all at the time of Homer; and even if it could be proved

ἦ, καὶ ὑπόδρα ἰδὼν προσεφώνεεν Ἕκτορα δῖον
"ἆσσον ἴθ', ὥς κεν θᾶσσον ὀλέθρου πείραθ' ἵκηαι."
τὸν δ' οὐ ταρβήσας προσέφη κορυθαίολος Ἕκτωρ 430
"Πηλεΐδη, μὴ δή με ἔπεσσί γε νηπύτιον ὣς
ἔλπεο δειδίξεσθαι, ἐπεὶ σάφα οἶδα καὶ αὐτός
ἠμὲν κερτομίας ἠδ' αἴσυλα μυθήσασθαι.
οἶδα δ' ὅτι σὺ μὲν ἐσθλός, ἐγὼ δὲ σέθεν πολὺ χείρων·
ἀλλ' ἦ τοι μὲν ταῦτα θεῶν ἐν γούνασι κεῖται, 435
εἴ κέ σε χειρότερός περ ἐὼν ἀπὸ θυμὸν ἕλωμαι
δουρὶ βαλών, ἐπεὶ ἦ καὶ ἐμὸν βέλος ὀξὺ πάροιθεν."
ἦ ῥα, καὶ ἀμπεπαλὼν προΐη δόρυ. καὶ τό γ' Ἀθήνη
πνοιῇ Ἀχιλλῆος πάλιν ἔτραπε κυδαλίμοιο,
ἦκα μάλα ψύξασα· τὸ δ' ἂψ ἵκεθ' Ἕκτορα δῖον, 440
αὐτοῦ δὲ προπάροιθε ποδῶν πέσεν. αὐτὰρ Ἀχιλλεύς
ἐμμεμαὼς ἐπόρουσε, κατακτάμεναι μενεαίνων,
σμερδαλέα ἰάχων· τὸν δ' ἐξήρπαξεν Ἀπόλλων
ῥεῖα μάλ' ὥς τε θεός, ἐκάλυψε δ' ἄρ' ἠέρι πολλῇ.

that Homer used γέφυραι in the sense of a dam, the etymology, i. e. the earliest history of the word, would still remain obscure and doubtful." That the word really meant 'a causeway or embankment' across a morass, or along a river, cannot now be doubted; and a pathway or passage between the ranks of an army might thence be called γέφυρα.

428—437. Achilles bids Hector approach him to receive death at his hands. Undaunted, he replies that he is not to be frightened by threats, and leaves the issue of the contest in the hands of the gods. See the same verses in the reply of Aeneas sup. 200. The suspicion of patchwork here is strengthened by 429 occurring in the address of Diomede to Glaucus, vi. 143.

434. The irony which the Schol. Ven. 2 points out in this verse, is somewhat confirmed by the tone of 436. Spitzner thinks that such expressions are natural to the Homeric chiefs, as xix. 217.

435. See xvii. 514.

437. πάροιθεν. Schol. Vict. ὅτε τὸν Πάτροκλον ἀνῄρηκεν.

438—454. Hector throws his javelin first, but it is diverted by Pallas. Achilles, rushing on to slay him, is thwarted by Apollo, who conceals Hector in a mist. Aware at last of the divine aid, he taunts Hector with his escape for the present, but promises to meet him again.

439. πνοιῇ, 'with her breath.' The Schol. Ven. observes that a slight pause should be made at this word (so as not to construe πνοιῇ Ἀχιλλῆος). He explains ψύξασα by φυσήσασα τῷ ἑαυτῆς πνεύματι ἀπέστρεψε τὸ δόρυ. Thus πάλιν ἔτραπε means παλίντροπον ἐποίησε, the contrary way, *from* Achilles. She blew it back again, so that it returned to and fell at the feet of him who sent it (like the wooden implement called a boomerang). This is, no doubt, very absurd, and very undignified, if viewed according to the exaggerated idea of Heyne, who remarks that we should dismiss the "spectaculum deae inflatis buccis spirantis," and think only of the supernatural power implied by the act. He adds, that Pallas is hereby violating the convention of non-interference, sup. 136.

443. ἐξήρπαξεν, as Poseidon had removed Aeneas, sup. 325, and Aphrodite Paris, 380, where the same verses occur.

τρὶς μὲν ἔπειτ' ἐπόρουσε ποδάρκης δῖος Ἀχιλλεύς • 445
ἔγχει χαλκείῳ, τρὶς δ' ἠέρα τύψε βαθεῖαν.
ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπέσσυτο δαίμονι ἶσος,
δεινὰ δ' ὁμοκλήσας ἔπεα πτερόεντα προσηύδα.
"ἐξ αὖ νῦν ἔφυγες θάνατον, κύον. ἦ τέ τοι ἄγχι
ἦλθε κακόν· νῦν αὖτέ σ' ἐρύσατο Φοῖβος Ἀπόλλων, 450
ᾧ μέλλεις εὔχεσθαι ἰὼν ἐς δοῦπον ἀκόντων.
ἦ θήν σ' ἐξανύω γε καὶ ὕστερον ἀντιβολήσας,
εἴ πού τις καὶ ἐμοί γε θεῶν ἐπιτάρροθος ἐστίν.
νῦν αὖ τοὺς ἄλλους ἐπιείσομαι, ὅν κε κιχείω."
ὣς εἰπὼν Δρύοπ' οὖτα κατ' αὐχένα μέσσον ἄκοντι· 455
ἤριπε δὲ προπάροιθε ποδῶν. ὃ δὲ τὸν μὲν ἔασεν,
Δημοῦχον δὲ Φιλητορίδην ἠΰν τε μέγαν τε
κὰγ γόνυ δουρὶ βαλὼν ἠρύκακε. τὸν μὲν ἔπειτα
οὐτάζων ξίφεϊ μεγάλῳ ἐξαίνυτο θυμόν·
αὐτὰρ ὃ Λαόγονον καὶ Δάρδανον, υἷε Βίαντος, 460
ἄμφω ἐφορμηθεὶς ἐξ ἵππων ὦσε χαμᾶζε,
τὸν μὲν δουρὶ βαλών, τὸν δὲ σχεδὸν ἄορι τύψας.
Τρῶα δ' Ἀλαστορίδην—ὃ μὲν ἀντίος ἤλυθε γούνων,
εἴ πώς εὑ πεφίδοιτο, λαβών, καὶ ζωὸν ἀφείη
μηδὲ κατακτείνειεν ὁμηλικίην ἐλεήσας, 465
νήπιος, οὐδὲ τὸ ᾔδη ὃ οὐ πείσεσθαι ἔμελλεν·
οὐ γάρ τι γλυκύθυμος ἀνὴρ ἦν οὐδ' ἀγανόφρων,

447, 448. Repeated from v. 438 and xvi. 705.

449—454. The whole of this passage occurs *verbatim* in xi. 362 seqq., where the lines are addressed to Hector by Diomede.—ἦ τέ τοι, the same as ἦ τοί σοι.

455—489. Achilles slays many Trojans with the most brutal ferocity. (The passage is evidently composed with a special view of exciting horror by its details, and to suit the character of the hero given in 467, 468.)

458. ἠρύκακε, the reduplicated aorist of ἐρύκω. Cf. v. 321, ἀλλ' ὅ γε τοὺς μὲν ἑοὺς ἠρύκακε μώνυχας ἵππους. Schol. Ven. 2, κατέσχε τοῦ φυγεῖν.—ἐξαίνυτο is used as an aorist. See iv. 531.

461. ἐφορμηθεὶς, *consectatus*. For the accusative see xv. 691.

463. Τρῶα. The construction is suspended till 469, φασγάνῳ οὖτα καθ' ἧπαρ.—γούνων λαβὼν, 'grasping him by the knees, if perchance he would spare him and let him off with his life.' The order of the words is more artificial than usual, and the form of the personal pronoun εὑ (ἕο, for αὐτοῦ) is not elsewhere found in Homer. Hesych. εὗ· καλῶς, ἰσχυρῶς. δασέως δέ (i. e. εὑ) αὐτοῦ ἢ αὐτῆς. Compare the Aeolic τεῦ for τοῦ.

466. This verse occurs in Od. iii. 146.

467. γλυκύθυμος does not occur elsewhere in Homer, and seems a word rather of the Attic period. Schol. Ven. οὐκ ἀνειμένος τῷ θυμῷ καὶ ἠπιόφρων, ἀλλ' ἐκ τοῦ ἐναντίου σκληρὸς καὶ χαλεπός.—ἐμμεμαὼς, 'eager,' 'excitable;' see v. 142.

ἀλλὰ μάλ' ἐμμεμαώς. ὃ μὲν ἥπτετο χείρεσι γούνων
ἱέμενος λίσσεσθ', ὃ δὲ φασγάνῳ οὖτα καθ' ἧπαρ·
ἐκ δέ οἱ ἧπαρ ὄλισθεν, ἀτὰρ μέλαν αἷμα κατ' αὐτοῦ 470
κόλπον ἐνέπλησεν· τὸν δὲ σκότος ὄσσε κάλυψεν
θυμοῦ δευόμενον. ὃ δὲ Μούλιον οὖτα παραστάς
δουρὶ κατ' οὖς· εἶθαρ δὲ δι' οὔατος ἦλθ' ἑτέροιο
αἰχμὴ χαλκείη. ὃ δ' Ἀγήνορος υἱὸν Ἔχεκλον
μέσσην κὰκ κεφαλὴν ξίφει ἤλασε κωπήεντι, 475
πᾶν δ' ὑπεθερμάνθη ξίφος αἵματι· τὸν δὲ κατ' ὄσσε
ἔλλαβε πορφύρεος θάνατος καὶ μοῖρα κραταιή.
Δευκαλίωνα δ' ἔπειθ', ἵνα τε ξυνέχουσι τένοντες
ἀγκῶνος, τῇ τόν γε φίλης διὰ χειρὸς ἔπειρεν
αἰχμῇ χαλκείῃ· ὃ δέ μιν μένε χεῖρα βαρυνθείς, 480
πρόσθ' ὁρόων θάνατον. ὃ δὲ φασγάνῳ αὐχένα θείνας
τῆλ' αὐτῇ πήληκι κάρη βάλε· μυελὸς αὖτε
σφονδυλίων ἔκπαλθ', ὃ δ' ἐπὶ χθονὶ κεῖτο τανυσθείς.
αὐτὰρ ὃ βῆ ῥ' ἰέναι μετ' ἀμύμονα Πείρεω υἱόν
Ῥίγμον, ὃς ἐκ Θρῄκης ἐριβώλακος εἰληλούθειν· 485
τὸν βάλε μέσσον ἄκοντι, πάγη δ' ἐν πνεύμονι χαλκός,
ἤριπε δ' ἐξ ὀχέων. ὃ δ' Ἀρηίθοον θεράποντα,
ἂψ ἵππους στρέψαντα, μετάφρενον ὀξέι δουρί
νύξ', ἀπὸ δ' ἅρματος ὦσε· κυκήθησαν δὲ οἱ ἵπποι.
ὡς δ' ἀναμαιμάει βαθέ' ἄγκεα θεσπιδαὲς πῦρ 490

470. *κατ' αὐτοῦ*, down from it. Schol. Ven. *τὸ αἷμα ἀπὸ τοῦ ἥπατος ἐκρούνιζε χύδην, καὶ τὸν τοῦ χιτῶνος κόλπον ἐνεφύσησεν*. Spitzner: "sistit poeta sinus ex ipso jecore sanguine oppletos." The genitive is ambiguous; it might also refer either to the slayer or the slain, if we suppose the spurting of the blood is meant. Doederlein supplies *καταρρέον* from the sense implied in *ἐνέπλησεν*. Aristarchus read *ἐνέπρησεν*, which is rightly rejected by modern critics. This word, as Spitzner remarks, is used in Homer only of the rush of fire or of wind.

476, 477. Repeated from xvi. 333, 334. See also v. 83.

479. *ἔπειρεν*, he pinned or transfixed him.—*μιν μένε*, he did not fly, though he was disabled from fighting, but looked death (as we say) in the face. Zenodotus, who read *πρὸς ὁρόων*, may have considered that it was pronounced *Fορᾶν*, which is also the opinion of Mr. Peile (Introduction to Etymology, p. 52).

482. *βάλε*, *ἀπέβαλε*, *ἀπέκοψε*.—*μυελὸς*, the spinal marrow protruded, with a vital motion, from the vertebrae.—*αὖτε* is here exactly *autem*, which is apparently the same word.

484. Πείρεω, a genitive formed on the analogy of Μενέλεω, and therefore from a nominative Πείρεως, supposed to be the Πείροος of ii. 844.

489. Cf. xi. 129, *τὼ δὲ κυκηθήτην*.

490—503. The rage and havoc of Achilles are compared to a fire in a wood, and the trampling of the horses

οὔρεος ἀζαλέοιο, βαθεῖα δὲ καίεται ὕλη,
πάντῃ τε κλονέων ἄνεμος φλόγα εἰλυφάζει,
ὣς ὅ γε πάντῃ θῦνε σὺν ἔγχεϊ, δαίμονι ἶσος,
κτεινομένους ἐφέπων· ῥέε δ' αἵματι γαῖα μέλαινα.
[ὡς δ' ὅτε τις ζεύξῃ βόας ἄρσενας εὐρυμετώπους 495
τριβέμεναι κρῖ λευκὸν ἐυκτιμένῃ ἐν ἀλωῇ,
ῥίμφα τε λέπτ' ἐγένοντο βοῶν ὑπὸ πόσσ' ἐριμύκων,
ὣς ὑπ' Ἀχιλλῆος μεγαθύμου μώνυχες ἵπποι
στεῖβον ὁμοῦ νέκυάς τε καὶ ἀσπίδας· αἵματι δ' ἄξων
νέρθεν ἅπας πεπάλακτο καὶ ἄντυγες αἳ περὶ δίφρον, 500
ἃς ἄρ' ἀφ' ἱππείων ὁπλέων ῥαθάμιγγες ἔβαλλον
αἵ τ' ἀπ' ἐπισσώτρων. ὁ δὲ ἵετο κῦδος ἀρέσθαι
Πηλεΐδης, λύθρῳ δὲ παλάσσετο χεῖρας ἀάπτους.]

on the bodies to the treading out of grain by oxen in a threshing-floor. The passage is fine, but by no means free from the suspicion of having been made up from verses in the earlier books.

492. εἰλυφάζει, a Hesiodic word, connected with Fείλειν. Scut. Herc. 275, τῆλε δ' ἀπ' αἰθομένων δαΐδων σέλας εἰλύφαζε, where it is intransitive. Compare xi. 156, πάντῃ τ' εἰλυφόων ἄνεμος φέρει.

494. κτεινομένους, οὓς ἤθελε κτείνειν. Or, as Doederlein explains it, "Achilles plerosque eminus vulnerabat, deinde accurrens cominus conficiebat."

496. ἐυκτιμένῃ. See xxi. 77. The Schol. Ven. records a variant ἐυτροχάλῳ.—λεπτὰ, from the context, must mean 'shelled out,' as if a verbal adjective from λέπω. (See Hesych. in λεπτυξίς.)

498. ὑπ' Ἀχιλλῆος, sc. ἐλαυνόμενοι, διωκόμενοι. Horses are said to avoid treading on corpses in battle. Here, guided by such a hand, and themselves of so rare a breed, they do this as readily as oxen tread a threshing-floor.

499—502. This passage is repeated almost verbatim from xi. 534 seqq.

ΙΛΙΑΔΟΣ

Φ.

ἀλλ' ὅτε δὴ πόρον ἷξον ἐυρρεῖος ποταμοῖο,
Ξάνθου δινήεντος, ὃν ἀθάνατος τέκετο Ζεύς,
ἔνθα διατμήξας τοὺς μὲν πεδίονδε δίωκεν
πρὸς πόλιν, ᾗ περ Ἀχαιοὶ ἀτυζόμενοι φοβέοντο
ἤματι τῷ προτέρῳ, ὅτ' ἐμαίνετο φαίδιμος Ἕκτωρ· 5
τῇ ῥ' οἵ γε προχέοντο πεφυζότες, ἠέρα δ' Ἥρη
πίτνα πρόσθε βαθεῖαν ἐρυκέμεν. ἡμίσεες δέ

This book is one of the most remarkable and interesting in the poem. It describes in the most vivid language and with much picturesqueness and diversity of imagery, the vengeance taken by Achilles on the Trojans for the loss of his friend,—the wholesale slaughter and butchery in the river, terminating only by the rising of the elements themselves against the victor, and the intervention of Apollo. The ancient title of the book was *μάχη παραποτάμιος*, the fight near and in the Scamander being the principal event in it. But it ends with a scene which perhaps was introduced from some other epic,—a violent and by no means dignified quarrel between the rival gods.

1—16. The Trojans attempt to cross the Scamander to escape from Achilles; but he separates a part of them, whom he pursues with slaughter towards the city, while the rest throw themselves in confusion into the river, where the shrieks of drowning men and horses unite with the roar of the waters. The scene is aptly compared to a flight of locusts driven into a river by smoke and flame.

1, 2. This distich occurred xiv. 433. —*πόρον*, the ford or shallow, viz. in order to cross it. Mr. Gladstone (Homeric Synchronism, p. 29) argues that a channel, dry or nearly dry in summer, connected the Scamander with the Simois. The present channel, he says (p. 30) "scarcely offers a point at which there could have been a ford lying as close to the route between the city and the camp, as the poem would lead us to desire." Aristophanes read *ῥόον*.—*ἐυρρεῖος*, as if from *εὐρεὺς*, says the Schol. Vict. But it may stand for *ἐυρρεέος*, from *ἐυρρεὴς*, or the crude form *ἐυρεϝ-ς* may account for the *ι = ϝ*.—*τέκετο Ζεὺς*, viz. it was *διϊπετὴς*, descended from the rain or mists of Ida, whereon Zeus sometimes took his station. See xvi. 174.

3. *διατμήξας*, Hesych. *διελὼν, διασπάσας, διακόψας*. See xvi. 390; xviii. 34.—*ᾗπερ*, by the very same road the Greeks had before taken when driven by Hector. Thus, as the Scholiasts remark, the retribution was the more pointed.—*ἐμαίνετο*, Schol. Ven. *ἐνθουσιωδῶς ἐμάχετο*.

6. *πεφυζότες*, 'in wild alarm,' *δειλιῶντες*, Schol. Ven. 2, who compares *θεσπεσίη ἔχε φύζα* in ix. 2.—*ἠέρα*, a mist to retard their progress, and conceal the river before them. Schol. Vict. *ὥστε ἐκπεσόντας τῆς πόλεως ἐμπεσεῖν τῷ ποταμῷ τοῦτο ποιεῖ ἡ Ἥρα*. Compare v. 506, *ἀμφὶ δὲ νύκτα θοῦρος Ἄρης ἐκάλυψε μάχῃ Τρώεσσιν ἀρήγων*.—*πίτνα*, the imperfect of *πίτνημι*, a by-form of *πετάννυμι*, as *νίκη* or *ἐνίκη* of *νίκημι*. In Eur. El. 713 we have *θυμέλαι δ' ἐπίτναντο χρυσήλατοι*.

ἐς ποταμὸν εἰλεῦντο βαθύρροον ἀργυροδίνην,
ἐν δ' ἔπεσον μεγάλῳ πατάγῳ, βράχε δ' αἰπὰ ῥέεθρα,
ὄχθαι δ' ἀμφιπερὶ μέγα ἴαχον· οἳ δ' ἀλαλητῷ 10
ἔννεον ἔνθα καὶ ἔνθα, ἑλισσόμενοι περὶ δίνας.
ὡς δ' ὅθ' ὑπὸ ῥιπῆς πυρὸς ἀκρίδες ἠερέθονται
φευγέμεναι ποταμόνδε· τὸ δὲ φλέγει ἀκάματον πῦρ
ὄρμενον ἐξαίφνης, ταὶ δὲ πτώσσουσι καθ' ὕδωρ·
ὣς ὑπ' Ἀχιλλῆος Ξάνθου βαθυδινήεντος 15
πλῆτο ῥόος κελάδων ἐπιμὶξ ἵππων τε καὶ ἀνδρῶν.
  αὐτὰρ ὁ διογενὴς δόρυ μὲν λίπεν αὐτοῦ ἐπ' ὄχθῃ
κεκλιμένον μυρίκῃσιν, ὃ δ' ἔσθορε δαίμονι ἶσος
φάσγανον οἶον ἔχων, κακὰ δὲ φρεσὶ μήδετο ἔργα,
τύπτε δ' ἐπιστροφάδην· τῶν δὲ στόνος ὤρνυτ' ἀεικὴς 20
ἄορι θεινομένων, ἐρυθαίνετο δ' αἵματι ὕδωρ.
ὡς δ' ὑπὸ δελφῖνος μεγακήτεος ἰχθύες ἄλλοι

8. *εἰλεῦντο* (*F*), were driven towards the river, and there crammed, or closely packed together. See Lexil. p. 258. Od. xi. 572, *Ὠρίωνα πελώριον εἰσενόησα θῆρας ὁμοῦ εἰλεῦντα κατ' ἀσφοδελὸν λειμῶνα.*

9. *βράχε δὲ κ.τ.λ.* The *δὲ* = *γὰρ* is exegetical, as the Schol. Ven. 2 points out: *πάταγος δὲ ψόφος ἐκ τριῶν γινόμενος, ὅπλων, βοῆς, ὕδατος.*—*ὄχθαι*, the banks re-echoed the sounds.

10. *ἀλαλητῷ*, with confused cries of distress. See ii. 149.—*ἔννεον*, they tried to swim this way and that, as they were carried round by the eddies. The Schol. Ven. gives a variant *κατὰ δίνας.* "Circa vortices, vitabundi, ne haurirentur, quoniam *βαθυδίνης* erat Scamander." Doederlein.

12. *ἀκρίδες.* The custom of driving locusts from vineyards or corn-fields, by lighting bonfires, is here meant.—*ἠερέθονται*, Schol. Ven. 2, *ἐρεθίζονται.* Schol. Min. *εἰς ἀέρα αἴρονται καὶ ἀποκρύπτονται.* Properly, 'hang aloft in mid air.' See ii. 448; iii. 107, *αἰεὶ δ' ὁπλοτέρων ἀνδρῶν φρένες ἠερέθονται*, 'are light and fickle as the wind.'

13. *φλέγει*, sc. *αὐτάς.* By the suddenness of the fire they are caught before they can escape, and fall in their alarm into the water, as the Trojans in the mist fall into the river, sup. 6—8.—*πτώσσουσι*, Schol. Vict. *ἐμπίπτουσι καταπτήξασαι.*

16. *κελάδων*, one of the many participial adjectives (like *παμφανόων*) of which there is no verb in existence. See xviii. 576. Theocr. xvii. 92, *καὶ ποταμοὶ κελάδοντες ἀνάσσονται Πτολεμαίῳ.* Ar. Nub. 283, *καὶ ποταμῶν ζαθέων κελαδήματα.* A similar word descriptive of the sound of water is *κελαρύζειν.*

17—33. Achilles leaves his heavy spear on the bank and plunges in, to slay all he can reach with his sword. The Trojans are compared to fishes scared by a dolphin or porpoise. Twelve captives are taken alive out of the river, and sent to the ships to be butchered in cold blood in revenge for Patroclus. He had promised to do this, xviii. 336.

17. *δόρυ λίπεν.* He uses it however inf. 67, so that, as the Schol. Ven. observes, we must suppose that he had resumed it, though this is not mentioned.—*δαίμονι*, like one more than mortal, or possessed of preternatural power, by which he was saved from sinking.

20. *ἐπιστροφάδην*, turning upon them on every side. Nearly the same distich occurs x. 483.

22. *μεγακήτεος.* Buttmann, Lexil. p. 381, interprets this 'frequenting the vast depths of the sea.' It is not easy to evade the more natural interpretation, *μεγάλου κήτους ὄντος.* The Schol. Ven., who felt that this did not suit *μεγακήτεα πόντον*, Od. iii. 158, *μεγακήτεϊ νηΐ*, viii.

φεύγοντες πιμπλᾶσι μυχοὺς λιμένος εὐόρμου,
δειδιότες· μάλα γάρ τε κατεσθίει ὅν κε λάβησιν·
ὣς Τρῶες ποταμοῖο κατὰ δεινοῖο ῥέεθρα 25
πτῶσσον ὑπὸ κρημνούς. ὃ δ' ἐπεὶ κάμε χεῖρας ἐναίρων,
ζωοὺς ἐκ ποταμοῖο δυώδεκα λέξατο κούρους,
ποινὴν Πατρόκλοιο Μενοιτιάδαο θανόντος.
τοὺς ἐξῆγε θύραζε τεθηπότας ἠύτε νεβρούς,
δῆσε δ' ὀπίσσω χεῖρας ἐυτμήτοισιν ἱμᾶσιν, 30
τοὺς αὐτοὶ φορέεσκον ἐπὶ στρεπτοῖσι χιτῶσιν,
δῶκε δ' ἑταίροισιν κατάγειν κοίλας ἐπὶ νῆας.
αὐτὰρ ὃ ἂψ ἐπόρουσε κατακτάμεναι μενεαίνων.
ἔνθ' υἱεῖ Πριάμοιο συνήντετο Δαρδανίδαο
ἐκ ποταμοῦ φεύγοντι Λυκάονι, τόν ῥά ποτ' αὐτὸς 35
ἦγε λαβὼν ἐκ πατρὸς ἀλωῆς οὐκ ἐθέλοντα,
ἐννύχιος προμολών· ὃ δ' ἐρινεὸν ὀξέι χαλκῷ

222, suggests ᾗ μέγα κύτος ἔχοντος. This is one of many Homeric words (on which see the Preface, § 3) that one may suspect of having been used by compilers under a mistaken notion of their primary meaning.—μυχοὺς, Schol. Min. τοὺς ἐσωτάτω τόπους καὶ ἀποκρύφους.

23. πιμπλᾶσι. Compare the plural τιθεῖσι in xvi. 262.

24. μάλα, λάβρως. So in the oft-repeated verse τόφρα μάλ' ἀμφοτέρων βέλε' ἥπτετο, πῖπτε δὲ λαός.

26. κάμε χεῖρας. Cf. ii. 389, περὶ δ' ἔγχεϊ χεῖρα καμεῖται.

27. κούρους, young nobles. See on iii. 25. Schol. Ven. 2, ἐκλέγεται αὐτοὺς ὡς εἰς θυσίαν, μέλλων παριστάνειν Πατρόκλῳ κατὰ τὴν ὑπόσχεσιν.—ποινὴν, in apposition, 'as blood for blood,' viz. to be sacrificed at the pyre of Patroclus, xxiii. 175. Cf. xvi. 398,—θύραζε, εἰς τὴν γῆν, Hesych.

31. φορέεσκον. They wore straps or girdles to tie up or gird round their flexible tunics or frocks. Cf. v. 113, αἷμα δ' ἀνηκόντιζε διὰ στρεπτοῖο χιτῶνος. "Probabile fit eos pro balteis affabre factis ilia cinxisse loris coriaceis," Heyne. The word φορεῖν, as Doederlein observes, shows that part of the dress is meant, not cords which they had *brought* (ἔφερον) for binding captives themselves, or for any other purpose.

34—63. Achilles meets a son of Priam, Lycaon, in the act of escaping from the river. He recognizes him as a former captive, whom he had sold to a Lemnian, but who had been redeemed and returned to his home only a few days before. Amazed at his sudden appearance, all unarmed as he was, Achilles determines to despatch him with his lance.

36. αὐτὸς ἦγε. Achilles had taken him captive with his own hand, in one of his raids into the Troad. It seems that ἦγε must here be an aorist.—ἀλωῆς, 'an orchard,' δενδροφόρου γῆς, Schol. Ven.—ὃ δὲ, he, Lycaon, was occupied in cutting a fig-tree, the young and pliant branches of it, that they might serve for the handles or loops at the hinder part of the car (xx. 500). This passage shows they were made of bent or split sticks, as the extreme lightness of the Greek car would suggest. Theocr. xxv. 247, ὡς δ' ὅταν ἁρματοπηγός ἀνὴρ, πολέων ἴδρις ἔργων, ὅρπηκας κάμπτῃσιν ἐρινεοῦ εὐκεάτοιο, θάλψας ἐν πυρὶ πρῶτον, ἐπαξονίῳ κύκλα δίφρῳ. For the double accusative the Schol. Ven. 2 compares xxiv. 58, γυναῖκά τε θήσατο μαζόν.

τάμνε νέους ὅρπηκας, ἵν' ἅρματος ἄντυγες εἶεν·
τῷ δ' ἄρ' ἀνώιστον κακὸν ἤλυθε δῖος Ἀχιλλεύς.
καὶ τότε μέν μιν Λῆμνον ἐυκτιμένην ἐπέρασσεν 40
νηυσὶν ἄγων, ἀτὰρ υἱὸς Ἰήσονος ὦνον ἔδωκεν·
κεῖθεν δὲ ξεῖνός μιν ἐλύσατο, πολλὰ δ' ἔδωκεν,
Ἴμβριος Ἠετίων, πέμψεν δ' ἐς δῖαν Ἀρίσβην·
ἔνθεν ὑπεκπροφυγὼν πατρώιον ἵκετο δῶμα.
ἕνδεκα δ' ἤματα θυμὸν ἐτέρπετο οἷσι φίλοισιν 45
ἐλθὼν ἐκ Λήμνοιο· δυωδεκάτῃ δέ μιν αὖτις
χερσὶν Ἀχιλλῆος θεὸς ἔμβαλεν, ὅς μιν ἔμελλεν
πέμψειν εἰς Ἀΐδαο καὶ οὐκ ἐθέλοντα νέεσθαι.
τὸν δ' ὡς οὖν ἐνόησε ποδάρκης δῖος Ἀχιλλεύς 49
γυμνόν, ἄτερ κόρυθός τε καὶ ἀσπίδος, οὐδ' ἔχεν ἔγχος,
ἀλλὰ τὰ μέν ῥ' ἀπὸ πάντα χαμαὶ βάλε· τεῖρε γὰρ ἱδρὼς
φεύγοντ' ἐκ ποταμοῦ, κάματος δ' ὑπὸ γούνατ' ἐδάμνα·
ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν

39. *ἀνώιστον, ἀπροσδόκητον*, he had little thought to meet Achilles in that place.

40. *τότε*, on the former occasion of the capture.—*Λῆμνον*, perhaps the accusative after *ἄγων*.—*ἐπέρασσεν*, had taken (or sent) him across the water for sale: Schol. Min. *πέραν θαλάσσης ἐπώλησεν*. Cf. sup. 58. This son of Jason was the Evenus of vii. 467, who supplied wine to the Achaean host.—*ὦνον*, a price, as in Theocr. i. 57, *τῷ μὲν ἐγὼ πορθμεῖ Καλυδωνίῳ αἶγά τ' ἔδωκα ὦνον κ.τ.λ.* Od. xv. 386, *ἤ σέ γε—ἄνδρες δυσμενέες νηυσὶν λάβον ἠδ' ἐπέρασσαν τοῦδ' ἀνδρὸς πρὸς δώμαθ', ὁ δ' ἄξιον ὦνον ἔδωκεν.* A comparison of *venum* and *vendo* (i. e. *venum do*) suggests *Ϝων* (*Ϝον*) as the root. See Curtius, Gr. Et. 322. The ransom paid was a silver bowl, xxiii. 741—747.

42. *ξεῖνος*. A guest-friend of Priam's, from Imbros, had ransomed the captive for a large sum (three hundred oxen, inf. 80), and had sent or conducted him to Arisbe in the Troad: see ii. 836; vi. 13. Once on the mainland, Lycaon had stealthily made his way home. Arisbe was a town between Percote and Abydos (Schol. Vict.).

46. *ἐλθὼν ἐκ Λήμνοιο*, Schol. Ven. 2. *σωθεὶς ἀπὸ τῆς Λημνίας δουλείας*.

48. *οὐκ ἐθέλοντα*. He was as unwilling to be taken captive, sup. 36, as to lose his life. Schol. Ven. 2, *ἴσως τὸ φιλόψυχον αὐτοῦ κωμῳδεῖ καὶ τὸ τοῦ τρόπου δειλόν*. This is confirmed by *περὶ δ' ἤθελε κ.τ.λ.* inf. 65. Doederlein is perhaps right in taking *νέεσθαι* as depending on *πέμψειν* rather than on *ἐθέλοντα*.

49. *ἐνόησε γυμνόν*. Achilles had captured him unarmed, and was more likely to recognize him in the same condition than if he had been equipped as a *ὁπλίτης*.—*οὐδ' ἔχεν, οὐδὲ ἔχοντα*. The Schol. Vict. compares iii. 80. The story of the capture and sale of Lycaon was taken from the older *Κύπρια ἔπη*, which related the incident in full. Proclus, Chrestom. 1. 4, fin., *ἔπειτα ἀπελαύνει (Ἀχιλλεὺς) τὰς Αἰνείου βόας καὶ Λύρνησον καὶ Πήδασον πορθεῖ καὶ συχνὰς τῶν περιοικίδων πόλεων, καὶ Τρώϊλον φονεύει· Λυκάονά τε Πάτροκλος εἰς Λῆμνον ἄγων ἀπεμπολᾷ.*

53. *ὀχθήσας*. "Achilles is indeed astonished at the unexpected reappearance of an enemy whom he thought long ago in slavery; his astonishment

"ὢ πόποι, ἦ μέγα θαῦμα τόδ' ὀφθαλμοῖσιν ὁρῶμαι.
ἦ μάλα δὴ Τρῶες μεγαλήτορες, οὕς περ ἔπεφνον, 55
αὖτις ἀναστήσονται ὑπὸ ζόφου ἠερόεντος,
οἷον δὴ καὶ ὅδ' ἦλθε φυγὼν ὕπο νηλεὲς ἦμαρ,
Λῆμνον ἐς ἠγαθέην πεπερημένος· οὐδέ μιν ἔσχεν
πόντος ἁλὸς πολιῆς, ὃ πολέας ἀέκοντας ἐρύκει.
ἀλλ' ἄγε δὴ καὶ δουρὸς ἀκωκῆς ἡμετέροιο 60
γεύσεται, ὄφρα ἴδωμαι ἐνὶ φρεσὶν ἠδὲ δαείω
ἢ ἄρ' ὁμῶς καὶ κεῖθεν ἐλεύσεται, ἦ μιν ἐρύξει
γῆ φυσίζοος, ἥ τε κατὰ κρατερόν περ ἐρύκει."
ὣς ὥρμαινε μένων· ὁ δέ οἱ σχεδὸν ἦλθε τεθηπώς,
γούνων ἅψασθαι μεμαώς, περὶ δ' ἤθελε θυμῷ 65
ἐκφυγέειν θάνατόν τε κακὸν καὶ κῆρα μελαιναν.
ἦ τοι ὁ μὲν δόρυ μακρὸν ἀνέσχετο δῖος Ἀχιλλεύς
οὐτάμεναι μεμαώς, ὁ δ' ὑπέδραμε καὶ λάβε γούνων
κύψας· ἐγχείη δ' ἄρ' ὑπὲρ νώτου ἐνὶ γαίῃ
ἔστη, ἱεμένη χροὸς ἄμεναι ἀνδρομέοιο. 70

however would not have been expressed by ὀχθῆσαι but for the vexation which accompanied it." Lexilogus, p. 464. The δὲ, as frequently after ὡς or ἐπεὶ, marks the apodosis.

55. ἦ μάλα κ.τ.λ. The banter usual on the death of an enemy: 'Surely I may expect those very Trojans whom I have slain to rise again, now that this man has once more come into my hands, after having been sold to Lemnos, and escaping from captivity;' i. e. the one event would hardly be more improbable than the other appeared to be. Achilles did not therefore know that Lycaon had been ransomed by Eëtion. Schol. Ven. 2, διαναστήσονται ἄρα καὶ οἱ τεθνεῶτες, εἴ γε οὗτος ἴσχυσε διαπεραιωθῆναι.

57. οἷον δὴ, ἐπεὶ οὕτως.—πεπερημένος (sup. 40), εἰς τὸ πέρας πεπραμένος, Schol. Ven.

62. ὁμῶς, in the same way as he has returned from Lemnos.—καὶ κεῖθεν, even from the other world.—ἦ μιν ἐρύξει γῆ, whether the earth will keep him in its bosom, though the sea has not kept him from his home, as it has kept others, sup. 59.—κατερύκει, by tmesis, i. e. κατέχει.

64—96. Achilles is about to transfix Lycaon with his lance, when the latter rushes to embrace his knees, and by the suddenness of the action evades the blow. With pathetic earnestness he begs for quarter, pleading that he is but a half-brother to Hector, and that one brother, Polydorus, has been already slain.

64. μένων. Achilles, sure of his victim, and confident in his superiority, stands his ground; Lycaon, seeing there is no escape, and dreadfully frightened, clings to the last hope of life, and approaches his captor.—τεθηπὼς, cf. 29.

67. δόρυ μακρὸν, the long lance, not the javelin; so οὐτάμεναι, to deal a hand-blow, not βαλεῖν, in the next line. Lycaon however stooped and ran underneath the uplifted spear, and so seized Achilles by the knees. So ὑποπίπτειν ἐς τοὺς ταρσοὺς τῶν πολεμίων νηῶν, Thuc. vii. 40, 'running close in upon their oars.'

70. ἔστη. See xx. 280, where the same phrase occurs, and inf. 167. The spear was held aloft, and above the captive's back, but missed its mark and stuck in the earth, or was arrested by the earth in its eager desire to glut itself with human blood.—ἄμεναι, ἀέ-

αὐτὰρ ὁ τῇ ἑτέρῃ μὲν ἑλὼν ἐλλίσσετο γούνων,
τῇ δ' ἑτέρῃ ἔχεν ἔγχος ἀκαχμένον, οὐδὲ μεθίη·
[καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα.]
"γουνοῦμαί σ' Ἀχιλεῦ, σὺ δέ μ' αἴδεο καί μ' ἐλέησον.
ἀντί τοί εἰμ' ἱκέταο διοτρεφὲς αἰδοίοιο· 75
πὰρ γὰρ σοὶ πρώτῳ πασάμην Δημήτερος ἀκτήν,
ἤματι τῷ ὅτε μ' εἷλες ἐυκτιμένῃ ἐν ἀλωῇ,
καί μ' ἐπέρασσας ἄνευθεν ἄγων πατρός τε φίλων τε
Λῆμνον ἐς ἠγαθέην, ἑκατόμβοιον δέ τοι ἦλφον.
νῦν δ' ἐλύμην τρὶς τόσσα πορών· ἠὼς δέ μοι ἐστίν 80
ἥδε δυωδεκάτη ὅτε Ἴλιον εἰλήλουθα
πολλὰ παθών. νῦν αὖ με τεῇς ἐν χερσὶν ἔθηκεν
μοῖρ' ὀλοή· μέλλω που ἀπέχθεσθαι Διὶ πατρί,

μεναι, a present infinitive of ἄω. See Lexil. p. 25, and on xix. 402, where the subjunctive of the aorist is ἑῶμεν, the aspirate being the residue of a lost *F*. See inf. on 221. Hesych. ἄμεναι· πληρωθῆναι.

72. ἔχεν. Lycaon grasped and detained Achilles' lance, viz. lest it should be drawn out of the earth and again directed against him.—μεθίει, cf. xv. 716; xvi. 762.

75. ἀντὶ ἱκέταο. Though a captive, he had tasted bread first with Achilles, and therefore he could claim the religious respect due to a ξένος, which was as binding as that due to a suppliant. Schol. Ven. πρὸς τὴν ἱκεσίαν εἶχέ τινα βοήθειαν τοῦτο, ὥσπερ τετυχηκὼς ξενικῆς τραπέζης παρ' ἐκείνῳ πρῶτον. Cf. Od. viii. 546, ἀντὶ κασιγνήτου ξεῖνος θ' ἱκέτης τε τέτυκται ἀνέρι, ὅς κ.τ.λ. A Ζεὺς Αἰδοῖος was worshipped as the god of suppliants, Aesch. Suppl. 188.

76. πὰρ σοί, at your table.—ἀλωῇ, cf. sup. 36. In xx. 496 we have the same epithet applied to ἀλωὴ as a threshing-floor, which shows that it is only a common-place.

79. ἦλφον, the aorist of ἀλφάνω, 'I obtained for you.' So Od. xv. 452, ὁ δ' ὑμῖν μυρίον ὦνον ἄλφοι. Ib. xvii. 250, ἵνα μοι βίοτον πολὺν ἄλφοι. The supposed Sanscrit affinities of the word are discussed by Curtius, Gr. Et. 293, who gives the root *rabh*, to seize, and compares *labor*. The original form of the root, he says, was *arbh*.—ἑκατόμβοιον, the ὦνος sup. 41, worth in value a hundred oxen.

80. νῦν δὲ, 'as it is, I was ransomed by bringing twice that sum.' He reminds Achilles that he is the property of another, Eëtion, and claims his life on that score. We must take ἐλύμην as the indicative of an epic aorist, though a remarkable and unusual form; compare βλήμενος, χύμενος, πλήμενος. The Scholiasts regarded λύμην as an optative, λυτρωθείην, ἂν τριπλάσια διδῶ σοι, Schol. Ven. There can be no doubt that their explanation better suits μή μοι ἄποινα πιφαύσκεο, inf. 99. But if such a form of the optative existed, the *υ* would be long. It is therefore a question of interest, whether λύμην is not a spurious and mistaken form for λυείμην, like θείμην, κεκλήμην. By πορὼν he means that *indirectly* he brought the possessor a large sum as a ransom. Hesychius rightly has ἐλύμην· ἐλυτρωσάμην, ἐλυτρώθην, where the double gloss shows that he was doubtful between the medial and the passive sense, though the latter is always the true sense of the epic aorist.—δυωδεκάτη, cf. sup. 46.

83. μέλλω που κ.τ.λ., 'surely I must have incurred the anger of father Zeus.' Schol. Ven. ἔοικα ἀπεχθὴς γεγονέναι τῷ Διΐ. See xxii. 356.

ὅς με σοὶ αὖτις ἔδωκε· μινυνθάδιον δέ με μήτηρ
γείνατο Λαοθόη, θυγάτηρ Ἄλταο γέροντος, 85
Ἄλτεω ὃς Λελέγεσσι φιλοπτολέμοισι ἀνάσσει,
Πήδασον αἰπήεσσαν ἔχων ἐπὶ Σατνιόεντι.
τοῦ δ' ἔχε θυγατέρα Πρίαμος, πολλὰς δὲ καὶ ἄλλας·
τῆς δὲ δύω γενόμεσθα, σὺ δ' ἄμφω δειροτομήσεις.
ἦ τοι τὸν πρώτοισι μετὰ πρυλέεσσι δάμασσας, 90
ἀντίθεον Πολύδωρον, ἐπεὶ βάλες ὀξέι δουρί·
νῦν δὲ δὴ ἐνθάδ' ἐμοὶ κακὸν ἔσσεται· οὐ γὰρ ὀίω
σὰς χεῖρας φεύξεσθαι, ἐπεί ῥ' ἐπέλασσέ γε δαίμων.
ἄλλο δέ τοι ἐρέω, σὺ δ' ἐνὶ φρεσὶ βάλλεο σῇσιν·
μή με κτεῖν', ἐπεὶ οὐχ ὁμογάστριος Ἕκτορός εἰμί, 95
ὅς τοι ἑταῖρον ἔπεφνεν ἐνηέα τε κρατερόν τε."
ὣς ἄρα μιν Πριάμοιο προσηύδα φαίδιμος υἱός
λισσόμενος ἐπέεσσιν, ἀμείλικτον δ' ὄπ' ἄκουσεν.
"νήπιε, μή μοι ἄποινα πιφαύσκεο, μηδ' ἀγόρευε.
πρὶν μὲν γὰρ Πάτροκλον ἐπισπέμεν αἴσιμον ἦμαρ, 100

86. ἀνάσσει. Aristarchus appears to have read ἄνασσεν (ἀνάσσειν Schol. Vict.), which would imply that Altes had not regained the possession of Pedasus after its capture by Achilles. See vi. 35; xx. 92. The Λέλεγες were mentioned x. 429.—Σατνιόεντι, sc. ποταμῷ, see xiv. 445.—αἰπήεσσαν, like τειχιόεσσαν in ii. 559, *clivis plenam*.

88. πολλῶν τε καὶ ἄλλων the Marseilles copy, according to Schol. Ven. The Schol. B. remarks that Lycaon wishes to show that he is not directly related to Hector.

89. δειροτομήσεις seems to mean κτενεῖς, unless Lycaon foresaw his own death by the sword (inf. 117), as indeed he was too close to be struck with the long lance. For Polydorus had been killed with a javelin, xx. 413. His death is here spoken of as sufficient to satisfy Achilles' anger against Hector.

93. δαίμων. He here takes the fatalist's view. This clause occurred also xv. 418.

95. ὁμογάστριος. See sup. 88.—ἐνηέα, see xvii. 204. He uses an expression intended to pacify Achilles, as well as to suggest that the hero should, like his friend, combine mercy and gentleness with strength (Schol. Ven. 2).

97—113. Achilles replies that he was always averse to killing his captives, till Patroclus had fallen. Now not a Trojan shall be spared. He taunts his captive with his cowardice, and reminds him that both himself and Patroclus, better men than he, must yield to the law of fate.

98. Compare xi. 137.

99. νήπιε. Schol. Ven. 2, διὰ τοῦ ἐπιθέτου πᾶσαν ἐλπίδα τοῦ πείθειν ἐξέκοψε.—ἄποινα, Schol. Vict. ἐπεὶ ἔλεγεν Ἑκατόμβοιον δέ τοι ἦλφον (79), ἢ ἐπεὶ διὰ τοῦ Μή με κτεῖνε (95) τοῦτο ὑπέφηνεν· ἢ διὰ τοῦ Νῦν δὲ λύμην (80).

100. ἐπισπεῖν, before he met, or fell in with, his day of doom. See inf. 588. The sense may be, says the Schol. Ven. 2, that Patroclus had always advocated lenient treatment of the captives, and that was why the women showed him so much regard. See Col. Mure, Hist. Gr. Lit. i. p. 290.—πεφιδέσθαι, like πεπιθέσθαι, πεπιθεῖν, an aorist as if from φείδημι, πείθημι.—πέρασσα. 'I sold them and did not kill them.' Cf. sup. 40.

τόφρα τί μοι πεφιδέσθαι ἐνὶ φρεσὶ φίλτερον ἦεν
Τρώων, καὶ πολλοὺς ζωοὺς ἕλον ἠδὲ πέρασσα·
νῦν δ' οὐκ ἔσθ' ὅς τις θάνατον φύγῃ, ὅν κε θεός γε
Ἰλίου προπάροιθεν ἐμῇς ἐν χερσὶ βάλῃσιν,
καὶ πάντων Τρώων, περὶ δ' αὖ Πριάμοιό γε παίδων. 105
ἀλλὰ φίλος θάνε καὶ σύ. τί ἦ ὀλοφύρεαι οὕτως ;
κάτθανε καὶ Πάτροκλος, ὅ περ σέο πολλὸν ἀμείνων.
οὐχ ὁράᾳς οἷος καὶ ἐγὼ καλός τε μέγας τε ;
πατρὸς δ' εἴμ' ἀγαθοῖο, θεὰ δέ με γείνατο μήτηρ·
ἀλλ' ἔπι τοι καὶ ἐμοὶ θάνατος καὶ μοῖρα κραταιή. 110
ἔσσεται ἢ ἠὼς ἢ δείλη ἢ μέσον ἦμαρ
ὁππότε τις καὶ ἐμεῖο Ἄρει ἐκ θυμὸν ἕληται,
ἢ ὅ γε δουρὶ βαλὼν ἢ ἀπὸ νευρῆφιν ὀιστῷ."
ὣς φάτο, τοῦ δ' αὐτοῦ λύτο γούνατα καὶ φίλον ἦτορ.

103. φύγῃ, like ἕληται inf. 112, is an epic use of the aorist for the future.—βάλῃσιν, ἐμβάλῃ, ἐγχειρίσῃ.

104. Ἰλίου. In the primitive form Ἰλίοο. See xv. 66.

105. περὶ δ' αὖ, 'but especially.' This is an answer to the apology in 95, that the captive was not a son of Hecuba, the mother of Hector.

106. φίλος. Schol. Ven. 2, ἡ εἰρωνεία πρὸς τὸν ξενίαν προβαλλόμενον (sup. 76). The meaning seems to be, φίλος περ ὤν. The next verse was celebrated in antiquity; see Spitzner's and Trollope's notes. For οὕτως Buttmann, Lexil. p. 173, is inclined to prefer αὔτως (αὕτως), but Spitzner thinks this reading has "intempestivam ironiam."

108. καλὸς κ.τ.λ., exegetical of οἷος, which is to be distinguished from ὡς καλός.—πατρὸς ἀγαθοῖο, viz. even as you plead your descent from Priam.

110. ἔπι, ἔπεστι, *imminet mihi etiam mors.* The Schol. Ven. compares Od. xi. 367, σοὶ δ' ἔπι μὲν μορφὴ ἐπέων. Some of the ancient interpreters construed ἐπί τοι—ἔσσεται, in which case ἢ ἠώς, &c., must stand for εἴτε ἠὼς (ἔσται) εἴτε δείλη, or ἢ ἠῶ ἢ δείλην must be read, 'in the morning, or afternoon, or midday.' Spitzner in a long note concludes that 111 is parenthetical, and the construction ἀλλ' ἔπεσται καὶ ἐμοὶ θάνατος, ὁππότε τις—ἕληται. But this is unsatisfactory. The indefiniteness of the hour is well expressed by the punctuation in the text. So Pindar, Pyth. iv. 255, ἀκτῖνος ὄλβον δέξατο μοιρίδιον ἆμαρ ἢ νύκτες. Compare also Theocr. xxiii. 33, ἥξει καιρὸς ἐκεῖνος, ὁπανίκα καὶ τὺ φιλάσεις. As the Schol. says δείλη should be read without the σ (δείλης), it follows that either ἠοῦς agreeing with δείλης, or ἠῶ agreeing with ἦμαρ, must have been an ancient variant. This division of the day into three parts is perhaps the earliest that occurs. As for δείλη, and its derivatives εὐδείελος, 'conspicuous,' and δείελος inf. 232, δειελιῆσαι Od. xvii. 599, it seems a form of δῆλος, i. e. 'day yet visible,' root διF, rather than from εἵλη, to which Buttmann refers it.

112. Ἄρει, apparently a later form for Ἄρηϊ. Cf. Aesch. Eum. 689. The Schol. Ven. explains it by σιδήρῳ, but it more probably means μάχῃ, since the next verse expresses that Achilles' death will be by the javelin or the arrow, viz. shot by Paris. Schol. Ven. 2, πέπεισται γὰρ ὡς οὐδεὶς αὐτῷ συνελθὼν συστάδην μαχεῖται.

114—135. Achilles lays his suppliant low by a stroke of his sword on the neck, and then flings the corpse into the river for the fishes to feed upon. He mixes with his taunts ferocious threats against the Trojans, who will find no safety in a river to which they have offered many a live victim.

ἔγχος μέν ῥ' ἀφέηκεν, ὁ δ' ἕζετο χεῖρε πετάσσας 115
ἀμφοτέρας. Ἀχιλεὺς δὲ ἐρυσσάμενος ξίφος ὀξὺ
τύψε κατὰ κληῗδα παρ' αὐχένα, πᾶν δέ οἱ εἴσω
δῦ ξίφος ἄμφηκες· ὁ δ' ἄρα πρηνὴς ἐπὶ γαίῃ
κεῖτο ταθείς, ἐκ δ' αἷμα μέλαν ῥέε, δεῦε δὲ γαῖαν.
τὸν δ' Ἀχιλεὺς ποταμόνδε λαβὼν ποδὸς ἧκε φέρεσθαι,
καί οἱ ἐπευχόμενος ἔπεα πτερόεντα προσηύδα 121
"ἐνταυθοῖ νῦν κεῖσο μετ' ἰχθύσιν, οἵ σ' ὠτειλὴν
αἷμ' ἀπολιχμήσονται ἀκηδέες· οὐδέ σε μήτηρ
ἐνθεμένη λεχέεσσι γοήσεται, ἀλλὰ Σκάμανδρος
οἴσει δινήεις εἴσω ἁλὸς εὐρέα κόλπον. 125
θρώσκων τις κατὰ κῦμα μέλαιναν φρῖχ' ὑπαΐξει
ἰχθύς, ὅς κε φάγῃσι Λυκάονος ἀργέτα δημόν.
φθείρεσθ' εἰς ὅ κε ἄστυ κιχείομεν Ἰλίου ἱρῆς,

115. *ἀφέηκεν*, he let go his hold of the spear, sup. 72, and sat with outstretched hands, either inviting the blow, in despair of life (Schol. Ven. 2), or as still asking for quarter.

120. *ἧκε*, he took him by the foot and threw him in the direction of the river, to be carried down by it. Such an act, as violating the sanctity due to river-water, suggests a motive (the Schol. says) for the river rising in contest against the hero.

122. *ἐνταυθοῖ κ.τ.λ.*, a common formula of taunting, as in Aesch. Prom. 82, *ἐνταῦθα νῦν ὕβριζε*. Here there was an ancient variant *ἧσο* for *κεῖσο*.—*ὠτειλὴν*, a third accusative after *ἀπολιχμήσονται*, 'shall lick your blood on your wound.' See xv. 24; xvi. 668; xviii. 345.—*ἀκηδέες, οὐ κηδόμενοι, μηδεμίαν φροντίδα ἔχοντες*, Scholl., 'unconcerned.' "A nemine turbati secure pascentur," Spitzner. "Quoniam non ita cruorem quasi abluent ut *κηδεμόνες*, xxiii. 163," Doederlein, who compares *ἕλκον ἀκηδέστως*, xxii. 465.

126. *ὑπαΐξει*, 'shall dart along beneath the dark ripple,' i.e. the ripple that reflects on its dark surface the gathering clouds or coming storm which causes it. The Schol. Vict. gives the commentary of Aristarchus on this obscure phrase; *τῶν ἰχθύων τις κατὰ τὸ κῦμα θρώσκων, ὅ ἐστι κολυμβῶν, ἐπὶ τὴν φρῖκα ἀΐξει, ἵνα φάγῃ σε φερόμενον· δεῖ γὰρ τὸν μέλλοντα ἰχθὺν φερομένου τινὸς γεύεσθαι, μετέωρον ἐπὶ τὴν φρῖκα τῆς θαλάσσης ἐλθεῖν*. A body would float, and the fish would rise nearly to the surface, but not so as to be exposed, in order to nibble at it. Spitzner renders it "a nigra maris superficie emergens," which would surely be *μελαίνης φρικός*. Others (Schol. Min.) understood it rather more literally, 'shall dart beneath the ripple;' *ἐφαλλόμενος καὶ νηχόμενός τις τῶν ἰχθύων, καὶ ἐμπλησθεὶς τῆς Λυκάονος πιμελῆς, πάλιν ὑπὸ τὴν μέλαιναν φρίκα κατελεύσεται*. The accusative seems to depend not directly on *ὑπὸ*, but on the notion of passing over, as in *θρώσκειν δόμους, πηδᾶν πεδία*, &c. Compare xxiii. 692. There was a reading *ἐπαΐξει*, which Aristarchus seems to have adopted, and also *ὑπαλύξει*, which the Schol. attributes to Philetas. The latter is adopted by Heyne. It is to be remarked that the *α* in *ἀΐσσω* is commonly long, e. g. in vi. 510, and ii. 310, *βωμοῦ ὑπαΐξας*, inf. 234, *κρημνοῦ ἀπαΐξας*.—*ὅς κε φάγῃσι*, an epic subjunctive in the future sense. Aristophanes read *ὥς κε φάγῃσι*.—*ἀργέτα*, an archaism for *ἀργῆτα*, as Aeschylus has *ἀργῆτι μαλλῷ*, Eum. 45. Cf. Hes. Theog. 541, *καλύψας ἀργέτι δημῷ*.

128. *φθείρεσθε*, lit. 'go on perishing,' be none of you spared, till I follow you into Troy. The *ὑμεῖς μὲν, ἐγὼ δὲ* refer to *κιχείομεν*.

ὑμεῖς μὲν φεύγοντες, ἐγὼ δ' ὄπιθεν κεραΐζων.
οὐδ' ὕμιν ποταμός περ ἐΰρροος ἀργυροδίνης 130
ἀρκέσει, ᾧ δὴ δηθὰ πολέας ἱερεύετε ταύρους,
ζωοὺς δ' ἐν δίνῃσι καθίετε μώνυχας ἵππους.
ἀλλὰ καὶ ὧς ὀλέεσθε κακὸν μόρον, εἰς ὅ κε πάντες
τίσετε Πατρόκλοιο φόνον καὶ λοιγὸν Ἀχαιῶν,
οὓς ἐπὶ νηυσὶ θοῇσιν ἐπέφνετε νόσφιν ἐμεῖο." 135
ὣς ἄρ' ἔφη· ποταμὸς δὲ χολώσατο κηρόθι μᾶλλον,
ὥρμηνεν δ' ἀνὰ θυμὸν ὅπως παύσειε πόνοιο
δῖον Ἀχιλλῆα, Τρώεσσι δὲ λοιγὸν ἀλάλκοι.
τόφρα δὲ Πηλέος υἱός, ἔχων δολιχόσκιον ἔγχος,
Ἀστεροπαίῳ ἔπαλτο κατακτάμεναι μενεαίνων, 140
υἱεῖ Πηλεγόνος· τὸν δ' Ἀξιὸς εὐρυρέεθρος
γείνατο καὶ Περίβοια, Ἀκεσσαμενοῖο θυγατρῶν
πρεσβυτάτη· τῇ γάρ ῥα μίγη ποταμὸς βαθυδίνης.
τῷ δ' Ἀχιλεὺς ἐπόρουσεν, ὁ δ' ἀντίος ἐκ ποταμοῖο
ἔστη ἔχων δύο δοῦρε· μένος δέ οἱ ἐν φρεσὶ θῆκεν 145

130—135. Aristophanes rejected these verses, and the Schol. Ven. says that perhaps Aristarchus assented, by not opposing his criticism. The sacrifice of horses seems rather a Persian custom (Ovid, Fast. i. 385. Compare Herod. i. 216), the throwing of them into the river being perhaps a Chthonian rite to propitiate the sun while under the earth. Thus the *Argei* were straw effigies of men thrown into the Tiber, Ovid, Fast. v. 621 seqq. Victims were thrown as *ποντίσματα* into the sea to those who had perished there, Eur. Hel. 1548. Compare Tac. Ann. vi. 37, 'Sacrificantibus, cum hic more Romano suovetaurilia daret, ille equum placando amni adornasset, nuntiavere accolae Euphraten nulla imbrium vi sponte et immensum attolli, simul albentibus spumis in modum diadematis sinuare orbes, auspicium prosperi transgressus.'

131. *δηθὰ*, Schol. Ven. 2, *ἐκ πολλοῦ χρόνου.* The Schol. Ven. (A) adds, *τὸ δηθὰ ὡς οὐχ Ὁμηρικῶς κείμενον αἰτιῶνται.*

133. *καὶ ὧς*, i.e. with all your sacrifices, you shall be drowned in the river that you thought would save you.

135. *νόσφιν ἐμεῖο*, Schol. Ven. 2, *λείπει τὸ ὄντος.* It may mean *ἄνευ ἐμοῦ* or *χωρὶς*, 'apart from me,' when I was not there to protect them.

136—151. The river-god is indignant at the cruelty of Achilles, and resolves to check his career. He imparts strength to Asteropaeus, who has just come forth from his waters, to make a stand against Achilles.

136. *χολώσατο.* Not from the words just uttered, says the Schol. Vict., for that cause of anger is not mentioned inf. 146, nor to Hera inf. 369 seqq. But it may be doubted if he is right, and the Schol. Ven. 2 gives both causes of the anger.

137. *πόνοιο*, the slaughter of the Trojans.

140. *ἔπαλτο*, Hesych. *ἐφήλατο.* Inf. 144, *ἐπόρουσεν.*—*Πηλεγόνος*, a symbolical name, 'mud-born,' as the son of a river. So *Περίβοια* refers to the feeding of cattle, and *Ἀκεσσαμενὸς* to a remedy for drought.

144. *ἀντίος*, he advanced to face him, coming out of the river, and stood his ground against him. As the grandson of a river-god, Asteropaeus was regarded by the Xanthus as deserving of his special protection.

Ξάνθος, ἐπεὶ κεχόλωτο δαϊκταμένων αἰζηῶν,
τοὺς Ἀχιλεὺς ἐδάιζε κατὰ ῥόον οὐδ' ἐλέαιρεν.
οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
τὸν πρότερος προσέειπε ποδάρκης δῖος Ἀχιλλεύς
"τίς πόθεν εἶς ἀνδρῶν, ὅ μευ ἔτλης ἀντίος ἐλθεῖν; 150
δυστήνων δέ τε παῖδες ἐμῷ μένει ἀντιόωσιν."
τὸν δ' αὖ Πηλεγόνος προσεφώνεε φαίδιμος υἱός
"Πηλεΐδη μεγάθυμε, τί ἦ γενεὴν ἐρεείνεις;
εἴμ' ἐκ Παιονίης ἐριβώλου, τηλόθ' ἐούσης,
Παίονας ἄνδρας ἄγων δολιχεγχέας· ἥδε δέ μοι νῦν 155
ἠὼς ἑνδεκάτη ὅτε Ἴλιον εἰλήλουθα.
αὐτὰρ ἐμοὶ γενεὴ ἐξ Ἀξιοῦ εὐρὺ ῥέοντος,
[Ἀξιοῦ, ὃς κάλλιστον ὕδωρ ἐπὶ γαῖαν ἵησιν,]
ὃς τέκε Πηλεγόνα κλυτὸν ἔγχεϊ· τὸν δ' ἐμέ φασιν
γείνασθαι. νῦν αὖτε μαχώμεθα, φαίδιμ' Ἀχιλλεῦ." 160
ὣς φάτ' ἀπειλήσας, ὃ δ' ἀνέσχετο δῖος Ἀχιλλεύς
Πηλιάδα μελίην. ὃ δ' ἁμαρτῇ δούρασιν ἀμφίς
ἥρως, Ἀστεροπαῖος, ἐπεὶ περιδέξιος ἦεν.

147. οὐδ' ἐλέαιρεν, i. e. νηλεῶς.

148—151. This passage seems a mere reproduction of the address of Diomede to Glaucus, vi. 121—127. Compare also 153 with vi. 145.

151. ἀντιόωσιν may mean simply ἀντίοι ἵστανται, from ἀντιᾶν. Buttmann (Lexil. p. 142) gives it the sense of ἐντυγχάνουσιν, 'fall in with,' including a sense of harm or misfortune.

152 — 160. Asteropaeus, nothing daunted, replies that he has lately arrived at Troy from Paeonia; that he comes of a stock renowned in war, and is now willing to fight.

156. ἑνδεκάτη. Compare sup. 46. To this recent arrival the Scholiasts attribute the omission of the name in the Catalogue (ii. 148), where the Paeonians are described as ἀγκυλότοξοι. These therefore who carry long lances, are regarded as a distinct horde or tribe.

161—199. They fight, and Achilles is slightly wounded on the right arm. His spear is thrown with such force that it is driven half its length into a bank. Asteropaeus, in trying first to draw out, then to break it, is killed by the sword of Achilles, who taunts him on his boasted descent from a river-god. His own race, direct from Zeus, is mightier than that of any river.

162. ἁμαρτῇ, 'with a spear in each hand at the same time.' See Lexilogus, p. 96. The construction is δούρασι βάλεν, 164 and 166, but the distributive datives (ἑτέρῳ) are interposed.—περιδέξιος, according to Buttmann, Lexil. *ut sup.*, is here a synonym of ἀμφιδέξιος, 'double-handed,' the metre not allowing of the more correct form. Perhaps it is safer to render it 'very skilful,' i. e. in the use of the javelin. Schol. Vict. τινὲς ἀντὶ τοῦ ὑπερδέξιος, μεγάλως δεξιὸς, οἱ δὲ ἀμφιδέξιος. Hesych. περιδέξιον· οἱ μὲν περισσῶς δεξιὸν περὶ τὴν τοῦ δόρατος βολήν· οἱ δὲ ἀμφοτέραις ταῖς χερσὶν ὡς τῇ δεξιᾷ βάλλων. Spitzner and Doederlein agree with Buttmann in preferring the latter sense. Doederlein observes that δεξιὸς in the sense of 'dextrous' is an Attic rather than a Homeric meaning. The compound is probably an affected archaism.

καί ῥ' ἑτέρῳ μὲν δουρὶ σάκος βάλεν, οὐδὲ διαπρό
ῥῆξε σάκος· χρυσὸς γὰρ ἐρύκακε, δῶρα θεοῖο· 165
τῷ δ' ἑτέρῳ μιν πῆχυν ἐπιγράβδην βάλε χειρός
δεξιτερῆς, σύτο δ' αἷμα κελαινεφές· ἡ δ' ὑπὲρ αὐτοῦ
γαίῃ ἐνεστήρικτο, λιλαιομένη χροὸς ἆσαι.
δεύτερος αὖτ' Ἀχιλεὺς μελίην ἰθυπτίωνα
Ἀστεροπαίῳ ἐφῆκε κατακτάμεναι μενεαίνων. 170
καὶ τοῦ μέν ῥ' ἀφάμαρτεν, ὁ δ' ὑψηλὴν βάλεν ὄχθην,
μεσσοπαγὲς δ' ἄρ' ἔθηκε κατ' ὄχθης μείλινον ἔγχος.
Πηλεΐδης δ' ἄορ ὀξὺ ἐρυσσάμενος παρὰ μηροῦ
ἆλτ' ἐπί οἱ μεμαώς· ὁ δ' ἄρα μελίην Ἀχιλῆος
οὐ δύνατ' ἐκ κρημνοῖο ἐρύσσαι χειρὶ παχείῃ· 175
τρὶς μέν μιν πελέμιξε ἐρύσσεσθαι μενεαίνων,
τρὶς δὲ μεθῆκε βίης· τὸ δὲ τέτρατον ἤθελε θυμῷ
ἆξαι ἐπιγνάμψας δόρυ μείλινον Αἰακίδαο,
ἀλλὰ πρὶν Ἀχιλεὺς σχεδὸν ἄορι θυμὸν ἀπηύρα.

165. *χρυσὸς γὰρ κ.τ.λ.* See xx. 268.—*ἐπιγράβδην*, *strictim*, 'just grazing it,' *τμήδην* vii. 262, *ἐπιλίγδην* xvii. 599.—*χειρὸς*, 'the arm,' i. e. the lower part of it to which the hand is attached. It is so used in xi. 252, as *ὦμος* sometimes means 'the arm from the shoulder.'—*σύτο*, 'started,' *ἀνέσσυτο* xi. 458. Nearly the same as the next verse occurred *ibid.* 574. Compare sup. 70.

167. *ἡ δὲ*, the *αἰχμὴ* implied in *βέλος*.—*ὑπὲρ αὐτοῦ*, because the arm wounded was raised at the moment above the head for a throw.

169. *ἰθυπτίωνα*, 'straight-flying,' or well-poised and weighted so as usually to have that effect. The word only occurs here, and appears to involve the root *πετ*, as if *ἰθυπετεῶνα* or *-ίωνα*. The *ι* is made long by a common epic use both *in arsi* and *in thesi*. Cf. xx. 99, *καὶ δ' ἄλλως τοῦ γ' ἰθὺ βέλος πέτετ'*. Such a form does not seem a word of the ancient epic.

172. *μεσσοπαγὲς ἔθηκε*, *μέχρι μέσου* or *ἐς μέσον ἔπηξε*, he drove it at or against the river-bank with such force that it was fixed up to the middle. Spitzner and Heyne give the reading of Aristarchus, *μεσσοπαλές*. This has more authority from the Scholiasts, and is recognized by Hesychius, who explains it by *ἐκ μέσου κραδαινόμενον*, as if from *πάλλεσθαι*. But he also has *μεσοπαγές· ἕως μέσον πεπηγός τὸ δόρυ*. Two explanations were given of *μεσσοπαλὲς*, 'quivering up its middle,' viz. not merely at the end farthest from the point, and 'poised by holding it in the middle.' As far as the context is concerned, *μεσσοπαγὲς* is clearly better; see 175 seqq.

174. *ὁ δ' ἄρα κ.τ.λ.* Asteropaeus, seeing Achilles advance against him with a drawn sword, endeavours to seize the weapon nearest to his hand, the spear of Achilles; but he finds it too deeply fastened to draw it out, and too tough to break it, and so obtain a fragment of the shaft for his protection, by using it as a *κορύνη*.—*ἐπιγνάμψας*, 'by bending it towards him.'

177. *βίης*, 'his effort.' Spitzner thinks this passage has been made up from Od. xi. 135, where the preceding verse also occurs. Heyne gives *βίῃ*, which has MSS. authority, as also *βίη*, i. e. 'he relaxed in strength,' *defecit robore*, or 'his strength relaxed.' But the genitive is the usual idiom, e.g. iv. 234.

γαστέρα γάρ μιν ἔτυψε παρ' ὀμφαλόν, ἐκ δ' ἄρα πᾶσαι
χύντο χαμαὶ χολάδες· τὸν δὲ σκότος ὄσσε κάλυψεν 181
ἀσθμαίνοντ'. Ἀχιλεὺς δ' ἄρ' ἐνὶ στήθεσσιν ὀρούσας
τεύχεά τ' ἐξενάριξε καὶ εὐχόμενος ἔπος ηὔδα.
"κεῖσ' οὕτως. χαλεπόν τοι ἐρισθενέος Κρονίωνος
παισὶν ἐριζέμεναι, ποταμοῖό περ ἐκγεγαῶτι. 185
φῆσθα σὺ μὲν ποταμοῦ γένος ἔμμεναι εὐρὺ ῥέοντος,
αὐτὰρ ἐγὼ γενεὴ μεγάλου Διὸς εὔχομαι εἶναι.
τίκτε μ' ἀνὴρ πολλοῖσι ἀνάσσων Μυρμιδόνεσσιν
Πηλεὺς Αἰακίδης· ὁ δ' ἄρ' Αἰακὸς ἐκ Διὸς ἦεν.
τῷ κρείσσων μὲν Ζεὺς ποταμῶν ἁλιμυρηέντων, 190
κρείσσων αὖτε Διὸς γενεὴ ποταμοῖο τέτυκται.
καὶ γὰρ σοὶ ποταμός γε πάρα μέγας, εἰ δύναταί τι
χραισμεῖν. ἀλλ' οὐκ ἔστι Διὶ Κρονίωνι μάχεσθαι,
τῷ οὐδὲ κρείων Ἀχελώιος ἰσοφαρίζει,
οὐδὲ βαθυρρείταο μέγα σθένος Ὠκεανοῖο, 195
ἐξ οὗ περ πάντες ποταμοὶ καὶ πᾶσα θάλασσα
καὶ πᾶσαι κρῆναι καὶ φρείατα μακρὰ νάουσιν·
ἀλλὰ καὶ ὃς δείδοικε Διὸς μεγάλοιο κεραυνόν
δεινήν τε βροντήν, ὅτ' ἀπ' οὐρανόθε σμαραγήσῃ."

180, 181. Nearly this distich occurred iv. 525, 526.

185. ἐριζέμεναι, 'to contend in birth,' not in arms, as Doederlein remarks, for this is not the Homeric use of ἐρίζειν.—Κρονίωνος, for Aeacus the father of Peleus was the son of Zeus, inf. 189.

190. τῷ κ.τ.λ. 'Wherefore, as Zeus is superior to all rivers that flow into the sea, so a race from Zeus is superior to one from a river,' γενεῆς ποταμοῖο. By the epithet ἁλιμυρηέντων the principal rivers, and not merely tributaries, are meant. There is a similar argument in Aesch. Theb. 513, εἰ Ζεύς γε Τυφῶ καρτερώτερος μάχῃ, κ.τ.λ.

192. καὶ γάρ. 'If you doubt my word, you have also a great river at hand, if it can ward off destruction for you.' He ironically invites Asteropaeus to try if the Scamander can heal his mortal wound. On χραισμεῖν, rarely (cf. xv. 32) used without a negative, see Lexil. p. 547. The negative is implied, as Buttmann observes, in the irony.

194. τῷ, *illi*, Ζηνί.—κρείων, because the Achelous was always regarded as the prince of rivers, insomuch that it passed into a generic name for 'water.' The Scholiasts attribute this pre-eminence of dignity to its course through the sacred Dodona.—ἰσοφαρίζει, without the Ϝ, vi. 101; ix. 390. Hes. Opp. 490. Bekker adopts ἀντιφερίζει from Bentley.

195. Ὠκεανοῖο. See xviii. 607. Zenodotus, the Schol. Ven. tells us, omitted this verse.

197. φρείατα, 'springs in wells' (as opposed to κρῆναι, those which gush forth on the surface), does not occur again in Homer.

199. σμαραγήσῃ, 'when it comes crashing (or flashing) from heaven.' In the Prometheus Vinctus, Oceanus clearly avows his fear of the anger of Zeus, where he says (391) he will take warning from the punishment of Prometheus not to offend him.—σμαραγεῖν, explained by Hesychius ἠχεῖν, ψοφεῖν, occurs also in ii. 210, where it describes

ἦ ῥα, καὶ ἐκ κρημνοῖο ἐρύσσατο χάλκεον ἔγχος, 200
τὸν δὲ καταυτόθι λεῖπεν, ἐπεὶ φίλον ἦτορ ἀπηύρα,
κείμενον ἐν ψαμάθοισι· δίαινε δέ μιν μέλαν ὕδωρ.
τὸν μὲν ἄρ' ἐγχέλυές τε καὶ ἰχθύες ἀμφεπένοντο,
δημὸν ἐρεπτόμενοι ἐπινεφρίδιον κείροντες·
αὐτὰρ ὃ βῆ ῥ' ἰέναι μετὰ Παίονας ἱπποκορυστάς, 205
οἵ ῥ' ἔτι πὰρ ποταμὸν πεφοβήατο δινήεντα,
ὡς εἶδον τὸν ἄριστον ἐνὶ κρατερῇ ὑσμίνῃ
χέρσ' ὕπο Πηλεΐδαο καὶ ἄορι ἶφι δαμέντα.
ἔνθ' ἕλε Θερσίλοχόν τε Μύδωνά τε Ἀστύπυλόν τε
Μνῆσόν τε Θρασίον τε καὶ Αἴνιον ἠδ' Ὀφελέστην. 210
καί νύ κ' ἔτι πλέονας κτάνε Παίονας ὠκὺς Ἀχιλλεύς,
εἰ μὴ χωσάμενος προσέφη ποταμὸς βαθυδίνης,
ἀνέρι εἰσάμενος, βαθέης δ' ἐκφθέγξατο δίνης,
" ὦ Ἀχιλεῦ, περὶ μὲν κρατέεις περὶ δ' αἴσυλα ῥέζεις
ἀνδρῶν· αἰεὶ γάρ τοι ἀμύνουσιν θεοὶ αὐτοί. 215
εἴ τοι Τρῶας ἔδωκε Κρόνου παῖς πάντας ὀλέσσαι,
ἐξ ἐμέθεν γ' ἐλάσας πεδίον κάτα μέρμερα ῥέζε·

either the brightness or the roar of the sea. Doederlein in both passages refers it to brightness, not to sound. Mr. Peile (Etymology, p. 101) gives ΣΜΑΡ as the Indo-European root, whence *μαρμαίρω*.

200—221. Achilles regains his spear, and leaves the body lying on the sand, to be eaten by eels and other fish. He then goes in quest of the Paeonians, whose leader he had just slain. Of these he kills several, but he is accosted by the river-god, who bids him stay his hand, for his stream is encumbered by the dead.

200. *ἐκ κρημνοῖο*, from the river-bank, *ὄχθης* sup. 172. 175. *ἐρύσσατο*, see Lexil. p. 304.

202. *δίαινε*, 'wetted,' xxii. 495. Aesch. Pers. 1038.

203. *ἐγχέλυες*, 'eels,' are distinguished from fish, because, as the Schol. says, they are viviparous; or perhaps, as the root is the same as in *anguis* and *ἔχις*, they were regarded rather as water-snakes than as fish.—*δημὸν κ.τ.λ.*, 'feeding on the fat round the kidneys by gnawing it.' The adjective does not elsewhere occur, nor can it be a very early word; Aeschylus however has similar forms (see on xiii. 158), and Thucydides *παραθαλασσίδιος*, vi. 62.

206. *οἵ—πεφοβήατο*, who had dispersed in alarm along the river-bank, and were yet flying. — *τὸν ἄριστον*, their chief, their best man, Asteropaeus, sup. 155.

209. *ἕλε*, viz. *διώκων*, he caught and killed.

214. *περὶ μὲν κ.τ.λ.*, 'as you are strong beyond men, so you do evil beyond men, for the gods themselves support you.' You ought not, he says, to abuse the divine aid in doing wrong. Schol. Vict. *τοιοῦτόν τί ἐστιν ὃ λέγει· ἐν ᾧ διὰ τοὺς θεοὺς κρατεῖς, ἀδικεῖς.*

217. *ἐξ ἐμέθεν γε*, at least drive them out of my stream, and do your deeds of horror on (or over) the plain.—*νεκύων*, it was a violation of religion to die in a river, Hes. Opp. 759. For the construction compare Aesch. Pers. 419—421, *θάλασσα δ' οὐκέτ' ἦν ἰδεῖν, ναυαγίων πλήθουσα καὶ φόνου βροτῶν· ἀκταὶ δὲ νεκρῶν χοιράδες τ' ἐπλήθυον.*

πλήθει γὰρ δή μοι νεκύων ἐρατεινὰ ῥέεθρα,
οὐδέ τί πῃ δύναμαι προχέειν ῥόον εἰς ἅλα δῖαν
στεινόμενος νεκύεσσι, σὺ δὲ κτείνεις ἀιδήλως. 220
ἀλλ' ἄγε δὴ καὶ ἔασον· ἄγη μ' ἔχει, ὄρχαμε λαῶν."
τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς
"ἔσται ταῦτα, Σκάμανδρε διοτρεφές, ὡς σὺ κελεύεις.
Τρῶας δ' οὐ πρὶν λήξω ὑπερφιάλους ἐναρίζων
πρὶν ἔλσαι κατὰ ἄστυ καὶ Ἕκτορι πειρηθῆναι 225
ἀντιβίην, ἤ κέν με δαμάσσεται ἦ κεν ἐγὼ τόν."
ὣς εἰπὼν Τρώεσσιν ἐπέσσυτο δαίμονι ἶσος.
καὶ τότ' Ἀπόλλωνα προσέφη ποταμὸς βαθυδίνης
"ὢ πόποι, ἀργυρότοξε, Διὸς τέκος, οὐ σύ γε βουλάς
εἰρύσαο Κρονίωνος, ὅ τοι μάλα πόλλ' ἐπέτελλεν 230
Τρωσὶ παρεστάμεναι καὶ ἀμυνέμεν, εἰς ὅ κεν ἔλθῃ
δείελος ὀψὲ δύων, σκιάσῃ δ' ἐρίβωλον ἄρουραν."

220. *στεινόμενος*, 'being choked,' *στενοχωρούμενος*, Schol. Ven. So Od. ix. 219, *στείνοντο δὲ σηκοὶ ἀρνῶν ἠδ' ἐρίφων*.—*ἀιδήλως*, destructively. See ii. 455; xi. 155. Lexil. p. 47 seqq. Curtius, Gr. Et. 644, who regards it as = *ἀϝιδελος* for *ἀδιϝελος* (*δῆλος*). The word, properly meaning 'invisible,' was transferred, according to Buttmann, to the active sense of making invisible; and this sense is peculiarly adapted to the combination *πῦρ ἀίδηλον*, i. e. *ἀφανίζον*.

221. *ἔασον*, 'let be,' *ἄφες*, Schol. Ven. Some of the ancients aspirated the word, as if from *ἆσαι*, and explained it *πληρώθητι, κορέσθητι*, 'be satisfied.' — *ἄγη*, 'awe,' i. e. I am shocked, amazed; the same formula occurs Od. iii. 227.

222—232. Achilles gives an ironical consent to move away from the river, but refuses to stop the slaughter till he has met Hector hand to hand. The Scamander then reproaches Apollo, as the patron-god of Troy, for not protecting the Trojans till the close of the day.

223. *ἔσται ταῦτα.* There is, as the Schol. Vict. remarks, ambiguity in the answer (or sarcasm, as Heyne understands it). He says he will do as the river asks him to do (217); and immediately afterwards he plunges into the stream, as if for the purpose of driving out of it the Trojans who were swimming for their lives. There is much probability in Doederlein's suggestion, that 228—233 are interpolated. He would thus construe *Τρώεσσιν ἐπέσσυτο δαίμονι ἶσος, κρημνοῦ ἀπαΐξας.* The appeal to Apollo, he observes, only interrupts the narrative, and has no result. Without these verses, the connexion would be, that the river implores Achilles to spare at least the people in the river, and slay those on the plain; and Achilles accordingly *κρημνοῦ ἀπαΐσσει*, rushes away from the bank and retires to the plain, where however he is pursued by the river, and to save himself, grasps an elm-tree, not *on*, but near the bank.

225. *ἔλσαι* (*F*). See i. 409. Lexil. p. 255.—*ἤ κεν κ.τ.λ.*, Schol. Ven. *πότερον αὐτὸς ἀνελεῖ με ἢ ἐγὼ αὐτόν.*

230. *εἰρύσαο*, 'you did not keep, or observe, the designs of Zeus,' viz. those given in xx. 25—27, *ἀμφοτέροισι δ' ἀρήγεθ', ὅπῃ νόος ἐστὶν ἑκάστου.* For this use of *ἐρύεσθαι* see i. 216. 239. Lexil. p. 306. From the primary notion of dragging away and rescuing came the secondary one of saving, keeping, or preserving.

232. *δείελος ὀψὲ δύων* is a variation of *δείλη ὀψία*, 'eventide.' See sup. 111. The Schol. Ven. regards it as a noun

ἦ, καὶ Ἀχιλλεὺς μὲν δουρικλυτὸς ἔνθορε μέσσῳ
κρημνοῦ ἀπαΐξας· ὁ δ' ἐπέσσυτο οἴδματι θύων,
πάντα δ' ὄρινε ῥέεθρα κυκώμενος, ὦσε δὲ νεκροὺς 235
πολλούς, οἵ ῥα κατ' αὐτὸν ἔσαν ἅλις, οὓς κτάν' Ἀχιλλεύς.
τοὺς ἔκβαλλε θύραζε, μεμυκὼς ἠΰτε ταῦρος,
χέρσονδε· ζωοὺς δὲ σάω κατὰ καλὰ ῥέεθρα,
κρύπτων ἐν δίνῃσι βαθείῃσιν μεγάλῃσιν.
δεινὸν δ' ἀμφ' Ἀχιλῆα κυκώμενον ἵστατο κῦμα, 240
ὤθει δ' ἐν σάκεϊ πίπτων ῥόος· οὐδὲ πόδεσσιν
εἶχε στηρίξασθαι. ὁ δὲ πτελέην ἕλε χερσὶν
εὐφυέα μεγάλην· ἡ δ' ἐκ ῥιζέων ἐριποῦσα
κρημνὸν ἅπαντα διῶσεν, ἐπέσχε δὲ καλὰ ῥέεθρα

after the analogy of ἑσπέρα and ἕσπερος. Hesychius explains it by ὁ ἑσπέριος ἀστήρ. It is used as an adjective in δείελον ἦμαρ, Theocr. xxv. 86. Buttmann (Lexil. p. 223) distinguishes this, the actual sunset, from the Attic δείλη ὀψία, the later part of the afternoon. Etymologically, they are the same words, from root διϜ.

233—283. Achilles plunges all armed into the river, which at once begins to swell and carry the corpses before it. He is taken off his feet by the current, and grasps at a tree on the bank, but it gives way, and falls across the stream. He gets on land, but is pursued by the overflowing river. Almost subdued by the exertion to escape, he appeals to Zeus to save him, and upbraids his mother for having foretold that death under the walls of Troy, which he is about to suffer by drowning. — The whole passage is remarkably fine, and of the highest poetic elaboration.

233. ἦ κ.τ.λ. The sense is, 'he (the river-god) spoke, and when Achilles plunged into the river from the bank, he rushed after him with angry surge to overwhelm and drown him.'—ἀπαΐξας, springing, taking a leap from the steep overhanging bank, which was ὑψηλή, sup. 171.—οἴδματι, with swelling waves like those of the sea (Schol. Ven. 2). Cf. xxiii. 230.

235. ὄρινε, he stirred or roused all his currents while he was foaming along, some of them to propel and push forward the corpses, others to cast some of the swimmers on shore, others again to save them by concealing them in his eddies. So the Schol. Vict. explains the passage. It was a divine effort, he says, θείας ἐνεργείας, to do all this at once, and yet to surround Achilles with its hostile waters.

238. σάω (σαοῦν, see xvi. 363), ἔσωζε. Schol. τοὺς ζῶντας ἐγκρύπτειν κολποῦντα ἑαυτόν. Perhaps the sense is, that the river allowed them to dive, and so get safe to land. Otherwise we must conceive subaqueous grottos of a supernatural kind, like those to which the nymph Cyrene conducted her son Aristaeus, Virg. Georg. iv. 360. Cf. Od. xi. 241—245.

240. ἵστατο. So Virg. ibid. 'curvata in montis speciem circumstetit unda.' —ὤθει, it pushed him along by coming with its full force against his shield, so that he could not support himself, or get a firm stand on his feet. Herod. ii. 96, ἡ μὲν δὴ θύρη, τοῦ ῥόου ἐμπίπτοντος, χωρέει ταχέως.

243. εὐφυέα, 'well-grown,' iv. 147.—διῶσεν, made a gap or cavity in the bank, as if the two sides of it had been thrust apart.—ἐπέσχε may mean 'stopped,' or formed an obstacle to the stream, which is the Attic use of ἐπέχειν, as in Soph. El. 517. Arist. Equit. 915. Vesp. 339. But we may also render it 'reached over,' 'came upon' the clear runlets. And this seems better, and is preferred by Spitzner; cf. inf. 407.—γεφύρωσεν, 'made a dam or way over;' see xv. 357.

ὄζοισιν πυκινοῖσι, γεφύρωσεν δέ μιν αὐτόν 245
εἴσω πᾶσ' ἐριποῦσ'. ὁ δ' ἄρ' ἐκ δίνης ἀνορούσας
ἤιξεν πεδίοιο ποσὶν κραιπνοῖσι πέτεσθαι,
δείσας. οὐδέ τ' ἔληγε μέγας θεός, ὦρτο δ' ἐπ' αὐτόν
ἀκροκελαινιόων, ἵνα μιν παύσειε πόνοιο
δῖον Ἀχιλλῆα, Τρώεσσι δὲ λοιγὸν ἀλάλκοι 250
Πηλεΐδης δ' ἀπόρουσεν ὅσον τ' ἐπὶ δουρὸς ἐρωή,
αἰετοῦ οἴματ' ἔχων μέλανος, τοῦ θηρητῆρος,
ὅς θ' ἅμα κάρτιστός τε καὶ ὤκιστος πετεηνῶν·
τῷ εἰκὼς ἤιξεν, ἐπὶ στήθεσσι δὲ χαλκός
σμερδαλέον κονάβιζεν. ὕπαιθα δὲ τοῖο λιασθείς 255
φεῦγ', ὁ δ' ὄπισθε ῥέων ἕπετο μεγάλῳ ὀρυμαγδῷ.
ὡς δ' ὅτ' ἀνὴρ ὀχετηγὸς ἀπὸ κρήνης μελανύδρου
ἂμ φυτὰ καὶ κήπους ὕδατι ῥόον ἡγεμονεύῃ,
χερσὶ μάκελλαν ἔχων, ἀμάρης ἐξ ἔχματα βάλλων·
τοῦ μέν τε προρέοντος ὑπὸ ψηφῖδες ἅπασαι 260

246. *ἀνορούσας*, springing out of the eddy by catching hold of the tree.—*πεδίοιο*, see vi. 507. The Schol. Ven. records a variant *πεδίονδε φέρεσθαι.*

248. *οὐδέ τ', οὐδέ τοι, οὐδὲ μήν*, cf. inf. 596.—With *ἀκροκελαινιᾶν* compare *φαληριᾶν* and *κελευτιᾶν*, xiii. 799 and 125, though only the participial forms occur.—*ἐπ' αὐτὸν*, against or in pursuit of him, viz. immediately overflowing its banks. Spitzner prefers *ἐπ' αὐτῷ*, as in xiv. 401.

250. This verse reads like an interpolation. See sup. 138.

251—256. *ἀπόρουσεν—φεῦγε.* Achilles had darted away from the river about a spear's throw, and having got clear of the river (*λιασθεὶς*) was flying, when the river overtook him with a great roar. Cf. xi. 357; xv. 520. inf. 300.

252. *οἴματα*, the nimble spring of the black eagle, xvi. 752.—*τοῦ θηρητῆρος*, the Attic article with a descriptive epithet. Cf. xxiv. 315, *αὐτίκα δ' αἰετὸν ἧκε—μόρφνον θηρητῆρα.* Aristotle read *μελανόστου*, i. e. *μέλανα ὀστᾶ ἔχοντος*, Aristarchus *μέλανός του*, others *μελανόσσου*, as the Schol. Ven. 2 informs us.

254. *εἰκὼς, ἐοικὼς*, an Attic form, e.g. Aesch. Cho. 560, *ξένῳ γὰρ εἰκώς.*—*ὕπαιθα*, 'from under the river.' The Schol. Ven. says *εἰς τοὔμπροσθεν σημαίνει*, the point of which is not clear. Hesychius too has *ὕπαιθα· ἔμπροσθεν.* But this appears to refer to xviii. 421, *αἳ μὲν ὕπαιθα ἄνακτος ἐποίπνυον.* Buttmann, Lexil. p. 405, renders the present passage 'turning aside out of the river's way,' *ὑπεκκλίνων.*

257 seqq. A beautiful simile from the operations of a man who conducts water through a vineyard down a declivity, precisely as is now done in arid tracts devoted to the culture of the vine or other garden produce. Compare Virgil's well-known 'Ecce supercilio clivosi tramitis amnem elicit,' &c., Georg. i. 108.—*ῥόον ὕδατι*, 'a channel for the water' to run in, which he is said *ἡγεμονεύειν*, *ducere*, as *ὁδὸν ἡγεμονεύειν*, *ὑφηγεῖσθαί τι.*

259. *ἀμάρης ἐξ*, 'throwing the stoppages out of the channel,' *τὰ κωλύματα τῆς διώρυχος ἐκβάλλων*, Schol. Ven. 2. Pieces of sod or clay are used to stop this or that streamlet; and the removal of these may here be meant. Both of these nouns occur in the Alexandrine poets, and are not perhaps very old. Theocr. xxvii. 53, *βάλλεις εἰς ἀμάραν με.* See sup. xiii. 139, *ἀναιδέος ἔχματα πέτρης.*

ὀχλεῦνται· τὸ δέ τ' ὦκα κατειβόμενον κελαρύζει
χώρῳ ἔνι προαλεῖ, φθάνει δέ τε καὶ τὸν ἄγοντα·
ὣς αἰεὶ Ἀχιλῆα κιχήσατο κῦμα ῥόοιο
καὶ λαιψηρὸν ἐόντα· θεοὶ δέ τε φέρτεροι ἀνδρῶν.
ὁσσάκι δ' ὁρμήσειε ποδάρκης δῖος Ἀχιλλεὺς 265
στῆναι ἐναντίβιον, καὶ γνώμεναι εἴ μιν ἅπαντες
ἀθάνατοι φοβέουσι τοὶ οὐρανὸν εὐρὺν ἔχουσιν,
τοσσάκι μιν μέγα κῦμα διιπετέος ποταμοῖο
πλάζ' ὤμους καθύπερθεν. ὁ δ' ὑψόσε ποσσὶν ἐπήδα
θυμῷ ἀνιάζων· ποταμὸς δ' ὑπὸ γούνατ' ἐδάμνα 270
λάβρος ὕπαιθα ῥέων, κονίην δ' ὑπέρεπτε ποδοῖιν.
Πηλεΐδης δ' ᾤμωξε ἰδὼν εἰς οὐρανὸν εὐρύν.
"Ζεῦ πάτερ, ὥς οὔ τίς με θεῶν ἐλεεινὸν ὑπέστη
ἐκ ποταμοῖο σαῶσαι. ἔπειτα δὲ καί τι πάθοιμι.
ἄλλος δ' οὔ τίς μοι τόσον αἴτιος Οὐρανιώνων, 275
ἀλλὰ φίλη μήτηρ, ἥ με ψεύδεσσιν ἔθελγεν,
ἥ μ' ἔφατο Τρώων ὑπὸ τείχεϊ θωρηκτάων
λαιψηροῖς ὀλέεσθαι Ἀπόλλωνος βελέεσσιν.
ὥς μ' ὄφελ' Ἕκτωρ κτεῖναι, ὃς ἐνθάδε γ' ἔτραφ' ἄριστος·
τῷ κ' ἀγαθὸς μὲν ἔπεφν', ἀγαθὸν δέ κεν ἐξενάριξεν. 280

261. Theocr. vii. 136, *τὸ δ' ἐγγύθεν ἱερὸν ὕδωρ νυμφᾶν ἐξ ἄντροιο κατειβόμενον κελάρυζε.*

262. *προαλεῖ*, *proclivi*, *κατάντει*, Schol. Ven. 2, *καταφερεῖ*, *καταβατῷ*, Hesych. *Idem*, *προαλής· προπετής*, *πρόχειρος*. Another Alexandrine word, perhaps; see Apoll. Rhod. iii. 73. The etymology is uncertain.—*φθάνει*, pronounced with double *νν*, unless the reading of Zenodotus, *φθανέει*, be preferred.

269. *πλάζε*. It is rather doubtful whether this is from *πλάζειν*, 'to bewilder,' 'draw away from the course' (Od. i. 75, ii. 396, v. 389), or contracted from *πέλαζε*, as in xii. 285, *κῦμα δέ νιν προσπλάζον ἐρύκεται* seems to mean *προσπελάζον*. Heyne prefers the former, Doederlein and Spitzner incline to the latter. The explanation of the Schol. Ven. 2 is rather vague, *ὥστε καὶ τοὺς ὤμους ἐπικλύζειν τοῦ Ἀχιλλέως*, and again, *πλάζειν τὸ στροφοδινεῖν καὶ οἱονεὶ σκοτίζειν*. But the sense perhaps is, 'the wave reached his shoulders at the upper part.' So in Oed. Col. 1060, we have *πελάζειν* with an accusative, *ἤ που τὸν ἐφέσπερον πέτρας νιφάδος πελῶσι.* In the other sense, *πλάζειν ὤμους* could only mean 'to throw the upper part of his body off its balance,' *σφάλλειν*. To prevent this he kept raising himself higher (inf. 302).—*ἀνιάζων*, xviii. 300.

271. *ὑπέρεπτε*, *ὑπήσθιεν*, *ὑπέσυρεν*, *ὑπέσπα*, *ὑφήρπαζεν*, Scholl. The stream, flowing with a strong under-current, kept removing from under him the shifting sand.

273. *ἐλεεινὸν*, Schol. Ven. *ἐλέου ἄξιον τυγχάνοντα.* — *ὑπέστη*, 'undertakes.'—*ἔπειτα*, 'do but save me, and then I care not if I die,' i. e. in fighting, if only I am spared from an ignoble fate. Schol. Vict. *μετὰ τὸ σωθῆναι ἐκ τοῦ ποταμοῦ.* Similarly xvii. 647, *ἐν δὲ φάει καὶ ὄλεσσον*—For *ἔτραφε* as an intransitive aorist see v. 555 ; vii. 199.

280. *ἀγαθόν*. Schol. Ven. 2, *τοιοῦτόν ἐστιν ὃ λέγει, ἀγαθὸν ὄντα καὶ πράττοντά τι γενναῖον.*

νῦν δέ με λευγαλέῳ θανάτῳ εἵμαρτο ἁλῶναι
ἐρχθέντ' ἐν μεγάλῳ ποταμῷ, ὡς παῖδα συφορβόν,
ὅν ῥά τ' ἔναυλος ἀποέρσῃ χειμῶνι περῶντα."
ὣς φάτο, τῷ δὲ μάλ' ὦκα Ποσειδάων καὶ Ἀθήνη
στήτην ἐγγὺς ἰόντε, δέμας δ' ἄνδρεσσι ἐίκτην, 285
χειρὶ δὲ χεῖρα λαβόντες ἐπιστώσαντο ἔπεσσιν.
τοῖσι δὲ μύθων ἦρχε Ποσειδάων ἐνοσίχθων.
"Πηλεΐδη, μήτ' ἄρ τι λίην τρέε μήτε τι τάρβει·
τοίω γάρ τοι νῶι θεῶν ἐπιταρρόθω εἰμέν
Ζηνὸς ἐπαινήσαντος, ἐγὼ καὶ Παλλὰς Ἀθήνη· 290
ὡς οὔ τοι ποταμῷ γε δαμήμεναι αἴσιμόν ἐστιν.
ἀλλ' ὅδε μὲν τάχα λωφήσει, σὺ δὲ εἴσεαι αὐτός·
αὐτὰρ σοὶ πυκινῶς ὑποθησόμεθ', εἴ κε πίθηαι·
μὴ πρὶν παύειν χεῖρας ὁμοιΐου πολέμοιο
πρὶν κατὰ Ἰλιόφιν κλυτὰ τείχεα λαὸν ἐέλσαι 295
Τρωικόν, ὅς κε φύγῃσι. σὺ δ' Ἕκτορι θυμὸν ἀπούρας

281. This verse occurs also Od. v. 312.

282. *συφορβόν*. Schol. Ven. 2, 'It is in respect of the ignoble and commonplace death that he lowers the character by both the age and the employment;' i. e. he compares his case to a mere boy of no note, who is accidentally drowned in a ditch. Cic. de Div. i. 17, § 31, 'qui quum propter paupertatem sues puer pasceret.'—*ἔναυλος*, inf. 312, xvi. 71, a torrent flowing in a hollow bed, *ἐν αὐλῷ*. —*ἀποέρσῃ*, 'has swept away,' inf. 329. The word seems to have been pronounced *ἀποσϝέρσῃ*, though in vi. 348 we have a less sibilant digamma, *ἔνθα με κῦμ' ἀπόερσε*. Buttmann, Lexil. p. 156, connects it with *ἄρδω* through *ἔρδω*, comparing *ἐέρσῃ*, and connecting the root with *ῥέω* and *ἔρρω*. But this seems very improbable. Curtius, Gr. Et. 347, says "it is more probably connected with *ἀπαυράω*, *ἀπηύρας*, and even with *ϝέρρειν*, 'to go away.'" The root was perhaps *σϝερ* = *συρ*. Max Müller (Lectures on Language, i. p. 379) refers it to a root *ru* or *sru*, the same as *συρ*. Doederlein will have it to be a form of *ἀποσήρυσε* (*ἐρύω*). See Mr. Peile, Etymol. p. 252.

284—297. Poseidon and Athene appear to Achilles in human form, and extending to him each a hand encourage him to continue his efforts to escape. The river, they assure him, will soon stop from the pursuit; but he is to continue the slaughter till the Trojans are driven into the city and Hector is slain.

286. *ἐπιστώσαντο*, they pledged their faith to him *per dextras*. So in vi. 233, *χεῖράς τ' ἀλλήλων λαβέτην καὶ πιστώσαντο*. The assistance was given rather by assurances than by direct aid; and this illustrates the Greek doctrine (Eur. Hipp. 1329) that one god seldom interferes to thwart directly the counsels of another. In this case Apollo had been appealed to by the river to side with it (sup. 228).

288. Cf. x. 249, *Τυδείδη, μήτ' ἄρ με μάλ' αἴνεε μήτε τι νείκει*.

290. The ancient critics rejected this verse, which seems hardly consistent with 285, unless we suppose that Achilles, as a divine hero, suspected who the speaker was, and the speaker saw and knew that he did so. See i. 199. Spitzner compares xiii. 72.

292. *λωφήσει*, 'will stop to rest,' *κοπάσει* (l. *κοπιάσει*), Schol. Vict.

295. The construction seems to be, *πρὶν ἔλσαι* (i. 409) *λαὸν Ἰλιόφι, ἐν Ἰλίῳ, κατὰ κλυτὰ τεύχεα*. Perhaps the older word was *Ἰλίοο*, the Aeolic genitive. See sup. 104.

ἂψ ἐπὶ νῆας ἴμεν· δίδομεν δέ τοι εὖχος ἀρέσθαι."
τὼ μὲν ἄρ' ὣς εἰπόντε μετ' ἀθανάτους ἀπεβήτην,
αὐτὰρ ὁ βῆ (μέγα γάρ ῥα θεῶν ὤτρυνεν ἐφετμή)
ἐς πεδίον. τὸ δὲ πᾶν πλῆθ' ὕδατος ἐκχυμένοιο, 300
πολλὰ δὲ τεύχεα καλὰ δαϊκταμένων αἰζηῶν
πλῶον καὶ νέκυες. τοῦ δ' ὑψόσε γούνατ' ἐπήδα
πρὸς ῥόον ἀίσσοντος ἀν' ἰθύν, οὐδέ μιν ἶσχεν
εὐρὺ ῥέων ποταμός· μέγα γὰρ σθένος ἔμβαλ' Ἀθήνη.
οὐδὲ Σκάμανδρος ἔληγε τὸ ὃν μένος, ἀλλ' ἔτι μᾶλλον
χώετο Πηλεΐωνι, κόρυσσε δὲ κῦμα ῥόοιο 306
ὑψόσ' ἀειρόμενος, Σιμόεντι δὲ κέκλετ' ἀύσας
" φίλε κασίγνητε, σθένος ἀνέρος ἀμφότεροί περ
σχῶμεν, ἐπεὶ τάχα ἄστυ μέγα Πριάμοιο ἄνακτος
ἐκπέρσει, Τρῶες δὲ κατὰ μόθον οὐ μενέουσιν. 310
ἀλλ' ἐπάμυνε τάχιστα, καὶ ἐμπίπληθι ῥέεθρα

298—232. Encouraged by the divine promise, Achilles proceeds to the Trojan plain, though still covered with water, and full of floating bodies and shields. He makes head against the current, aided by Athene. The river still continues its rage, and calls on the Simöis to join its stream and stop Achilles from sacking the city of Priam. For all his strength and beauty he shall perish in the flood, and be covered deep with sand and silt.

298. *τὼ μὲν κ.τ.λ.* Though Poseidon alone had spoken, Athene had shared in the address, sup. 286.

301. *δαϊκταμένων*, 'slain in fighting,' a compound of *δαΐ-* with the intransitive or epic participle, like *ἀρηικταμένῳ* in xxii. 72. The Schol. Ven. would write the words separately, to which Spitzner replies by comparing *ἀρηίφατος*. Aeschylus however has *ξένων στίχας πολυφθόρους ἐν δαΐ*, Theb. 916. See also xiv. 387.—*πλῶον*, 'were floating;' Hesych. *ἔπλεον*. Cf. Od. v. 240, *αὖα πάλαι, περίκηλα* (i. e. *ξύλα*), *τά οἱ πλώοιεν ἐλαφρῶς*.

303. *ἀν' ἰθὺν*, 'directly against the current,' lit. 'along the line of straight direction to it.' So in Od. viii. 377, of a ball tossed upwards, *αὐτὰρ ἐπεὶ δὴ σφαίρῃ ἀν' ἰθὺν πειρήσαντο*, viz. as opposed to *ludere datatim*, 'throwing it from one to another.' We have *πᾶσαν ἐπ' ἰθὺν*, 'for every direct attack,' vi. 79. The meaning may be, either that he sprang along nimbly even though the current was against him, or that he could make progress only by successive leaps. Heyne construes *ἐπήδα πρὸς ῥόον*, "prouti fluctus auctus in eum ingrueret."

305. *ἔληγε, ἔπαυε.* So xiii. 424, *Ἰδομενεὺς δ' οὐ λῆγε μένος μέγα.*—*κόρυσσε, ἐμετεώριζεν ἢ ὥπλιζε κατὰ Ἀχιλλέως*, Schol. Ven. 2. The river *crested*, or brought to a head, the wave of its stream by raising itself aloft, as if elevating itself to address the Simöis.

308. *ἀμφότεροί περ*, 'let us both at least,' i. e. if one cannot do it. This verse is quoted by Plato, Protag. p. 340, A, *δοκῶ οὖν μοι ἐγὼ παρακαλεῖν σέ, ὥσπερ ἔφη Ὅμηρος τὸν Σκάμανδρον πολιορκούμενον ὑπὸ τοῦ Ἀχιλλέως τὸν Σιμόεντα παρακαλεῖν, εἰπόντα, Φίλε—σχῶμεν.*

310. *κατὰ μόθον*, Schol. Ven. 2, *κατὰ μάχην*. Cf. xviii. 159.—*μενέουσιν*, scil. *Ἀχιλλέα*. The Schol. Vict. records a variant *κακὸν θεὸν*, which referred to Poseidon.

311. *ἐμπίπληθι*, a present imperative like *ἴθι, ἴσθι, κλῦθι*, &c. 'Fill your currents with water from the springs;' as if the river had the power of drawing upon its own sources *ad libitum*.

ὕδατος ἐκ πηγέων, πάντας δ' ὀρόθυνον ἐναύλους,
ἵστη δὲ μέγα κῦμα, πολὺν δ' ὀρυμαγδὸν ὄρινε
φιτρῶν καὶ λάων, ἵνα παύσομεν ἄγριον ἄνδρα
ὃς δὴ νῦν κρατέει, μέμονεν δ' ὅ γε ἶσα θεοῖσιν. 315
φημὶ γὰρ οὔτε βίην χραισμησέμεν οὔτε τι εἶδος
οὔτε τὰ τεύχεα καλά, τά που μάλα νειόθι λίμνης
κείσεθ' ὑπ' ἰλῦος κεκαλυμμένα· κὰδ δέ μιν αὐτόν
εἰλύσω ψαμάθοισι, ἅλις χέραδος περιχεύας
μυρίον. οὐδέ οἱ ὀστέ' ἐπιστήσονται Ἀχαιοί 320
ἀλλέξαι· τόσσην οἱ ἄσιν καθύπερθε καλύψω.
αὐτοῦ οἱ καὶ σῆμα τετεύξεται, οὐδέ τι μιν χρεώ
ἔσται τυμβοχοῆσ', ὅτε μιν θάπτωσιν Ἀχαιοί."
ἦ, καὶ ἐπῶρτ' Ἀχιλῆι κυκώμενος, ὑψόσε θύων,

313. ἵστη (for ἵσταθι), 'set up a great wave.' Cf. 327.—ὀρυμαγδὸν, a clatter of stumps and stones, viz. as obstacles to his course. Cf. xvi. 663.

315. μέμονεν, 'he is minded,' φρονεῖ.

316. The future χραισμήσω, like τυχήσω, ἐνισπήσω, πεπιθήσω, σχήσω, ἰδήσω, is formed from a secondary present in έω, though χραισμεῖν, τυχεῖν, &c. were properly aorists.

317. τὰ τεύχεα καλὰ, with which the Schol. Ven. compares i. 11, τὸν Χρύσην ἀρητῆρα, may be called an instance of the 'Homeric' or demonstrative use of the article, 'those arms, beautiful as they are.'—νειόθι, ἐν νέῳ, *novissimo fundo;* a word used by the Alexandrine poets, and in Hes. Theog. 567. Sup. x. 10, νειόθεν ἐκ κραδίης.

318. ἰλῦος. The υ is made long before F, as δρυὸς ἔλυμα in Hes. Opp. 436.—χέραδος, 'shingle.' Pind. Pyth. vi. 13, παμφόρῳ χεράδι τυπτόμενον. Like χερμὰς, the word χερὰς implies hard and rough pebbly beds, such as we see in dry water-courses. Dr. Donaldson (*New Crat.* § 281) connects both with χέρσος, χοῖρος, and less directly with χείρ. But most editors take χέραδος as a neuter accusative. Schol. Ven. ἅπαξ εἴρηται παρὰ τῷ ποιητῇ· σημαίνει δὲ τὰς ψηφῖδας τῶν ποταμῶν, ἢ τὰς ἀκαθαρσίας. Hesych. χέραδος· ἡ μετ' ὀστράκων καὶ λίθων ὕλη. But μυρίον might be taken separately, 'in quantities.'—αὐτὸν, *ipsum*, as opposed to τεύχεα.

320. ἐπιστήσονται, δυνήσονται. The Scholiasts compare xvi. 142 and Od. xiii. 207.—ἀλλέξαι, see xxiii. 253.—ἄσιν, 'silt;' a rather rare word. Aesch. Suppl. 31, πρὶν πόδα χέρσῳ τῇδ' ἐν ἀσώδει θεῖναι.—καλύψω, 'I will spread as a covering.' So v. 507, ἀμφὶ δὲ νύκτα θοῦρος Ἄρης ἐκάλυψε μάχῃ. *Ib.* 315, πρόσθε δέ οἱ πέπλοιο φαεινοῦ πτύγμ' ἐκάλυψεν. Cf. viii. 331.

322. καὶ σῆμα. 'There, where he lies, shall also be made for him a tomb, and there shall be no need to raise a barrow over him when the Achaeans are about to bury him.' The accusative (μιν) depends on the transitive sense implied in τυμβοχοῆσαι, i. e. τάφον χῶσαι. Schol. Ven. οὐκ ἔσται αὐτῷ χρεία χώσεως τάφου. This appears to explain the reading which, he says, was adopted by Crates, τυμβοχόης. It is preferred by Spitzner and Heyne, and Doederlein inclines to it, comparing Od. iv. 634, ἐμὲ δὲ χρεὼ γίγνεται αὐτῆς. See also sup. ix. 607. Hesychius recognizes both the verb and the substantive from this passage. Cf. Aesch. Theb. 1025, καὶ μήθ' ὁμαρτεῖν τυμβοχόα χειρώματα. The notion is, that the χῶσις will be sufficiently performed by the river, and this is ironically expressed. Compare Plat. Theaet. p. 177, C, πλείω ἀεὶ ἐπιρρέοντα καταχώσει ἡμῶν τὸν ἐξ ἀρχῆς λόγον.

324—341. Achilles is all but overcome by the foaming stream, when Hera, alarmed for his safety, calls on

μορμύρων ἀφρῷ τε καὶ αἵματι καὶ νεκύεσσιν. 325
πορφύρεον δ' ἄρα κῦμα διιπετέος ποταμοῖο
ἵστατ' ἀειρόμενον, κατὰ δ' ᾕρεε Πηλεΐωνα.
Ἥρη δὲ μέγ' ἄυσε περιδείσασ' Ἀχιλῆι,
μή μιν ἀποέρσειε μέγας ποταμὸς βαθυδίνης.
αὐτίκα δ' Ἥφαιστον προσεφώνεε, ὃν φίλον υἱόν, 330
"ὄρσεο, κυλλοπόδιον, ἐμὸν τέκος· ἄντα σέθεν γὰρ
Ξάνθον δινήεντα μάχῃ ἠίσκομεν εἶναι·
ἀλλ' ἐπάμυνε τάχιστα, πιφαύσκεο δὲ φλόγα πολλήν.
αὐτὰρ ἐγὼ Ζεφύροιο καὶ ἀργεστᾶο Νότοιο

her son Hephaestus to bring fire to bear on the hostile river. She herself will bring blighting airs from the sea, while he burns the river with all the trees on its bank. (Such passages are insisted on by those who think the Iliad in its most primitive form was a poem on the sun. The solar rays drying up a flood, or making a desert of a marsh, and killing the trees, is a ready explanation of the passage, if taken as an allegory only. Mr. Gladstone recognizes this, "Juventus Mundi," p. 324.)

324. *ὑψόσε θύων*, 'running high,' *ὑψοῦ κορυσσόμενος*.—*μορμύρων*, though akin to *murmuro* (cf. xviii. 403), seems to involve the root *μυρ*, 'to flow.' Schol. Vict. *ἀναβράσσων*.—*ἔστι δὲ ἰδεῖν κῦμα μετέωρον αἵματι καὶ ἀφρῷ μεμιγμένον, καὶ τούτῳ ἐπιπλέοντα τὰ σώματα.*

327. Compare ii. 151, *ποδῶν δ' ὑπένερθε κονίη ἵστατ' ἀειρομένη*.—*καθῄρεε*, tried to pull down, or master; a metaphor from wrestling, as *φῶτ' ἄδικον καθαιρεῖν* in Aesch. Ag. 389. Thuc. iii. 13, *Ἀθηναίους ῥᾷον καθαιρήσετε ὑφαιροῦντες αὐτῶν τοὺς ξυμμάχους*. Schol. Ven. 2, *κατέβαλλε καὶ κατεπόνει.*

329. *ἀποέρσειε*, 'fearing for Achilles, lest the river should sweep him away.' See sup. 283.

331. *ὄρσεο*, an epic aorist like *βήσετο*, *δύσετο*, &c.—*κυλλοποδίον* (i. 591, xviii. 371), here a *ὑποκόρισμα*, but not very appropriate to the occasion, as the Alexandrine critics thought, who appear to have rejected the couplet.—*ἄντα σέθεν*, "surge adversus Xanthum, quem tibi hostiliter obstare in hac pugna ego et Minerva adhuc arbitrabamur," Doederlein; who observes that the imperfect refers to an opinion that had been held up to this time. Buttmann however (Lexil. pp. 275, 276) contends that *ἠίσκομεν* is only a changed form of the digammated present tense, *εἴσκομεν* (*FεF*). Lord Derby, "Up, Vulcan, up, my son; for we had deem'd That eddying Xanthus stood to thee opposed." Mr. Newman, "for thee we deem to be in combat A match for swirling Xanthus." And so Spitzner appears to understand it: "nihil offensae est in oratione inversa, qua Juno, cum Vulcanus Xantho par esset dicendus, fluvium filio parem appellat." Yet this seems very harsh. Schol. Ven. 2, *εἰκότως νομίζομεν ὅτι ἐναντίον ἐστὶ τὸ ὕδωρ τῷ πυρί.* Spitzner rejects this as "subtilitas nimis arguta." The meaning is rather obscure; but the most natural sense is (with irony), 'We thought it was against *you* that the eddying Xanthus was arrayed in fight; (but it seems we were mistaken, for you are not acting as an adversary.)' Perhaps, *Ξάνθῳ δινήεντι μάχην κ.τ.λ.*

333. *πιφαύσκεο*, *φαῖνε*. Schol. Ven. 3, *ἐνδείκνυε*, *ἐξύφαπτε.*

334. *ἀργεστᾶο*, 'clear,' *λαμπροῦ* (the clear hot wind now known as the *Scirocco*). See on xi. 306.—*εἴσομαι*, *εἶμι*. Zenodotus interpreted it *γνώσομαι*, and read *ὄρσασα* and *ἤ κεν*, 'whether it will burn' &c. See on xiv. 8.—*φλέγμα*, Schol. Ven. *τὴν φλόγα*, i. e. the fire kindled by Hephaestus. Hesych. *φλὸξ*, *καῦσος*. Rather, perhaps, *φλογμὸν*, a burning and blighting air, and that of such a supernatural kind as to *burn up* the Trojans' heads and armour together. Doederlein objects to this sense of *ἀποκαίειν*, and thinks the sense is *φορέουσα φλέγμα ἀπὸ τῆς φλογός.*

εἴσομαι ἐξ ἁλόθεν χαλεπὴν ὄρσουσα θύελλαν, 335
ἥ κεν ἀπὸ Τρώων κεφαλὰς καὶ τεύχεα κῆαι,
φλέγμα κακὸν φορέουσα. σὺ δὲ Ξάνθοιο παρ' ὄχθας
δένδρεα καῖ', ἐν δ' αὐτὸν ἵει πυρί. μηδέ σε πάμπαν
μειλιχίοις ἐπέεσσιν ἀποτρεπέτω καὶ ἀρειῇ.
μηδὲ πρὶν ἀπόπαυε τεὸν μένος, ἀλλ' ὁπότ' ἂν δή 340
φθέγξομ' ἐγὼ ἰάχουσα, τότε σχέμεν ἀκάματον πῦρ."
ὣς ἔφαθ', Ἥφαιστος δὲ τιτύσκετο θεσπιδαὲς πῦρ.
πρῶτα μὲν ἐν πεδίῳ πῦρ δαίετο, καῖε δὲ νεκροὺς
πολλούς, οἵ ῥα κατ' αὐτὸν ἔσαν ἅλις, οὓς κτάν' Ἀχιλλεύς.
πᾶν δ' ἐξηράνθη πεδίον, σχέτο δ' ἀγλαὸν ὕδωρ. 345
ὡς δ' ὅτ' ὀπωρινὸς Βορέης νεοαρδέ' ἀλωήν
αἶψ' ἀγξηράνῃ· χαίρει δέ μιν ὅς τις ἐθείρῃ·
ὣς ἐξηράνθη πεδίον πᾶν, κὰδ δ' ἄρα νεκροὺς
κῆεν. ὃ δ' ἐς ποταμὸν τρέψεν φλόγα παμφανόωσαν.
καίοντο πτελέαι καὶ ἰτέαι ἠδὲ μυρῖκαι, 350

The literal sense seems strange, 'which may burn the heads and armour off the Trojans.' Heyne explains it, "a mari venientibus ventis flamma concitabitur." Cf. Virgil, Georg. ii. 311, 'glomeratque ferens incendia ventus.'

338. μηδέ σε κ.τ.λ. A nearly identical passage occurs xx. 109.—αὐτὸν, the river itself.

341. ἰάχουσα. Schol. Vict. ὡς φέρουσα. He means to show that the participle is the present tense, not the aorist. — φθέγξομαι, perhaps an epic licence for φθέγξωμαι. The ἐγὼ is rather essential to the sense, or we might accept Heyne's φθέγξωμαι Ϝιάχουσα.

342—360. Hephaestus at the bidding of Hera throws fire upon the scene, by which many of the bodies are consumed, and the deluge over the plain is dried up. Even the trees on the banks and the river-weeds are consumed. The fish and eels feel the exhausting blast, and the river itself at length gives in, and cries for quarter.

342. τιτύσκετο, 'got ready,' Hesych. ἡτοιμάζετο, παρεσκευάζετο. Cf. xiii. 23. —ἐν πεδίῳ, the fire blazed first on the plain, since to drive off the water was the first object. One might speculate on some ancient volcanic outbreak in the region of the Troad, somewhat like that described by Tacitus, Ann. xiii. 57, in the state of the Ubii near the Rhine, where "ignes terra editi villas arva vicos passim corripiebant, ferebanturque in ipsa conditae nuper coloniae moenia, neque extingui poterant, non si imbres caderent, non [si] fluvialibus aquis aut quo alio humore."

344. Perhaps interpolated from 236 sup. Wolf proposed κατ' αὐτόθ', *ibi*, Bentley κατ' αὐτό. In fact, there is no word to which αὐτὸν can refer.

345. σχέτο, the intransitive epic aorist.

346. νεοαρδέα, a vineyard or orchard (sup. 36) lately laid under water by irrigation (sup. 257), and too wet to be worked till the surface has been dried by the wind.—Whether ἀνξηράνῃ should be written, with Aristarchus and Spitzner, or ἀγξηράνῃ with Bekker, or ἐξαναίνει (ἐξευαίνειν Schol. Vict.) with Aristophanes, may be doubted. Most copies give the solecism ἂν ξηράνῃ.—ἐθείρῃ, a word ἅπαξ εἰρημένον, and derived by the Schol. Ven. 2 from ἔθος, is rather to be referred to the root θερ, as in θεραπεύω, ἀθερίζω, and perhaps ἔριθος, 'a workman.' Hesych. ἐθείρῃ· ἐπιμελείας ἀξιώσῃ.

καίετο δὲ λωτός τε ἰδὲ θρύον ἠδὲ κύπειρον,
τὰ περὶ καλὰ ῥέεθρα ἅλις ποταμοῖο πεφύκειν.
τείροντ' ἐγχέλυές τε καὶ ἰχθύες οἱ κατὰ δίνας,
οἳ κατὰ καλὰ ῥέεθρα κυβίστων ἔνθα καὶ ἔνθα
πνοιῇ τειρόμενοι πολυμήτιος Ἡφαίστοιο. 355
καίετο ἶς ποταμοῖο, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν.
"Ἥφαιστ', οὔ τις σοί γε θεῶν δύνατ' ἀντιφερίζειν,
οὐδ' ἂν ἐγὼ σοί γ' ὧδε πυρὶ φλεγέθοντι μαχοίμην.
λῆγ' ἔριδος, Τρῶας δὲ καὶ αὐτίκα δῖος Ἀχιλλεὺς
ἄστεος ἐξελάσειε· τί μοι ἔριδος καὶ ἀρωγῆς;" 360
φῆ πυρὶ καιόμενος, ἀνὰ δὲ φλύε καλὰ ῥέεθρα.
ὡς δὲ λέβης ζεῖ ἔνδον, ἐπειγόμενος πυρὶ πολλῷ,
κνίσην μελδόμενος ἁπαλοτρεφέος σιάλοιο,
πάντοθεν ἀμβολάδην, ὑπὸ δὲ ξύλα κάγκανα κεῖται,

351. λωτὸς, apparently a water-plant, not the trefoil mentioned in xii. 283.—θρύον and κύπειρον we may render 'rushes' and 'sedge,' in ignorance of the precise plant.—μυρίκη, perhaps, is 'tamarix gallica.'

353. ἐγχέλυες κ.τ.λ. See sup. 203.—οἱ κατὰ δίνας, sc. ὄντες. Spitzner reads οἵ, which he regards as repeated in the next verse.—κυβίστων, 'kept diving,' viz. to avoid the heat, and in search of cool deep water.

356. Vulgo καίετο δ' ἶς, where the δὲ, which violates the digamma in *Fἰς*, may well be omitted. Ptolemaeus, a grammarian (says the Schol. Vict.), read καὶ ἓ τόδ' ἶς κ.τ.λ., i. e. καὶ αὐτὸν τόδε εἶπεν κ.τ.λ.

360. ἐξελάσειε, ἐκπέρσειε. 'Let Achilles at once drive the Trojans out of the city: what have I, a river-god, to do with contention and lending aid?' τί δεῖ, or χρεὼ ἐστιν, ἐμοὶ ἔριδος; The river affects an indifference in the cause of the Trojans which he did not feel; but it is the apology of defeat.

361—382. Boiling with the heat, like a caldron over a fire, the river addresses Hera and asks the reason of this attack. He promises never to aid the Trojans again, if the fire is once removed from him. Accordingly, Hephaestus at her desire extinguishes the flames.

361. ἔφλυε, 'bubbled,' the imperfect of φλύω, which occurs Aesch. Theb. 661, χρυσότευκτα γράμματα ἐπ' ἀσπίδος φλύοντα, where it means 'babbling,' 'idly talking.' Compare φλέως, φλυαρεῖν, φλύκταινα, βλύζω, Lat. *fleo* and *fluo*.

363. μελδόμενος, in a medial sense, 'seething,' 'cooking,' '*melting* the savour of delicately-fed fat' (cf. ix. 207). There was a variant κνίσῃ, but Aristarchus rightly preferred the accusative. Some read κνίση, as if the plural of κνῖσος. Schol. Ven. ἀντὶ τοῦ μέλδων, τήκων τὰ κνίση. Hesych. μέλδει· τήκει, ἕψει, φθίνει.—μελδόμενος· μέλδων, τήκων.—σίαλος, according to Curtius (375) is from a root *sil* = *sli*, whence also *saliva*. But Donaldson (New Crat. 461) says it is σι-Fαλος, the first syllable being the same as σῦς, the latter part of the word the same as Fάλα = γάλα.

364. ἀμβολάδην, throwing up the water. A word of the Herodotean dialect, lib. iv. 181, τὸ ὕδωρ—τηνικαῦτα ζέει ἀμβολάδην. Hesych. ἀναβολῇ χρώμενος, ἀναζέων, ἀναβάλλων. The ancient critics noticed this distinct account of 'boiling pork,' which can only mean for food, unless κνίση be taken for 'lard' (πᾶν τὸ πιμελὲς, Schol. Ven., τὸ λίπος τοῦ ἱερείου, Hesych.). See Wolf, Proleg. p. 47.—ξύλα κάγκανα, 'dry fuel;' Theocr. xxiv. 88, κάγκανα δ' ἀσπαλάθω ξύλ' ἑτοιμάσατ'. Od. xviii. 308, περὶ δὲ

ὣς τοῦ καλὰ ῥέεθρα πυρὶ φλέγετ', ἔζεε δ' ὕδωρ. 365
οὐδ' ἔθελεν προρέειν, ἀλλ' ἴσχετο· τεῖρε δ' ἀυτμὴ
Ἡφαίστοιο βίηφι πολύφρονος. αὐτὰρ ὅ γ' Ἥρην
πολλὰ λισσόμενος ἔπεα πτερόεντα προσηύδα.
"Ἥρη, τίπτε σὸς υἱὸς ἐμὸν ῥόον ἔχραε κήδειν
ἐξ ἄλλων; οὐ μήν τοι ἐγὼ τόσον αἴτιός εἰμι 370
ὅσσον οἱ ἄλλοι πάντες, ὅσοι Τρώεσσιν ἀρωγοί.
ἀλλ' ἢ τοι μὲν ἐγὼν ἀποπαύσομαι, εἰ σὺ κελεύεις,
παυέσθω δὲ καὶ οὗτος. ἐγὼ δ' ἐπὶ καὶ τόδ' ὀμοῦμαι,
μή ποτ' ἐπὶ Τρώεσσιν ἀλεξήσειν κακὸν ἦμαρ,
μηδ' ὁπότ' ἂν Τροίη μαλερῷ πυρὶ πᾶσα δάηται 375
δαιομένη, δαίωσι δ' ἀρήιοι υἷες Ἀχαιῶν."
αὐτὰρ ἐπεὶ τό γ' ἄκουσε θεὰ λευκώλενος Ἥρη,
αὐτίκ' ἄρ' Ἥφαιστον προσεφώνεε, ὃν φίλον υἱόν,
"Ἥφαιστε, σχέο, τέκνον ἀγακλεές· οὐ γὰρ ἔοικεν
ἀθάνατον θεὸν ὧδε βροτῶν ἕνεκα στυφελίζειν." 380
ὣς ἔφαθ', Ἥφαιστος δὲ κατέσβεσε θεσπιδαὲς πῦρ,
ἄψορρον δ' ἄρα κῦμα κατέσσυτο καλὰ ῥέεθρα.
αὐτὰρ ἐπεὶ Ξάνθοιο δάμη μένος, οἳ μὲν ἔπειτα

ξύλα κάγκανα θῆκαν. A late word, perhaps. Hesychius recognizes a verb *καγκαίνειν, θάλπειν, ξηραίνειν.* Perhaps the root is Sanscrit, as the lexicographer says *κάγκαμον* was the Indian name for a kind of gum. We have *πολυκαγκής*, an epithet of thirst, xi. 642.

366. *ἔθελε, ἠδύνατο*, Schol. Ven., who compares Od. iii. 120, *ἔνθ' οὔτις ποτὲ μῆτιν ὁμοιωθήμεναι ἄντην ἤθελε.* See Lexil. p. 195.—*ἀυτμή*, 'steam.'

369. *ἔχραε*, 'attacked;' a form which is properly imperfect, but seems here to bear an aoristic sense, as *αἴνυτο*, v. 848 and elsewhere. Schol. Ven. 2, *μετὰ λυπήσεως ἐπῆλθε, βλαπτικῶς ἐφώρμησεν.* Compare Od. ii. 50, v. 396, *στυγερὸς δέ οἱ ἔχραε δαίμων*, and see sup. on v. 138.—*ἐξ ἄλλων*, Schol. Ven. 2, *παρὰ τοὺς ἄλλους Ἑλληνικοὺς θεούς.*—*κήδειν*, i. e. *ὥστε λυπεῖν ἐμέ.*

373. *ἐπὶ—ὀμοῦμαι.* 'I will not only promise, but I will also swear.' See on ix. 132.

374. *ἐπὶ*, to be construed with *ἀλεξήσειν.* This and the two next lines occurred xx. 315—317. For the infinitive compare xix. 261.

380. *στυφελίζειν*, 'to treat harshly.' Schol. Ven. 2, *σκληρῶς τύπτειν καὶ βλάπτειν.*

382. *ἄψορρον*, returning to its channel.—*κατέσσυτο*, 'rushed along the channel,' i. e. no longer impeded by the corpses, sup. 218. There was a variant *κατέσχετο.*

383—399. For a time, all is still; but a contest breaks out among the gods as to which side they should take in the war. Zeus smiles at the sight, while Ares attacks Pallas with both words and weapons, taunting her with having caused him to be wounded by Diomede (v. 855), and having herself thrust against him that hero's lance.—This episode, though it has the strongest marks of a comparatively late hand, still shows that unity and continuity of the design which is conspicuous in the Iliad, but is not of necessity a characteristic of an entirely original poem. In great measure, the first part of the

παυσάσθην· Ἥρη γὰρ ἐρύκακε χωομένη περ·
ἐν δ' ἄλλοισι θεοῖσιν ἔρις πέσε βεβριθυῖα 385
ἀργαλέη, δίχα δέ σφιν ἐνὶ φρεσὶ θυμὸς ἄητο.
σὺν δ' ἔπεσον μεγάλῳ πατάγῳ, βράχε δ' εὐρεῖα χθών,
ἀμφὶ δὲ σάλπιγξεν μέγας οὐρανός. ἄιε δὲ Ζεὺς
ἥμενος Οὐλύμπῳ· ἐγέλασσε δέ οἱ φίλον ἦτορ
γηθοσύνῃ, ὅθ' ὁρᾶτο θεοὺς ἔριδι ξυνιόντας. 390
ἔνθ' οἵ γ' οὐκέτι δηρὸν ἀφέστασαν· ἦρχε γὰρ Ἄρης
ῥινοτόρος, καὶ πρῶτος Ἀθηναίῃ ἐπόρουσεν
χάλκεον ἔγχος ἔχων, καὶ ὀνείδειον φάτο μῦθον.
"τίπτ' αὖτ', ὦ κυνάμυια, θεοὺς ἔριδι ξυνελαύνεις
θάρσος ἄητον ἔχουσα, μέγας δέ σε θυμὸς ἀνῆκεν. 395
ἦ οὐ μέμνῃ ὅτε Τυδεΐδην Διομήδε' ἀνῆκας
οὐτάμεναι, αὐτὴ δὲ πανόψιον ἔγχος ἑλοῦσα
ἰθὺς ἐμεῦ ὦσας, διὰ δὲ χρόα καλὸν ἔδαψας;
τῷ σ' αὖ νῦν ὀίω ἀποτισέμεν ὅσσα μ' ἔοργας."
ὣς εἰπὼν οὔτησε κατ' αἰγίδα θυσανόεσσαν 400

description is repeated or adapted from xx. 55 seqq., and both may have been taken from some earlier *θεομαχία*. Both Heyne and Payne Knight, as Spitzner confesses, doubted the genuineness of the whole passage.

383. *οἱ μὲν*, the two gods who had hitherto contended, Hephaestus and the Scamander.—*χωομένη*, though angry with it, she had yielded to the entreaties of the river, sup. 373.

385. *βεβριθυῖα*, *ἐμβριθής*, *βαρεῖα ἐνέπεσε*.—*ἄητο*, lit. 'their spirit within them blew in different directions.' Schol. Ven. 2, *ἡ μεταφορὰ ἀπὸ τῶν ἀλλήλοις ἀντιπνεόντων ἀνέμων.* Cf. Aesch. Cho. 383, *πάροιθεν δὲ πρῴρας δεινὸς ἄηται κραδίας θυμός.*

388. *σάλπιγξεν.* The heaven by its thunders acted as trumpeter to the combatants. A forced and far-fetched idea. For *σάλπιγξ* see xviii. 219.

389. *ἐγέλασσε.* Schol. Ven. *χαίρει γάρ, ἵν' ἐπιτεθῇ τέλος τῷ προστάγματι.* The meaning perhaps is, that Zeus put no restraint on either side, as he had formerly done, being now willing that events should take their course, and Achilles obtain the promised honour. Hence *ἔνθα* (391) means that as a result of his forbearance both sides joined in the fray.—*ξυνιόντας*, compare xx. 66.

393. *ὀνείδειον.* See i. 519.

394. *κυνάμυια* occurs only here and inf. 421. If it really meant 'dog-fly,' we should expect *κυνόμυια*, as Hesychius writes the word. The Schol. Ven. says it is a compound representing the *τὸ ἀναιδὲς* of the dog and *τὸ θρασὺ* of the fly.—*ἄητον*, see xviii. 410.—*ἀνῆκεν*, *ἔπεισεν*, *ὥρμησεν*, as frequently.

397. *αὐτὴ ἑλοῦσα*, viz. v. 856, *ἐπέρεισε δὲ (ἔγχος) Παλλὰς Ἀθήνη νείατον ἐς κενεῶνα.*—*πανόψιον*, 'in the sight of all.' A strange epithet, found only here. Schol. Ven. *οἱονεὶ πανόρατον καὶ λαμπρὸν καὶ ἐπιφανές.* Hesych. *πάντων ὁρώντων, πᾶσι σύνοπτον, λαμπρόν.*—*ὦσας*, 'pushed it right against me.' So Eurip. *τῆς τεκούσης ἐς σφαγὰς ὦσαι ξίφος.* Hel. 1564, *φάσγανόν θ' ἅμα πρόχειρον ὤθει.*—*ἔδαψας*, repeated from v. 858, *τῇ ῥά μιν οὖτα τυχών, διὰ δὲ χρόα καλὸν ἔδαψεν.*

400—414. Ares strikes the goddess on her aegis, but she picks up a rough stone, and his huge form is laid sprawling on the earth. Pallas taunts him with stupidity in not knowing how far she was his superior in the fight.—With

σμερδαλέην, ἣν οὐδὲ Διὸς δάμνησι κεραυνός·
τῇ μιν Ἄρης οὔτησε μιαιφόνος ἔγχεϊ μακρῷ.
ἣ δ' ἀναχασσαμένη λίθον εἵλετο χειρὶ παχείῃ
κείμενον ἐν πεδίῳ, μέλανα, τρηχύν τε μέγαν τε,
τόν ῥ' ἄνδρες πρότεροι θέσαν ἔμμεναι οὖρον ἀρούρης·
τῷ βάλε θοῦρον Ἄρηα κατ' αὐχένα, λῦσε δὲ γυῖα. 406
ἑπτὰ δ' ἐπέσχε πέλεθρα πεσών, ἐκόνισε δὲ χαίτας,
τεύχεα δ' ἀμφαράβησε. γέλασσε δὲ Παλλὰς Ἀθήνη,
καί οἱ ἐπευχομένη ἔπεα πτερόεντα προσηύδα.
"νηπύτι', οὐδέ νύ πώ περ ἐπεφράσω ὅσσον ἀρείων 410
εὔχομ' ἐγὼν ἔμεναι, ὅτι μοι μένος ἀντιφερίζεις.
οὕτω κεν τῆς μητρὸς ἐρινύας ἐξαποτίνοις,
ἥ τοι χωομένη κακὰ μήδεται, οὕνεκ' Ἀχαιούς
κάλλιπες, αὐτὰρ Τρωσὶν ὑπερφιάλοισιν ἀρήγεις."
ὣς ἄρα φωνήσασα πάλιν τρέπεν ὄσσε φαεινώ. 415
τὸν δ' ἄγε χειρὸς ἑλοῦσα Διὸς θυγάτηρ Ἀφροδίτη
πυκνὰ μάλα στενάχοντα· μόγις δ' ἐσαγείρετο θυμόν.

deference to the great name of Homer, which hides a multitude of sins, it is not too much to say that this is absurd bombast, at once undignified, overwrought, and devoid of that plausibility or possibility which even fictitious narratives should possess. Prof. Sayce, commenting on similar extravagances in the Iliad (Journal of Philology, vol. xii. p. 39) observes that they could not have proceeded from a really ancient poet; they are a mere satire on a worn-out belief. On the superior power and uniform successes of Athene, see "Juventus Mundi," p. 270 seqq.

400. *κατ' αἰγίδα.* See v. 738. There was a variant *ἀσπίδα*, perhaps imported from xvii. 43. Doederlein notices the irony in *τῇ μιν κ.τ.λ.*, '*that* was where he struck her,' i.e. stupidly forgetting that it was impenetrable.

403. Repeated from vii. 264, 265, where the distich is applied to a fight between Hector and Ajax.

405. *οὖρον*, a boundary mark, a *terminus.* Cf. xii. 421, *ἀλλ' ὥστ' ἀμφ' οὔροισι δύ' ἀνέρε δηριάασθον.* So *δίσκου οὖρα*, xxiii. 431. Mr. Trollope compares Virg. Aen. xii. 897, where this passage is rendered.

407. *ἐπέσχε*, he covered, extended over. Cf. sup. 244.—*πέλεθρα, πλέθρα.* The god was therefore 700 feet high!—*ἐκόνισε*, cf. xvii. 349, *θαλερὴ δ' ἐμιαίνετο χαίτη.* Aesch. Pers. 163, *μέγας πλοῦτος κονίσας οὖδας.* Spitzner compares xiv. 144, *ἀλλ' ἔτι που Τρώων ἡγήτορες ἠδὲ μέδοντες εὐρὺ κονίσουσιν πεδίον.*

412. *οὕτω κεν κ.τ.λ.* 'Perhaps in this way you will pay off the vengeful wrath of your mother, who in her anger means evil to you, for deserting the Achaeans and assisting those overbearing Trojans.' For the parental curse represented by the *ἐρινύς*, see ix. 454. Schol. Ven. *τιμωρίας ἀποδοίης τῇ Ἥρᾳ.*—*οὕτω*, Schol. Ven. 2, *ὡς πρὸς κρείσσονας ἐθέλων μάχεσθαι.* Cf. Hes. Theog. 472, *τίσαιτο δ' ἐρινῦς πατρὸς ἑοῖο*, 'be punished for a father's cursing his sons.'—Ares, as the son of Hera the Argive goddess, should have sided with the Achaean host; but Athene taunts him with being a traitor to the cause in assisting the Trojans.

415—422. Ares is led out of the fight by Aphrodite, exhausted and in pain. Hera then addresses Athene, and urges her to pursue that goddess and punish her.

415. *πάλιν τρέπεν.* See xiii. 3 and 7.

417. See xv. 240.

τὴν δ' ὡς οὖν ἐνόησε θεὰ λευκώλενος Ἥρη,
αὐτίκ' Ἀθηναίην ἔπεα πτερόεντα προσηύδα.
" ὢ πόποι, αἰγιόχοιο Διὸς τέκος, ἀτρυτώνη, 420
καὶ δὴ αὖθ' ἡ κυνάμυια ἄγει βροτολοιγὸν Ἄρηα
δηίου ἐκ πολέμοιο κατὰ κλόνον. ἀλλὰ μέτελθε."
ὣς φάτ', Ἀθηναίη δὲ μετέσσυτο, χαῖρε δὲ θυμῷ,
καί ῥ' ἐπιεισαμένη πρὸς στήθεα χειρὶ παχείῃ
ἤλασε· τῆς δ' αὐτοῦ λύτο γούνατα καὶ φίλον ἦτορ. 425
τὼ μὲν ἄρ' ἄμφω κεῖντο ἐπὶ χθονὶ πουλυβοτείρῃ,
ἡ δ' ἄρ' ἐπευχομένη ἔπεα πτερόεντα προσηύδα.
" τοιοῦτοι νῦν πάντες, ὅσοι Τρώεσσιν ἀρωγοί,
εἶεν, ὅτ' Ἀργείοισι μαχοίατο θωρηκτῇσιν,
ὧδέ τε θαρσαλέοι καὶ τλήμονες ὡς Ἀφροδίτη 430
ἦλθεν Ἄρει ἐπίκουρος ἐμῷ μένει ἀντιόωσα.
τῷ κεν δὴ πάλαι ἄμμες ἐπαυσάμεθα πτολέμοιο,
Ἴλιον ἐκπέρσαντες, ἐυκτίμενον πτολίεθρον."
ὣς φάτο, μείδησεν δὲ θεὰ λευκώλενος Ἥρη.
αὐτὰρ Ἀπόλλωνα προσέφη κρείων ἐνοσίχθων 435
" Φοῖβε, τί ἦ δὴ νῶι διέσταμεν; οὐδὲ ἔοικεν

421. *καὶ δὴ αὖθ'*, perhaps *κὰδ δ' αὖθ'*, i. e. *κατάγει ἐκ πολέμου*. Here, it would seem, Ares is either the husband or the paramour of Aphrodite, who in the Odyssey is the wife of Hephaestus. Cf. Od. viii. 267 seqq.—*αὖτε* perhaps means, that the goddess is again attaching herself to Ares.—As Pallas had averted her eyes, sup. 415, she did not know that Ares was returning from the fight till Hera informed her.

423—433. Athene pursues and strikes Aphrodite, who falls with Ares. She wishes that all the enemies of Troy were punished in like manner, for then the city would soon be taken.

424. *ἐπιεισαμένη*, *ἐπιοῦσα*, Schol. Ven. *ἐπελθοῦσα, ἐφορμήσασα, ἀπὸ τοῦ εἶμι.* See sup. 335; xx. 454. The word seems here to take the *F*, as in *καταείσατο*, xv. 544. — *ἤλασε*, she struck her on the chest, i. e. knocked her backwards; for it is added, that both she and Ares lay sprawling on the ground. But Aphrodite had led Ares out of the fight. Now therefore he falls again, when deprived of her support.

428. *τοιοῦτοι*, so easily vanquished.

429. *ὅτε μαχοίατο*, by attraction to *εἶεν*, in the sense of *ὅταν μάχωνται.* See iii. 299—301.—*θωρηκτῇσιν*, a form more familiar in the clause *πύκα θωρηκτάων*, as xii. 317, xv. 689.

430. *ὧδε θαρσαλέοι*, exegetical of *τοιοῦτοι*, 'so bold, and therefore meeting with such a rebuff,' is implied in the context.—*ἀντιόωσα*, either the present from *ἀντιᾶν* or the future from *ἀντιάζειν*. See i. 31, *ἐμὸν λέχος ἀντιόωσαν*, and sup. 151.

434—460. Poseidon challenges Phoebus to a conflict, on the ground that it would be discreditable to them alone to stand neutral. He reminds him of the service they jointly performed for Laomedon in building Troy, and how Laomedon treacherously withheld the promised reward, and even threatened them with violence. Why then, he asks, should these Trojans now receive any favour?—See on this episode Mr. Gladstone, "Studies," ii. p. 76.

436. *διέσταμεν*, *διεστήκαμεν*, 'why do we stand apart from each other?' Schol.

ἀρξάντων ἑτέρων· τὸ μὲν αἴσχιον, εἴ κ' ἀμαχητί
ἴομεν Οὔλυμπόνδε, Διὸς ποτὶ χαλκοβατὲς δῶ.
ἄρχε· σὺ γὰρ γενεῆφι νεώτερος· οὐ γὰρ ἐμοί γε
καλόν, ἐπεὶ πρότερος γενόμην καὶ πλείονα οἶδα. 440
νηπύτι', ὡς ἄνοον κραδίην ἔχες. οὐδέ νυ τῶν περ
μέμνηαι, ὅσα δὴ πάθομεν κακὰ Ἴλιον ἀμφίς
μοῦνοι νῶι θεῶν, ὅτ' ἀγήνορι Λαομέδοντι
πὰρ Διὸς ἐλθόντες θητεύσαμεν εἰς ἐνιαυτόν
μισθῷ ἔπι ῥητῷ· ὃ δὲ σημαίνων ἐπέτελλεν. 445
ἦ τοι ἐγὼ Τρώεσσι πόλιν πέρι τεῖχος ἔδειμα
εὐρύ τε καὶ μάλα καλόν, ἵν' ἄρρηκτος πόλις εἴη·
Φοῖβε, σὺ δ' εἰλίποδας ἕλικας βοῦς βουκολέεσκες
Ἴδης ἐν κνημοῖσι πολυπτύχου ὑλήέσσης.
ἀλλ' ὅτε δὴ μισθοῖο τέλος πολυγηθέες ὧραι 450
ἐξέφερον, τότε νῶι βιήσατο μισθὸν ἅπαντα
Λαομέδων ἔκπαγλος, ἀπειλήσας δ' ἀπέπεμπεν.

Ven. ἀντὶ τοῦ ἀφέσταμεν τῆς μάχης. But Spitzner rightly distinguishes διεστάναι, "pugnam singularem refugere," and ἀφεστάναι, "bellum quodcunque detrectare."

439. ἄρχε. See vii. 232, ἀλλ' ἄρχε μάχης ἠδὲ πτολέμοιο.

440. οὐ καλόν. Schol. Ven. 2, αἰσχρὸν τὸ ἀργεῖν, μαχομένων τῶν ὁμοφύλων, καὶ τὸ πρεσβύτην δὲ τῆς μάχης ἄρχειν δεινότερον.—πρότερος κ.τ.λ., in xiii. 355 is applied to the superiority of Zeus over Poseidon, and in xix. 219 to that of Ulysses over Achilles.

441. ἔχες, the Attic εἶχες ἄρα. Perhaps there is a taunt on Apollo for his reputed wisdom.—ἀμφίς, here apparently the same as ἀμφὶ, 'about Troy,' i.e. concerning it.

444. πὰρ Διὸς, ἐκ τοῦ οὐρανοῦ, ἀπὸ τοῦ Διὸς οἴκου, Schol. Vict.—θητεύσαμεν, 'we served for hire,' as Apollo did to Admetus, Eur. Alcest. 2, where a cause is assigned, which in this passage, as the Schol. Ven. remarks, is suppressed. The legend is evidently the same (see inf. 448), but whether an allegory of the obscuration by eclipse of the sun, or some ancient tradition of the incarnation of a deity, it is vain to inquire. There is every probability that this is compiled from earlier and fuller epics about the building of Troy, which were known to Pindar; see Ol. viii. 33 seqq. The story is briefly alluded to sup. vii. 452, τοῦ δ' ἐπιλήσονται τὸ ἐγὼ καὶ Φοῖβος Ἀπόλλων ἥρῳ Λαομέδοντι πολίσσαμεν ἀθλήσαντες. In this passage, Poseidon is alone the builder, while Apollo tends the herds, 448.

445. μισθῷ κ.τ.λ., 'for a fixed pay;' Schol. Ven., ἐπὶ ὡμολογημένῳ καὶ ὡρισμένῳ μισθῷ. So x. 304, τελέσαι ἔργον δώρῳ ἔπι μεγάλῳ. Thucyd. i. 13, ἐπὶ ῥητοῖς γέρασι πατρικαὶ βασιλεῖαι. Eur. Hippol. 459, χρῆν σ' ἐπὶ ῥητοῖς ἄρα πατέρα φυτεύειν. The θῆτες and ἔριθοι differed from the δμῶες, in working for hire.—σημαίνων, 'giving us orders,' ἐπιτάσσων. See xvi. 172.

447. Perhaps interpolated, as there is an awkward repetition of πόλις.

450. Either τέλος means 'the payment,' or μισθοῖο means 'the hired labour.'—βιήσατο, with a double accusative, as βιάζεσθαί τινά τι &c., 'he forcibly withheld from us our pay.' Alluding to this story, Horace says 'ex quo destituit deos mercede pacta Lao medon,' Carm. iii. 3. 21, i. e. προὔδωκε ἐψεύσατο.—ἔκπαγλος, 'terrible;' i. 146 πάντων ἐκπαγλότατ' ἀνδρῶν.

σοὶ μὲν ὅ γ' ἠπείλησε πόδας καὶ χεῖρας ὕπερθεν
δήσειν, καὶ περάαν νήσων ἔπι τηλεδαπάων·
στεῦτο δ' ὅ γ' ἀμφοτέρων ἀπολεψέμεν οὔατα χαλκῷ. 455
νῶι δέ τ' ἄψορροι κίομεν κεκοτηότι θυμῷ,
μισθοῦ χωόμενοι, τὸν ὑποστὰς οὐκ ἐτέλεσσεν.
τοῦ δὴ νῦν λαοῖσι φέρεις χάριν, οὐδὲ μεθ' ἡμέων
πειρᾷ ὥς κεν Τρῶες ὑπερφίαλοι ἀπόλωνται
πρόχνυ κακῶς, σὺν παισὶ καὶ αἰδοίῃς ἀλόχοισιν." 460
τὸν δ' αὖτε προσέειπε ἄναξ ἑκάεργος Ἀπόλλων
"εἰνοσίγαι', οὐκ ἄν με σαόφρονα μυθήσαιο
ἔμμεναι, εἰ δὴ σοί γε βροτῶν ἕνεκα πτολεμίζω
δειλῶν, οἳ φύλλοισιν ἐοικότες ἄλλοτε μέν τε
ζαφλεγέες τελέθουσιν, ἀρούρης καρπὸν ἔδοντες, 465
ἄλλοτε δὲ φθινύθουσιν ἀκήριοι. ἀλλὰ τάχιστα
παυσώμεσθα μάχης· οἳ δ' αὐτοὶ δηριαάσθων."
ὣς ἄρα φωνήσας πάλιν ἐτράπετ'· αἴδετο γάρ ῥα

453. ὕπερθεν refers to χεῖρας alone, and the phrase simply means 'to bind hand and foot,' as captives were (Plat. Theaet. p. 165, E). Most copies give σὺν μὲν ὅ γ' κ.τ.λ., where the σὺν may easily be referred to δήσειν, as Plato has συνδήσας *ibid.* The antithesis to σοὶ μὲν is ἀμφοτέρων δὲ, 455.—περάαν, περάσειν, 'to take you for sale to (towards) distant islands;' Schol. Ven. 2, μακρὰν ἀπὸ τῆς Τροίας οὐσῶν. See sup. 40. Cf. xxii. 45, κτείνων καὶ περνὰς νήσων ἔπι τηλεδαπάων.

455. στεῦτο, 'he pledged himself,' 'he engaged.' See ii. 597; iii. 83.—ἀπολεψέμεν, 'that he would lop (or peel) off the ears of both,' like stripping bark from a tree; see i. 236. This was the greatest insult both to a slave and a master. Cf. Tac. Ann. xii. 14, 'auribus decisis (Meherdatem) vivere jubet, ostentui clementiae suae et in nos dehonestamento.' There is a variant ἀποκοψέμεν.

456. ἄψορροι, Schol. Vict. ὀπισθόρμητοι εἰς οὐρανόν.

458. μεθ' ἡμέων. 'It is to the people of this Laomedon then, who so deceived you, that you are now doing favour, and do not, by siding with me (μεθ' ἡμέων γενόμενος, Schol. Vict.), use your efforts that the treacherous Trojans may perish utterly by a wretched fate.' In the same strain Juno speaks of Troy, Hor. Carm. iii. 3. 23, as 'mihi Castaeque damnatum Minervae Cum populo et duce fraudulento.'—πρόχνυ, lit. 'low on the knees,' ix. 570.

461—467. Apollo declines to fight with a brother-god on account of mortal men, who are but ephemeral beings. See "Juventus Mundi," p. 268.

462. οὐκ ἄν κ.τ.λ., 'you would hardly say I was wise (but rather ἄνους, sup. 441), if I should fight with you.' Schol. Ven. 2, εἰ μάχην σοι συμβαλοίμην, ὃ μὴ δεῖ, οὐκ ἂν ἔτι με συνετὸν ὑπολάβοις. Spitzner reads πτολεμίξω. The reading in the text is the subjunctive.—φύλλοισιν κ.τ.λ., cf. vi. 146. Ar. Av. 685, φύσιν ἄνδρες ἀμαυρόβιοι, φύλλων γενεᾷ προσόμοιοι.

465. ζαφλεγέες, 'ardent,' 'fiery,' 'impetuous.' Schol. Ven. 2, μεγαλόφρονες γίνονται, καίπερ θνητὴν σιτούμενοι τροφήν. Hesych. σφόδρα λάμποντες, εὐθαλεῖς, μεγάλως πνέοντες ἢ μεγαλοφεγγεῖς. The word occurs only in this passage. Doederlein explains it 'bright and glowing,' λαμπροί. Compare, in this sense, ἠίθεος. Cf. vi. 142, εἰ δέ τίς ἐσσι βροτῶν οἳ ἀρούρης καρπὸν ἔδουσιν. — ἀκήριοι, 'heartless,' 'lifeless;' see xiii. 224.

467. αὐτοί, 'by themselves.'

468—496. Apollo, retiring from the fray, is rebuked by his sister Artemis,

πατροκασιγνήτοιο μιγήμεναι ἐν παλάμῃσιν.
τὸν δὲ κασιγνήτη μάλα νείκεσε, πότνια θηρῶν· 470
[Ἄρτεμις ἀγροτέρη, καὶ ὀνείδειον φάτο μῦθον·]
"φεύγεις δή, ἑκάεργε, Ποσειδάωνι δὲ νίκην
πᾶσαν ἐπέτρεψας, μέλεον δέ οἱ εὖχος ἔδωκας.
νηπύτιε, τί νυ τόξον ἔχεις ἀνεμώλιον αὔτως;
[μή σευ νῦν ἔτι πατρὸς ἐνὶ μεγάροισιν ἀκούσω 475
εὐχομένου, ὡς τὸ πρίν, ἐν ἀθανάτοισι θεοῖσιν,
ἄντα Ποσειδάωνος ἐναντίβιον πολεμίζειν."]
ὣς φάτο· τὴν δ' οὔ τι προσέφη ἑκάεργος Ἀπόλλων,
ἀλλὰ χολωσαμένη Διὸς αἰδοίη παράκοιτις
[νείκεσεν ἰοχέαιραν ὀνειδείοις ἐπέεσσιν·] 480
"πῶς δὲ σὺ νῦν μέμονας, κύον ἀδεές, ἀντί' ἐμεῖο
στήσεσθαι; χαλεπή τοι ἐγὼ μένος ἀντιφέρεσθαι
τοξοφόρῳ περ ἐούσῃ, ἐπεί σε λέοντα γυναιξὶν
Ζεὺς θῆκεν, καὶ ἔδωκε κατακτάμεν ἥν κ' ἐθέλῃσθα.
ἦ τοι βέλτερόν ἐστι κατ' οὔρεα θῆρας ἐναίρειν 485
ἀγροτέρας τ' ἐλάφους ἢ κρείσσοσι ἶφι μάχεσθαι.
εἰ δ' ἐθέλεις πολέμοιο δαήμεναι, ὄφρ' ἐὺ εἰδῇς
ὅσσον φερτέρη εἴμ', ὅτι μοι μένος ἀντιφερίζεις."

who in turn is taunted by Hera for interfering in behalf of the Trojans. Her duties are to look after women in child-birth and to hunt the wild beasts on the mountains. She then boxes the ears of the goddess with the bow and quiver pulled from her shoulders, and sends her away weeping, and as frightened as a timid dove.

470. *πότνια*, *ἡ δεσπότις*, Schol. Ven. 2, who cites from Anacreon *δέσποιν' Ἄρτεμι θηρῶν*.

473. *μέλεον*, vain, groundless; 'an easy victory,' as we say. Schol. Ven. 2, *ἄμοχθον καὶ ἄλυπον*. Hesych. *μέλεος· μάταιος*. So xxiii. 795, *οὐ μέν τοι μέλεος εἰρήσεται αἶνος*. Od. v. 416, *μελέη δέ μοι ἔσσεται ὁρμή*.—*ἀνεμώλιον*, *ἀνωφελὲς*, see iv. 355. 363.

475—477. The Schol. Ven. says the critics rejected these three verses, as inconsistent with *αἴδετο* in 468. The Schol. Vict. thinks they were made up from i. 396 seqq. 'Do not let me hear you boasting in the halls of your sire, as often before among the gods, about fighting face to face with Poseidon.' Perhaps *πολεμίξειν*, 'that you will fight,' the reading of the early edd.

480. This verse is not recognized in the Scholia, where we are told to supply *προσέφη* from the preceding. See Wolf, Proleg. p. 15.

481. *σὺ* as usual, is emphatic: 'what brought *you* here to oppose *me*?'

483. *ἐπεί*. This appears to explain *τοξοφόρῳ*. 'Zeus has given you arrows to slay women,' viz. in child-birth. Hence, as *λοχία θεὸς*, she is called *λέοντα*, an object of dread, fierce and formidable to women. The Schol. Ven. 2 remarks that Homer nowhere uses *λέαινα*.

487. *εἰ δ' ἐθέλεις*. Cf. vi. 150, *εἰ δ' ἐθέλεις καὶ ταῦτα δαήμεναι, ὄφρ' εὖ εἰδῇς ἡμετέρην γενεὴν*, where there is a similar ellipse, *λέγω σοι*. Here we may supply *πρόσελθε*. The genitive is used as in the formula *τόξων εὖ εἰδὼς* &c.

ἦ ῥα, καὶ ἀμφοτέρας ἐπὶ καρπῷ χεῖρας ἔμαρπτεν
σκαιῇ, δεξιτερῇ δ' ἄρ' ἀπ' ὤμων αἴνυτο τόξα, 490
αὐτοῖσιν δ' ἄρ' ἔθεινε παρ' οὔατα μειδιόωσα
ἐντροπαλιζομένην· ταχέες δ' ἔκπιπτον ὀιστοί.
δακρυόεσσα δ' ὕπαιθα θεὰ φύγεν ὥς τε πέλεια,
ἥ ῥά θ' ὑπ' ἴρηκος κοίλην εἰσέπτατο πέτρην,
χηραμόν· οὐδ' ἄρα τῇ γε ἁλώμεναι αἴσιμον ἦεν· 495
ὣς ἡ δακρυόεσσα φύγεν, λίπε δ' αὐτόθι τόξα·
Λητὼ δὲ προσέειπε διάκτορος ἀργεϊφόντης
"Λητοῖ, ἐγὼ δέ τοι οὔ τι μαχήσομαι· ἀργαλέον γάρ
πληκτίζεσθ' ἀλόχοισι Διὸς νεφεληγερέταο·
ἀλλὰ μάλα πρόφρασσα μετ' ἀθανάτοισι θεοῖσιν 500
εὔχεσθαι ἐμὲ νικῆσαι κρατερῆφι βίηφιν."
ὣς ἄρ' ἔφη, Λητὼ δὲ συναίνυτο καμπύλα τόξα

490. σκαιῇ. The holding both the hands, and with her left only, shows the power of the goddess, says the Schol. Ven. 2, who rightly explains τόξα by πᾶσαν τὴν τοξικὴν κατασκευήν. For it is clear from what follows that the quiver is included.

491. αὐτοῖσιν, though standing first in the sentence, seems only to mean *iis*, not *ipsis*. Doederlein says, "φαρέτρῃ σὺν αὐτοῖς ὀιστοῖς, pharetra simul cum sagittis—nam ὀιστοῖς ad αὐτοῖς ex seq. v. adsciscendum." This however can hardly be defended.—ἐντροπαλίζεσθαι occurred xvii. 109. Some critics have preferred the nominative, which they referred to Hera 'turning upon' Artemis; but the turning away of the head and retiring of the maiden goddess seems to be meant.

493. ὕπαιθα. See sup. 255.—πέλεια, a rock-pigeon, that flies into a cleft at the approach of a hawk.—χηραμὸν, an Alexandrine word, not elsewhere found in Homer. Hesych. χηραμοί· οἱ φωλεοὶ τῶν θηρίων, καὶ αἱ καταδύσεις, σπήλαια, καὶ πέτραι κοῖλαι.—οὐδ' ἄρα κ.τ.λ., 'for *she*,—herself a huntress,—was not to be captured by others.'

497—513. Latona is addressed by Hermes, who declines to offer her a challenge. She then gathers up the arrows of her daughter Artemis, who at once goes to lay her complaint before Zeus of the ill-treatment she has experienced from his spouse.

499. πληκτίζεσθαι, Schol. μάχεσθαι, and so Hesychius. The term is borrowed from the spurs of fighting-cocks. It occurs in Arist. Eccl. 964, but not elsewhere in Homer; and it can hardly be referred to the archaic epic dialect.—ἀλόχοισι, viz. Leto herself being a wife of Zeus, xiv. 327. Od. xi. 580.

501. εὔχεσθαι, Schol. Ven. ἀντὶ τοῦ εὔχου, καυχῶ. 'You are quite welcome to boast among the gods that you conquered *me* by strong might,' i. e. not as Poseidon defeated Apollo, sup. 473. "He (Hermes) never hates, or punishes, or quarrels, or is incensed with any one. Nor is he troubled with self-love. Though ranged on the Greek side in the poem, and in the Theomachy, he declines the contest with Leto, his appointed antagonist, as a wife of Zeus, too great for him to cope with; and tells her she may give out that she has worsted him." "Juventus Mundi," p. 300. Doederlein observes that there is a playful irony on the temper and violence that Hera had just manifested.—πρόφρασσα, readily, without hesitation. Cf. x. 290.

502. συναίνυτο, gathered up the arrows which had fallen from the quiver (sup. 492) on the whirling dust, viz. that made by her hasty departure,

πεπτεῶτ' ἄλλυδις ἄλλα μετὰ στροφάλιγγι κονίης.
ἡ μὲν τόξα λαβοῦσα πάλιν κίε θυγατέρος ἧς·
ἡ δ' ἄρ' Ὄλυμπον ἵκανε, Διὸς ποτὶ χαλκοβατὲς δῶ, 505
δακρυόεσσα δὲ πατρὸς ἐφέζετο γούνασι κούρη,
ἀμφὶ δ' ἄρ' ἀμβρόσιος ἑανὸς τρέμε. τὴν δὲ προτὶ οἷ
εἷλε πατὴρ Κρονίδης, καὶ ἀνείρετο ἡδὺ γελάσσας
"τίς νύ σε τοιάδ' ἔρεξε, φίλον τέκος, Οὐρανιώνων
[μαψιδίως, ὡς εἴ τι κακὸν ῥέζουσαν ἐνωπῇ;"] 510
τὸν δ' αὖτε προσέειπεν ἐυστέφανος κελαδεινή
"σή μ' ἄλοχος στυφέλιξε, πάτερ, λευκώλενος Ἥρη,
ἐξ ἧς ἀθανάτοισιν ἔρις καὶ νεῖκος ἐφῆπται."
ὣς οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον,
αὐτὰρ Ἀπόλλων Φοῖβος ἐδύσετο Ἴλιον ἱρήν· 515
μέμβλετο γάρ οἱ τεῖχος ἐυδμήτοιο πόληος,
μὴ Δαναοὶ πέρσειαν ὑπὲρ μόρον ἤματι κείνῳ.
οἱ δ' ἄλλοι πρὸς Ὄλυμπον ἴσαν θεοὶ αἰὲν ἐόντες,
οἱ μὲν χωόμενοι οἱ δὲ μέγα κυδιόωντες,
κὰδ δ' ἷζον πὰρ Ζηνὶ κελαινεφεῖ. αὐτὰρ Ἀχιλλεὺς 520
Τρῶας ὁμῶς αὐτούς τ' ὄλεκεν καὶ μώνυχας ἵππους.

493. Compare xvi. 775.—πεπτεῶτα, see ii. 312.—The epithet καμπύλα is remarkable, as applicable only to the bow, though τόξα includes, and in fact here means, the arrows.

504. θυγατέρος perhaps depends on τόξα, rather than on ἀπὸ implied in πάλιν.

507. ἑανὸς, here only used in the nominative, takes the place of a substantive, though πέπλος is implied. See on iii. 385. 419; xiv. 178, where the masculine also occurs as a noun, though in the accusative.—τρέμε, her agitation was so great that her very dress quivered (Schol. Ven. 2).

510. This verse, omitted here in many of the MSS., occurred v. 374.

511. κελαδεινὴ, a descriptive epithet of a huntress, παρὰ τὸν κέλαδον ὃν ποιοῦσιν οἱ κυνηγοὶ, Schol. Ven. 2. So Eur. Iph. T. 284, καὶ βοᾷ κυναγὸς ὥς. See xx. 70.

513. ἐξ ἧς κ.τ.λ., lit. 'to whom the strife and quarrel for the immortals are tied,' i. e. who is intimately connected with all the strifes and feuds in Olympus. See on ii. 15. The antithetical terms λύειν and ἐφάπτειν are well known from their use in Sophocles, e.g. Antig. 40. Ajac. 1317. Trach. 933. Spitzner adopts a variant νεῖκε', the reading of Aristarchus.

514—525. The gods having departed to Olympus, Apollo alone enters Troy, to prevent the capture which now appears imminent. Achilles continues his ravages on the Trojan ranks, and the havoc he makes is compared to a city on fire. The economy of the poem (says the Schol. Vict.) requires the presence of the god, to draw off Achilles from the wall (inf. 599).

Ibid. Zeus offers no opinion on the outrage committed, lest he should either vex the complainant or irritate the assailant, Hera (Schol. Ven. 2).

517. ὑπὲρ μόρον. See xx. 30.

519. κυδιόωντες (xv. 266), 'exulting,' viz. in the destruction of the Trojans by Achilles.

ὡς δ' ὅτε καπνὸς ἰὼν εἰς οὐρανὸν εὐρὺν ἵκηται
ἄστεος αἰθομένοιο, θεῶν δέ ἑ μῆνις ἀνῆκεν,
πᾶσι δ' ἔθηκε πόνον, πολλοῖσι δὲ κήδε' ἐφῆκεν,
ὣς Ἀχιλεὺς Τρώεσσι πόνον καὶ κήδε' ἔθηκεν. 525
ἑστήκει δ' ὁ γέρων Πρίαμος θείου ἐπὶ πύργου,
ἐς δ' ἐνόησ' Ἀχιλῆα πελώριον· αὐτὰρ ὑπ' αὐτοῦ
Τρῶες ἄφαρ κλονέοντο πεφυζότες, οὐδέ τις ἀλκή
γίγνεθ'. ὃ δ' οἰμώξας ἀπὸ πύργου βαῖνε χαμᾶζε
ὀτρυνέων παρὰ τεῖχος ἀγακλειτοὺς πυλαωρούς. 530
"πεπταμένας ἐν χερσὶ πύλας ἔχετ', εἰς ὅ κε λαοί
ἔλθωσιν προτὶ ἄστυ πεφυζότες· ἦ γὰρ Ἀχιλλεύς
ἐγγὺς ὅδε κλονέων· νῦν οἴω λοίγι' ἔσεσθαι.
αὐτὰρ ἐπεί κ' ἐς τεῖχος ἀναπνεύσωσι ἀλέντες,
αὖτις ἐπανθέμεναι σανίδας πυκινῶς ἀραρυίας· 535
δείδια γὰρ μὴ οὖλος ἀνὴρ ἐς τεῖχος ἅληται."
ὣς ἔφαθ', οἱ δ' ἄνεσάν τε πύλας καὶ ἀπῶσαν ὀχῆας·

523. *αἰθομένοιο*, Schol. Ven. *ὑπὸ τῶν πολεμίων δηλονότι.*—*ἀνῆκε*, *ἀντὶ τοῦ ἐφῆκε.* The context rather points to an accidental fire, caused by the wrath of the gods, who are said *ἀνιέναι*, 'to send up the smoke' as if from a spontaneous source, and so cause trouble and anxiety to many in their attempts to quell it. The comparison, as Doederlein points out, is with the inextinguishable fire and fury manifested in the attacks of Achilles. Mr. Trollope hazards the opinion that the poet followed a tradition of the destruction of Sodom and Gomorrah.

524. *ἐφῆκεν.* There was a variant *ἔτευξεν.* Perhaps *ἐφῆψεν.* See sup. 513, where there was also a reading *ἐτεύχθη.* The termination of three consecutive verses in *-ηκεν* is unpleasing. Bothe includes this verse in brackets as spurious.

526—536. Priam stands on the rampart gazing at Achilles. Seeing the Trojans routed on the plain, he calls to the warders to hold open the gates, and to shut them again so as to exclude Achilles when the people have entered the city.

526. *ὁ γέρων.* See i. 33, and compare, for the context, iii. 146, xxii. 25.—*θείου*, *θεοδμήτου*, sup. 446.

530. *ὀτρυνέων*, 'to summon to the wall the sturdy warders,' who appear for the time to have left their posts. The future participle implies motion to the spot; *ὀτρύνων*, the reading of Aristarchus, "Priamum inter custodes versantem eosque adhortantem facit" (Spitzner).—*πεπταμένας*, an epic aorist, perhaps, like *κτάμενος*, from root *πιτ* or *πετ.* Cf. xii. 122.—*πύλας*, the Scaean gates.—*πεφυζότες* (sup. 2), 'helter-skelter,' without order, each trying to save himself.

534. *ἀλέντες.* See xvi. 403. 714.—*ἐπανθέμεναι*, *ἐπιθεῖναι*, v. 751. Spitzner compares Od. ii. 344, *κληισταὶ δ' ἔπεσαν σανίδες πυκινῶς ἀραρυῖαι.* There was a variant *ἐπ' ἂψ θέμεναι*, justly rejected by Aristarchus and the most recent editors.—*οὖλος*, *ὀλοός*, 'destructive,' ii. 8.—*ἅληται*, like *ἅλεται* in xi. 192, is the medial aorist of *ἅλλεσθαι.*

537—569. The gates are held open to admit the fugitives, who pour in covered with dust from the plain. Apollo himself goes forth to protect them, and incites Agenor to make a stand against Achilles. After a short debate with himself whether to fly to the mountain thickets or to stay, Agenor resolves on the latter course as the safer, since Achilles, keen-eyed and swift-footed, may cut him off in the attempt to escape.

αἱ δὲ πετασθεῖσαι τεῦξαν φάος. αὐτὰρ Ἀπόλλων
ἀντίος ἐξέθορεν, Τρώων ἵνα λοιγὸν ἀλάλκοι.
οἱ δ' ἰθὺς πόλιος καὶ τείχεος ὑψηλοῖο, 540
δίψῃ καρχαλέοι, κεκονιμένοι ἐκ πεδίοιο
φεῦγον. ὁ δὲ σφεδανὸν ἔφεπ' ἔγχεϊ, λύσσα δέ οἱ κῆρ
αἰὲν ἔχεν κρατερή, μενέαινε δὲ κῦδος ἀρέσθαι.
ἔνθα κεν ὑψίπυλον Τροίην ἕλον υἷες Ἀχαιῶν,
εἰ μὴ Ἀπόλλων Φοῖβος Ἀγήνορα δῖον ἀνῆκεν, 545
φῶτ' Ἀντήνορος υἱὸν ἀμύμονά τε κρατερόν τε.
ἐν μέν οἱ κραδίῃ θάρσος βάλε, πὰρ δέ οἱ αὐτὸς
ἔστη, ὅπως θανάτοιο βαρείας κῆρας ἀλάλκοι,
φηγῷ κεκλιμένος· κεκάλυπτο δ' ἄρ' ἠέρι πολλῇ.
αὐτὰρ ὅ γ' ὡς ἐνόησεν Ἀχιλλῆα πτολίπορθον, 550
ἔστη, πολλὰ δέ οἱ κραδίη πόρφυρε μένοντι.
ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν
"ὤ μοι ἐγών. εἰ μέν κεν ὑπὸ κρατεροῦ Ἀχιλῆος
φεύγω τῇ περ οἱ ἄλλοι ἀτυζόμενοι φοβέονται,
αἱρήσει με καὶ ὧς, καὶ ἀνάλκιδα δειροτομήσει. 555
εἰ δ' ἂν ἐγὼ τούτους μὲν ὑποκλονέεσθαι ἐάσω
Πηλεΐδῃ Ἀχιλῆι, ποσὶν δ' ἀπὸ τείχεος ἄλλῃ

537. *ἄνεσαν, ἀνεῖσαν*, slackened or opened the gates. See on xiii. 657.—*φάος*, scil. *σωτηρίας*. Cf. vi. 6.—*ἀντίος*, *τῷ Ἀχιλλεῖ*, Schol. Ven. 2.

541. *καρχαλέοι* (al. *καρφαλέοι*), Hesych. *κατάξηροι, στρογγύλοι* (?) Apollonius Rhodius has *δίψῃ καρχαλέος*, iv. 1442, which Spitzner supposes he borrowed from this passage. The root perhaps is *χαρ*, as in *χαράσσω*, the *ρ* in the reduplication passing into *λ*. So Virgil has *asper siti*, Georg. iii. 434 (Doederlein).

542. *σφεδανὸν*, *σφόδρα*. See on xi. 165. The authority of the Scholiasts is on the side of *σφεδανῶν*, which is found in some MSS., and was interpreted *σφοδρῶς διώκων, κατεπείγων*, and by Hesychius *φονεύων, ὀλλὺς, κτείνων*. But this variant perhaps arose from a metrical correction. It is adopted however by Heyne.

543. *κῦδος ἀρέσθαι*, viz. by slaying Hector (Schol. Ven. 2).

544. The Scholiasts remark the unusual phrase *ὑψίπυλος Τροίη* for the city of Ilium.—*ἀνῆκεν, ἔπεισεν*, viz. *στῆναι*, inf. 551.

548. *κῆρας* for *χεῖρας* is the correction of Barnes.—*φηγῷ*, the oak-tree near the Scaean gate.

551. Spitzner compares Od. iv. 427. 572.

555. *ἀνάλκιδα*, he will kill me as a coward. He considers whether he shall join in the general flight, or pursue a way of his own, along the upper part of the *πεδίον Σκαμάνδριον* (ii. 465), till he gets into the thickets on the slopes of Ida. See Gell, Geography of the Troad, pp. 47 and 83. The apodosis is at 560, 'then perhaps in the evening, after bathing in the river and airing the sweat off my clothes, I might get back to Ilium.' Compare xi. 621, *τοὶ δ' ἱδρῶ ἀπεψύχοντο χιτώνων*. Inf. xxii. 2. Or perhaps, 'refreshed from the sweat, *ἀπομορχθείς*.

φεύγω πρὸς πεδίον Ἰλήιον, ὄφρ' ἂν ἵκωμαι
Ἴδης τε κνημοὺς κατά τε ῥωπήια δύω·
ἑσπέριος δ' ἂν ἔπειτα λοεσσάμενος ποταμοῖο, 560
ἱδρῶ ἀποψυχθεὶς ποτὶ Ἴλιον ἀπονεοίμην.
ἀλλὰ τί ἤ μοι ταῦτα φίλος διελέξατο θυμός;
μή μ' ἀπαειρόμενον πόλιος πεδίονδε νοήσῃ
καί με μεταΐξας μάρψῃ ταχέεσσι πόδεσσιν.
οὐκέτ' ἔπειτ' ἔσται θάνατον καὶ κῆρας ἀλύξαι· 565
λίην γὰρ κρατερὸς περὶ πάντων ἔστ' ἀνθρώπων.
εἰ δέ κέ οἱ προπάροιθε πόλεος κατεναντίον ἔλθω·
καὶ γάρ θην τούτῳ τρωτὸς χρὼς ὀξέι χαλκῷ,
ἐν δὲ ἴα ψυχή, θνητὸν δέ ἑ φασ' ἄνθρωποι
[ἔμμεναι· αὐτάρ οἱ Κρονίδης Ζεὺς κῦδος ὀπάζει."] 570
ὣς εἰπὼν Ἀχιλῆα ἀλεὶς μένεν, ἐν δέ οἱ ἦτορ
ἄλκιμον ὡρμᾶτο πτολεμιζέμεν ἠδὲ μάχεσθαι.
ἠύτε πάρδαλις εἶσι βαθείης ἐκ ξυλόχοιο
ἀνδρὸς θηρητῆρος ἐναντίον, οὐδέ τι θυμῷ
ταρβεῖ οὐδὲ φοβεῖται, ἐπεί κεν ὑλαγμὸν ἀκούσῃ· 575
εἴ περ γὰρ φθάμενός μιν ἢ οὐτάσῃ ἠὲ βάλῃσιν,

563. *ἀπαειρόμενον*, as I leave the city and go towards the plain. The Attics use *ἀπῆρα* and *ἀπάρας* in the sense of *ἀπελθεῖν*.—*μή*, i. e. *δέδοικα μή*.—*μάρψῃ*, see vi. 264.

567. *εἰ δὲ*, 'but what if?' Schol. Ven. *τοῦτο ὁμολογουμένως διαπορητικόν ἐστι, ἀντὶ τοῦ ἄρα*. In other words, the apodosis is suppressed, 'perchance I may slay him,' or (Doederlein) *ἄμεινον ἔσται*.—*κατεναντίον*, a word not used elsewhere in Homer; but Spitzner cites Hes. Scut. 73, and Apoll. Rhod. ii. 360.—*τρωτὸς χρὼς*, cf. iv. 510, *ἐπεὶ οὔ σφι λίθος χρὼς οὐδὲ σίδηρος χαλκὸν ἀνασχέσθαι ταμεσίχροα*.—*ἴα*, *Fία*, 'there is in him but one life, and men say that he is mortal (though born of a goddess).' See ix. 319. Dr. Donaldson (New Crat. § 154) would write *ἴα*, and he thinks the word is not the same as *μία*, but contains the same element as *hic*. Curtius, Gr. Et. 395 is in doubt, but inclines to connect *εἷς* and *μία* with root *sam*.

571—589. With the fierceness of a leopard ready to spring on his hunters, Agenor awaits the attack of Achilles, whom he addresses with threats and words of defiance.

571. *ἀλεὶς* (*εἰλεῖν*), drawn up ready for the attack, putting himself in an attitude of defence, Lexil. p. 258. See xvi. 403; xx. 168. The attitude described forms part of the simile.—*πάρδαλις*, cf. xiii. 103. The extreme ferocity of this animal is well known. It will show fight, says the poet, even when transfixed with a lance.

575. *φοβεῖται*, Schol. Min. *ἀντὶ τοῦ φεύγει*. The Schol. Ven. 2 says that Zenodotus read *κυνυλαγμὸν*, and he cites from Stesichorus, whom he supposes to have copied the passage, *ἀπειρεσίοιο κυνυλαγμοῖο*. The compound is a very improbable one, and the words attributed to Stesichorus may have been corrupted from *ἀπειρεσίοιο κυνῶν ὑλαγμοῦ*.—*φθάμενος*, if the hunter, anticipating the attack, strikes it either close at hand with a spear, or from a distance with a dart.

ἀλλά τε καὶ περὶ δουρὶ πεπαρμένη οὐκ ἀπολήγει
ἀλκῆς πρίν γ' ἠὲ ξυμβλήμεναι ἠὲ δαμῆναι·
ὣς Ἀντήνορος υἱὸς ἀγαυοῦ, δῖος Ἀγήνωρ,
οὐκ ἔθελεν φεύγειν πρὶν πειρήσαιτ' Ἀχιλῆος, 580
ἀλλ' ὅ γ' ἄρ' ἀσπίδα μὲν πρόσθε σχέτο πάντοσ' ἐίσην,
ἐγχείῃ δ' αὐτοῖο τιτύσκετο, καὶ μέγ' ἄυτει
"ἦ δή που μάλ' ἔολπας ἐνὶ φρεσί, φαίδιμ' Ἀχιλλεῦ,
ἤματι τῷδε πόλιν πέρσειν Τρώων ἀγερώχων,
νηπύτι'· ἦ τ' ἔτι πολλὰ τετεύξεται ἄλγε' ἐπ' αὐτῇ. 585
ἐν γάρ οἱ πολέες τε καὶ ἄλκιμοι ἄνδρες ἔνειμεν,
οἳ καὶ πρόσθε φίλων τοκέων ἀλόχων τε καὶ υἱῶν
Ἴλιον εἰρυόμεσθα. σὺ δ' ἐνθάδε πότμον ἐφέψεις,
ὧδ' ἔκπαγλος ἐὼν καὶ θαρσαλέος πολεμιστής."
ἦ ῥα, καὶ ὀξὺν ἄκοντα βαρείης χειρὸς ἀφῆκεν, 590
καί ῥ' ἔβαλεν κνήμην ὑπὸ γούνατος, οὐδ' ἀφάμαρτεν,
ἀμφὶ δέ μιν κνημὶς νεοτεύκτου κασσιτέροιο
σμερδαλέον κονάβησε· πάλιν δ' ἀπὸ χαλκὸς ὄρουσεν
βλημένου, οὐδ' ἐπέρησε, θεοῦ δ' ἠρύκακε δῶρα.
Πηλεΐδης δ' ὡρμήσατ' Ἀγήνορος ἀντιθέοιο 595
δεύτερος· οὐδέ τ' ἔασεν Ἀπόλλων κῦδος ἀρέσθαι,

577. ἀλλά τε, ἀλλά τοι, 'yet surely even when writhing on (or spiked by) the lance it ceases not from the fight, till it has either grappled with the hunter or been killed by him.' So in 585 ἦ τ' clearly represents ἦ τοι.

581. πρόσθε, in front of him as a defence. Cf. xiii. 803.

585. ἐπ' αὐτῇ, for the possession of it, ὑπὲρ or περὶ αὐτῆς.

586. There is a variant ἀνέρες εἶμεν.—εἰρυόμεσθα, the imperfect of ἐρύομαι, in which the υ is regularly short. Doederlein regards it as the future, like ἐρύουσι xi. 454, and supplies μαχόμενοι with πρόσθε, i. e. πρό.

588. ἐφέψεις, like ἄμφεπε, περιέσπε, ἐπίσπῃ, ii. 359, implies a present tense ἕπω. There appear to have been two forms of the aorist, ἔσπον and ἔπον or εἶπον, without the aspirate (like ἆλτο from ἅλλομαι). The active future is rare. Hesych. ἐφέψει· καταλήψεται. Perhaps he read in this passage σὲ δ' ἐνθάδε πότμος ἐφέψει. Schol. Ven. 2, ἡ πεπρωμένη σοι, φησὶν, ἐνθάδε τελευτήσεται. We should read τελευτῆσαι, and this gloss also points to the nominative πότμος. The Homeric idiom however is πότμον ἐπισπεῖν.

590—611. Agenor aims at Achilles with his lance and strikes him on the shin, but the greave of divine workmanship protects him. Achilles aims at him in turn, but he is suddenly carried away by Apollo, who had been waiting close by (549). Assuming the form of Agenor, the god then induces Achilles to give him chase; by which device the Trojans have time to enter within the walls of the city.

590. Cf. xiii. 410, οὐδ' ἅλιόν ῥα βαρείης χειρὸς ἀφῆκεν.

594. Cf. xx. 268.

595. ὡρμήσατο, ὠρέξατο, either 'aimed at' with his lance, or 'rushed upon' with his sword, ἐπόρουσε, xx. 442—a passage closely resembling the present.

ἀλλά μιν ἐξήρπαξε, κάλυψε δ' ἄρ' ἠέρι πολλῇ,
ἡσύχιον δ' ἄρα μιν πολέμου ἔκπεμπε νέεσθαι.
αὐτὰρ ὁ Πηλεΐωνα δόλῳ ἀποέργαθε λαοῦ·
αὐτῷ γὰρ ἑκάεργος Ἀγήνορι πάντα ἐοικὼς 600
ἔστη πρόσθε ποδῶν, ὁ δ' ἐπέσσυτο ποσσὶ διώκειν.
εἷος ὁ τὸν πεδίοιο διώκετο πυροφόροιο,
τρέψας πὰρ ποταμὸν βαθυδινήεντα Σκάμανδρον,
τυτθὸν ὑπεκπροθέοντα· δόλῳ δ' ἄρα θέλγεν Ἀπόλλων,
ὡς αἰεὶ ἔλποιτο κιχήσεσθαι ποσὶ οἷσιν· 605
τόφρ' ἄλλοι Τρῶες πεφοβημένοι ἦλθον ὁμίλῳ
ἀσπάσιοι προτὶ ἄστυ, πύλαι δ' ἔμπληντο ἀλέντων.
οὐδ' ἄρα τοί γ' ἔτλαν πόλιος καὶ τείχεος ἐκτὸς
μεῖναι ἔτ' ἀλλήλους, καὶ γνώμεναι ὅς τε πεφεύγοι
ὅς τ' ἔθαν' ἐν πολέμῳ· ἀλλ' ἀσπασίως ἐσέχυντο 610
ἐς πόλιν, ὅν τινα τῶν γε πόδες καὶ γοῦνα σαώσαι.

598. ἡσύχιον, a word of Herodotean and Pindaric dialect, does not elsewhere occur in Homer. Schol. Ven. 2, κρυφῆ καὶ ἀθορύβως, 'quietly and without effort.'

600. αὐτῷ, viz. Ἀχιλλῆι. Of course, it may also mean *ipsi Agenori similis.*

602. πεδίοιο, the genitive as in xv. 264.

604. τυτθόν. He kept only a short distance before him on purpose to deceive Achilles with the hope of catching him (Schol. Ven. 2).—ὡς, ἵνα ἔλποιτο κ.τ.λ.

607. Antimachus read πύλαι δ' ἔμπληντο, according to the Schol. Ven. The common reading is πόλις δ' ἔμπλητο.—ἀλέντων, massed together, closely packed.

608. ἐκτὸς, scil. ὄντες.—μεῖναι, cf. xi. 171. None ventured to wait for his comrade, or to ascertain who had escaped, who had been killed.—πεφεύγοι, an Ionic use of a perfect optative, as in Herodotus εὑρήκοι, πεποιήκοι, βεβρώκοι, ἀποβεβήκοι, ἡλώκοι, and in Thucyd. (ii. 48) ἐσβεβλήκοιεν. Bekker edits πεφεύγειν, against the copies.

610. ἐσέχυντο. See xii. 470.—σαώσαι, σαώσειε. Bekker gives σαώσαιν, as if for σαώσειεν, or adding the ν as in πεφεύγειν = πεφεύγει. It is very unlikely that σαώσαιν should be a form of the old epic. The Schol. Ven. says, rather ambiguously, Ἀρίσταρχος εὐκτικῶς σαῶσαι ἀντὶ τοῦ σαώσειεν. It is not clear whether he meant the singular or the plural. The meaning is, *quemcunque pedes servassent.*

ΙΛΙΑΔΟΣ

X.

ὣς οἱ μὲν κατὰ ἄστυ, πεφυζότες ἠύτε νεβροί,
ἱδρῶ ἀπεψύχοντο πίον τ' ἀκέοντό τε δίψαν,
κεκλιμένοι καλῇσιν ἐπάλξεσιν· αὐτὰρ Ἀχαιοί
τείχεος ἆσσον ἴσαν, σάκε' ὤμοισιν κλίναντες.
Ἕκτορα δ' αὐτοῦ μεῖναι ὀλοιὴ μοῖρα πέδησεν, 5
Ἰλίου προπάροιθε πυλάων τε Σκαιάων.
αὐτὰρ Πηλεΐωνα προσηύδα Φοῖβος Ἀπόλλων
"τίπτε με, Πηλέος υἱέ, ποσὶν ταχέεσσι διώκεις,
αὐτὸς θνητὸς ἐὼν θεὸν ἄμβροτον; οὐδέ νύ πώ με
ἔγνως ὡς θεός εἰμι, σὺ δ' ἀσπερχὲς μενεαίνεις. 10

This book was called Ἕκτορος ἀναίρεσις, since it describes the vengeance taken by Achilles for the death of Patroclus by the slaughter of Hector. It is a very fine book, and one in which pathos and chivalry are combined and contrasted with the greatest effect. Whatever we may think about the antiquity of this particular description, it is certain that the dragging of Hector, alive or dead, at the car of Achilles was a familiar subject both to Tragedy and to vase-painting in the fifth century B.C.

1—13. The Trojans, safely ensconced within the city walls, take rest and refreshment. Hector however remains without, and Achilles is accosted by Apollo (whom he had been pursuing, xxi. 601, under the idea that he was the Trojan Agenor), not without banter for the deceit that had been practised upon him.

1. κατὰ ἄστυ, sc. ὄντες, dispersed through and over the city.—ἀπεψύχοντο, lit. '*aired* away,' Schol. Min. πρὸς ἄνεμον ἐξηραίνοντο. Cf. xi. 621; xxi. 561.—δίψαν κ.τ.λ., as Pind. Pyth. ix. 103, ἀοιδᾶν δίψαν ἀκειόμενον.

3. ἐπάλξεις (a word of the Attic dialect) are parapets or breastworks behind which they took shelter, and against which they leant to rest from their fatigue.

4. κλίναντες. The Greeks came close up to the wall, after throwing back their shields so as to recline on their shoulders by the τελαμών, i.e. no longer wielding them as in action.

5. μοῖρα. The death of Hector is attributed to fatalism, not to any fault or imprudence of his own.

6. Ἰλίου. On the long ῑ see xv. 66.

9. πω is here perhaps, as elsewhere, the same as πως. Otherwise, 'hitherto you did not know me' must mean, 'but now you do.'—σὺ δὲ, 'while *you*, a mortal, keep up the eager pursuit.' Spitzner compares iv. 32, ὅτ' ἀσπερχὲς μενεαίνεις.

ἦ νύ τοι οὔ τι μέλει Τρώων πόνος οὓς ἐφόβησας·
οἳ δή τοι ἐς ἄστυ ἄλεν, σὺ δὲ δεῦρο λιάσθης.
οὐ μέν με κτενέεις, ἐπεὶ οὔ τοι μόρσιμός εἰμι."
τὸν δὲ μέγ' ὀχθήσας προσέφη πόδας ὠκὺς Ἀχιλλεύς
"βλάψας με, ἑκάεργε, θεῶν ὀλοώτατε πάντων, 15
ἐνθάδε νῦν τρέψας ἀπὸ τείχεος· ἦ κ' ἔτι πολλοί
γαῖαν ὀδὰξ εἷλον πρὶν Ἴλιον εἰσαφικέσθαι.
νῦν δ' ἐμὲ μὲν μέγα κῦδος ἀφείλεο τοὺς δὲ σάωσας
ῥηιδίως, ἐπεὶ οὔ τι τίσιν γ' ἔδεισας ὀπίσσω.
ἦ σ' ἂν τισαίμην, εἴ μοι δύναμίς γε παρείη." 20
ὣς εἰπὼν προτὶ ἄστυ μέγα φρονέων ἐβεβήκει,
σευάμενος ὥς θ' ἵππος ἀεθλοφόρος σὺν ὄχεσφιν,
ὅς ῥά τε ῥεῖα θέῃσι τιταινόμενος πεδίοιο·
ὣς Ἀχιλεὺς λαιψηρὰ πόδας καὶ γούνατ' ἐνώμα.
τὸν δ' ὁ γέρων Πρίαμος πρῶτος ἴδεν ὀφθαλμοῖσιν, 25

11. *πόνος.* Spitzner seems right in taking this word to mean *pugna*. Schol. Ven., *οὐ μέλει σοι τὸ περὶ τοὺς Τρῶας πονεῖν καὶ ἐνεργεῖν.* "Apollo uses a word to imply that, although routed, they were not subdued." Mr. Trollope. —*ἄλεν*, 'are crowded,' 'have been closely driven;' cf. inf. 308; v. 824; xxi. 571.—*λιάσθης*, see Lexil. p. 404, 'you have turned out of the direct road hither,' viz. by the Scamander, xxi. 603, leaving the rest of the Greeks, sup. 4.

13. *μόρσιμος*, a fit subject for *μόρος*, i. e. liable to death. Schol. Ven. 2, *φονεύσιμος, οὐχ ὑπόκειμαι μοίρᾳ.*—*οὐ μὲν*, i. e. *οὐ μὴν*, or *μέντοι.*

14—20. Achilles reproaches Apollo with a fraud, which has prevented him from continuing the slaughter of the Trojans. He even hints at vengeance, but that he has not the power to execute it.

15. *ἔβλαψας*, you have stopped or impeded my progress, viz. against the Trojans.—*ὀλοώτατε, δηλονότι ἐμοί*, Schol. Ven. 2. "Achilles spe deceptus deum *ὀλοώτατον*, i. e. sibi perniciosissimum, vocat." Spitzner, who rightly rejects the variant *δολιώτατε.* Cf. Plat. Resp. iii. p. 391, A, *ὀκνῶ δέ γε, ἦν δ' ἐγώ, δι' Ὅμηρον λέγειν, ὅτι οὐδ' ὅσιον ταῦτά γε κατὰ Ἀχιλλέως φάναι, καὶ ἄλλων λεγόντων πείθεσθαι, καὶ αὖ ὡς πρὸς τὸν Ἀπόλλω εἶπεν, Ἔβλαψας—παρείη.*

22. *σευάμενος*, 'at full speed,' lit. 'having put himself in active motion.' Cf. xiv. 227. Od. v. 51.—*ὡς ἵππος*, 'like a horse that has won a prize with a car,' i. e. in a chariot-race. Spitzner compares xxiii. 518, *ἵππος—ὅς ῥα ἄνακτα ἕλκῃσιν πεδίοιο τιταινόμενος σὺν ὄχεσφιν.* The Schol. Ven., remarking that the car was not drawn by one horse, explained it of a racing horse running against a yoked pair, *κέλητα ἁμιλλώμενον ὀχήματι.* —*ὃς θέῃσι*, *qui currat.* This use of the subjunctive, for an indefinite and possible event, is rather rare. Compare v. 6, *ἀστέρ' ὀπωρινῷ ἐναλίγκιος, ὅς τε μάλιστα λαμπρὸς παμφαίνῃσι.* Thiersch and Doederlein would read *θέῃσι*, as if the indicative from *θέημι.*—For the next verse Spitzner compares inf. 144, x. 358, xv. 269.

25—76. Priam, who had descended from the ramparts (xxi. 526—529), but perhaps reascended, now sees Achilles glittering like a baleful star. Alarmed for the safety of his son Hector, he calls loudly to him to desist, and not to face in the fight one manifestly superior in prowess. Others of his sons have already been slain or taken captive; but their loss is as nothing compared with Hector's. Enough of woe has already fallen on his aged head; unless Hector enters into the city to protect him, his own death and ignominious mutilation will

παμφαίνονθ' ὥς τ' ἀστέρ', ἐπεσσύμενον πεδίοιο,
ὅς ῥά τ' ὀπώρης εἶσιν, ἀρίζηλοι δέ οἱ αὐγαί
φαίνονται πολλοῖσι μετ' ἀστράσι νυκτὸς ἀμολγῷ·
ὅν τε κύν' Ὠρίωνος ἐπίκλησιν καλέουσιν.
λαμπρότατος μὲν ὅ γ' ἐστί, κακὸν δέ τε σῆμα τέτυκται 30
καί τε φέρει πολλὸν πυρετὸν δειλοῖσι βροτοῖσιν.
ὣς τοῦ χαλκὸς ἔλαμπε περὶ στήθεσσι θέοντος.
ᾤμωξεν δ' ὁ γέρων, κεφαλὴν δ' ὅ γε κόψατο χερσίν
ὑψόσ' ἀνασχόμενος, μέγα δ' οἰμώξας ἐγεγώνει
λισσόμενος φίλον υἱόν· ὁ δὲ προπάροιθε πυλάων 35
ἑστήκειν, ἄμοτον μεμαὼς Ἀχιλῆι μάχεσθαι.
τὸν δ' ὁ γέρων ἐλεεινὰ προσηύδα, χεῖρας ὀρεγνύς.
"Ἕκτορ, μή μοι μίμνε, φίλον τέκος, ἀνέρα τοῦτον
οἶος ἄνευθ' ἄλλων, ἵνα μὴ τάχα πότμον ἐπίσπῃς
Πηλεΐωνι δαμείς, ἐπεὶ ἦ πολὺ φέρτερός ἐστιν, 40
σχέτλιος. εἴθε θεοῖσι φίλος τοσσόνδε γένοιτο
ὅσσον ἐμοί· τάχα κέν ἑ κύνες καὶ γῦπες ἔδοιεν

soon follow. A passage of singular beauty and pathos.

25. *ὁ γέρων.* See on xxi. 526.—*ὥς τ' ἀστέρα*, see v. 5; xi. 62. The dog-star, which was thought to bring pestilence, is meant.—*εἶσιν*, Schol. B *ἐξέρχεται καὶ ἄνεισιν.*—*ἀστράσι*, a rare dative as from *ἀστήρ*. 'Conspicuous among many other stars is the light of this at midnight.' In the dog-days the star was considered rather to rule the day, and so cause the heat; but towards autumn it rises in the night, and then its influence was thought even more baneful; see Hes. Opp. 419, and Lexil. p. 87. Also sup. xi. 173. Virg. Aen. x. 274, 'ille sitim morbosque ferens mortalibus aegris Nascitur, et laevo contristat lumine caelum.'—*ἀμολγῷ*, the darkest part of the night; *τῷ μεσονυκτίῳ*, Hesych., who cites *ἀμολγὸν νύκτα*, i. e. *ζοφερὰν καὶ σκοτεινήν*, from the Alcmena of Euripides.

29. *κύν' Ὠρίωνος.* The dog attending the hunter Orion: other names were *προκύων*, *canicula*, *canis Erigones;* see Ovid, Fast. iv. 939; v. 723. Hes. Opp. 619.

30. *λαμπρότατος κ.τ.λ.* It is brightest, but yet it is a bad star, for it brings fever. The Schol. Ven. notices the *ἅπαξ εἰρημένον* term *πυρετὸν*, which perhaps pertains to the later dialect.

32. *χαλκὸς*, viz. from the divine shield.

34. *ἀνασχόμενος.* Schol. Ven. 2, *πρῶτον τοῖς θεοῖς ἄρας τὰς χεῖρας, οὕτω κόπτει τὴν κεφαλήν.* — *ἐγεγώνει*, 'he called loudly to;' either imperf. of *γεγωνέω*, formed from an aorist *γεγωνεῖν*, as *χραισμέω* from *χραισμεῖν*, or pluperf. of *γέγωνα*, like *ἀνώγειν*, *ἄνωγα.*—*πυλάων*, see sup. 6.

37. *ἐλεεινὰ*, in words intended to move pity.

41. *φίλος* is used in bitter irony for *ἐχθρός*. 'I only wish he were liked by the gods as much as, and not more than, he is by me!' The sentiment is the same as in Aesch. Suppl. 733, *καλῶς ἂν ἡμῖν συμφέροι ταῦτ', ὦ τέκνον, εἰ σοί τε καὶ θεοῖσιν ἐχθαιροίατο.*—*ἔδοιεν*, 'soon would the dogs eat him!' There are variants *ἔδονται* (future), *ἔδωνται*, and *ἔδοιντο*. The subjunctive is defended by Spitzner, though he retains *ἔδοιεν*, from i. 205, *ᾗς ὑπεροπλίῃσι τάχ' ἄν ποτε θυμὸν ὀλέσσῃ.*

κείμενον· ἦ κέ μοι αἰνὸν ἀπὸ πραπίδων ἄχος ἔλθοι·
ὅς μ' υἱῶν πολλῶν τε καὶ ἐσθλῶν εὖνιν ἔθηκεν,
κτείνων καὶ περνὰς νήσων ἔπι τηλεδαπάων. 45
καὶ γὰρ νῦν δύο παῖδε, Λυκάονα καὶ Πολύδωρον,
οὐ δύναμαι ἰδέειν Τρώων ἐς ἄστυ ἀλέντων,
τούς μοι Λαοθόη τέκετο, κρείουσα γυναικῶν.
ἀλλ' εἰ μὲν ζώουσι μετὰ στρατῷ, ἦ τ' ἂν ἔπειτα
χαλκοῦ τε χρυσοῦ τ' ἀπολυσόμεθ'· ἔστι γὰρ ἔνδον· 50
πολλὰ γὰρ ὤπασε παιδὶ γέρων ὀνομάκλυτος Ἄλτης.
εἰ δ' ἤδη τεθνᾶσι καὶ εἰν Ἀΐδαο δόμοισιν,
ἄλγος ἐμῷ θυμῷ καὶ μητέρι, τοὶ τεκόμεσθα·
λαοῖσιν δ' ἄλλοισι μινυνθαδιώτερον ἄλγος
ἔσσεται, ἢν μὴ καὶ σὺ θάνῃς Ἀχιλῆι δαμασθείς. 55
ἀλλ' εἰσέρχεο τεῖχος, ἐμὸν τέκος, ὄφρα σαώσῃς
Τρῶας καὶ Τρῳάς, μηδὲ μέγα κῦδος ὀρέξῃς
Πηλεΐδῃ, αὐτὸς δὲ φίλης αἰῶνος ἀμερθῇς.
πρὸς δ' ἐμὲ τὸν δύστηνον ἔτι φρονέοντ' ἐλέησον,
δύσμορον, ὅν ῥα πατὴρ Κρονίδης ἐπὶ γήραος οὐδῷ 60

43. *ἔλθοι*, i.e. grief would be removed from my heart. — *εὖνιν*, *ἐστερημένον*, *μεμονωμένον* Scholl., who derived the word from *εἷς*. Cf. Aesch. Cho. 241, *ἰδοῦ δὲ γένναν εὖνιν ἀετοῦ πατρός*.

45. *κτείνων κ.τ.λ.*, by killing some and selling others as captives. See xxi. 454. There was a variant *θηλυτεράων*, which may mean 'fertile,' *εὐγείων*, Schol. Vict.—*δύο παῖδε*, see xx. 407; xxi. 91.

50. *χαλκοῦ κ.τ.λ.*, the genitive of price: 'we shall procure his ransom for brass and gold.'

51. *παιδὶ*, to his daughter Laothoë, xxi. 85.

52. *καὶ εἰν κ.τ.λ.* Some took this as the apodosis, 'even in Hades we shall grieve.'

54. *λαοῖσιν κ.τ.λ.* The grief of the people generally will be less lasting if your loss be not added.

56 seqq. "Totum hunc locum usque ad versum 78 Plutarchus Consolat. ad Apoll. vi. 433 inseruit." Spitzner.—*μηδὲ κ.τ.λ.*, he deprecates the double evil of giving glory to an enemy, and losing a precious life.

59. *τὸν δύστηνον*, another instance of the Attic use of the article.—*ἔτι φρονέοντα*, "adhuc mente compotem necdum ad dolores sentiendos obtusum," Doederlein; who remarks that in the next line *ἐπὶ γήραος οὐδῷ* means 'entering upon old age,' not (as Mr. Trollope explains it) 'in extreme old age.' It is remarkable that the phrase occurs in Herod. iii. 14, *ὃς ἐκ πολλῶν τε καὶ εὐδαιμόνων ἐκπεσὼν ἐς πτωχηΐην ἀπῖκται ἐπὶ γήραος οὐδῷ*.—*ἐπιδόντα*, 'having lived to see,' viz. in the capture of Troy; which, says the Schol. Ven., he predicts, *προαναφωνεῖ*. It is however evident that the *Ἰλίου ἅλωσις* is the older poem, and from it the allusions to the rape of Cassandra and the death of Astyanax are clearly taken. So fixed a belief had the grammarians in the antiquity of our text, that the Schol. Vict. says "from this passage the story about Cassandra and Astyanax was introduced (*ἐρρύη*) by the tragics." The violation of the digamma in *ἐπιδόντα* is another indication of lateness. Cf. Soph. Trach. 1038, *τὰν ὧδ' ἐπίδοιμι πεσοῦσαν, αὔτως, ὧς αὔτως, ὥς μ' ὤλεσεν*.

αἴσῃ ἐν ἀργαλέῃ φθίσει, κακὰ πόλλ' ἐπιδόντα,
υἷάς τ' ὀλλυμένους, ἑλκηθείσας τε θύγατρας,
καὶ θαλάμους κεραϊζομένους, καὶ νήπια τέκνα
βαλλόμενα προτὶ γαίῃ ἐν αἰνῇ δηιοτῆτι,
ἑλκομένας τε νυοὺς ὀλοῇς ὑπὸ χερσὶν Ἀχαιῶν. 65
αὐτὸν δ' ἂν πύματόν με κύνες πρώτῃσι θύρῃσιν
ὠμησταὶ ἐρύουσιν, ἐπεί κέ τις ὀξέι χαλκῷ
τύψας ἠὲ βαλὼν ῥεθέων ἐκ θυμὸν ἕληται,
οὓς τρέφον ἐν μεγάροισι τραπεζῆας θυραωρούς,
οἵ κ' ἐμὸν αἷμα πιόντες, ἀλύσσοντες περὶ θυμῷ, 70
κείσοντ' ἐν προθύροισι. νέῳ δέ τε πάντ' ἐπέοικεν,
ἀρηικταμένῳ, δεδαϊγμένῳ ὀξέι χαλκῷ,
κεῖσθαι· πάντα δὲ καλὰ θανόντι περ, ὅττι φανήῃ.

65. νυοὺς, anciently νυσοὺς, *nurus*, is said to be the Sanscrit *snushâ*, 'daughter-in-law.'

66. ἂν, here with the future (see xi. 454, xv. 351), 'it may be that I myself shall last of all be torn by ravening dogs at my own outer door.' The idea of lying exposed to the gaze of all before his own palace-door, adds a pang to the old man's sad presentiments. Plutarch reads ἐρύσωσι, which is defensible as an epic construction. Cf. inf. 505.

69. τραπεζῆας κ.τ.λ., 'fed at my own table and keepers of my house-door.' Perhaps these verses are of doubtful antiquity; see however xxiii. 173. It is very unlikely that a dog would ever devour its own dead master.—ἀλύσσοντες, ἀλύοντες, 'distressed,' 'bewildered;' a word occurring here only. Compare ἀλυσκάζω and ἀλαλύκτημαι. Schol. Ven. ἀδημονοῦντες, ὑπὸ πλησμονῆς ἀλύοντες, οἷον ἐν ἄλῃ ὄντες, δυσφοροῦντες. Others wrongly explained the word by ἄγαν λυσσῶντες. Doederlein is at some pains to show that the ὠμησταὶ are the wild dogs, opposed to τραπεζῆες, the domestic; and he places a colon at ἕληται, taking οἳ in 70 for οὗτοι. "Duplex praevidet fatum corporis sui Priamus: aut ferorum canum morsibus in publico lacerabitur, aut suis a canibus vice κηδεστῶν miserum in modum curabitur." But αἷμα πιόντες, which he interprets 'licking my wounds,' naturally contains the same idea as ὠμησταί. For the death of Priam, as described in the so-called "Cyclics," see Virg. Aen. ii. 557, 'jacet ingens litore truncus, Avulsumque humeris caput, et sine nomine corpus.'

71—76. νέῳ κ.τ.λ. 'For a young man any treatment is likely and reasonable,—that slain in war, or even slashed with sharpened brass, he should lie on the field; since any thing is right and proper for him, as to one dead, whatever may present itself; but when the grey head and greybeard, and the naked parts (αἰδοῖα) of an old man slain in war are mangled by dogs,—that indeed is a most pitiable fate for mortals deceased.' If we construe ἐπέοικε κεῖσθαι, then πάντα will signify πάντως. Compare v. 181; ix. 645. But the same sentiment seems repeated nearly in the same words in 73. Doederlein punctuates thus, which is perhaps better, πάντα δὲ καλὰ, θανόντι περ ὅ ττι φανήῃ. "Omnia decent juvenem, et occidere in pugna, et omnia pati quaecunque vel post occasum ei eveniunt." He takes κεῖσθαι for *cadere* rather than for *jacere*, comparing xvii. 300.—For the compound ἀρηικταμένῳ see xxi. 301.—αἰδῶ, cf. ii. 262.

73. φανήῃ, i.e. φανέῃ, φανῇ. So δαμήῃ inf. 246. There are some verses of Tyrtaeus (Frag. 10. 21—27 Bergk) so like this, that if the epic passage itself is not really ancient, either Tyrtaeus is wrongly made the author of later verses, or the sentiment in some form is ancient,

ἀλλ' ὅτε δὴ πολιόν τε κάρη πολιόν τε γένειον
αἰδῶ τ' αἰσχύνωσι κύνες κταμένοιο γέροντος, 75
τοῦτο δὴ οἴκτιστον πέλεται δειλοῖσι βροτοῖσιν."
ἦ ῥ' ὁ γέρων, πολιὰς δ' ἄρ' ἀνὰ τρίχας ἕλκετο χερσίν
τίλλων ἐκ κεφαλῆς· οὐδ' Ἕκτορι θυμὸν ἔπειθεν.
μήτηρ δ' αὖθ' ἑτέρωθεν ὀδύρετο δάκρυ χέουσα,
κόλπον ἀνιεμένη, ἑτέρηφι δὲ μαζὸν ἀνέσχεν· 80
[καί μιν δάκρυ χέουσα ἔπεα πτερόεντα προσηύδα·]
"Ἕκτορ, τέκνον ἐμόν, τάδε τ' αἴδεο καί μ' ἐλέησον
αὐτήν, εἴ ποτέ τοι λαθικηδέα μαζὸν ἐπέσχον.
τῶν μνῆσαι, φίλε τέκνον, ἄμυνε δὲ δήιον ἄνδρα
τείχεος ἐντὸς ἐών, μηδὲ πρόμος ἵστασο τούτῳ. 85
σχέτλιος· εἴ περ γάρ σε κατακτάνῃ, οὔ σ' ἔτ' ἐγώ γε
κλαύσομαι ἐν λεχέεσσι, φίλον θάλος, ὃν τέκον αὐτή,
οὐδ' ἄλοχος πολύδωρος· ἄνευθε δέ σε μέγα νῶιν

and this passage took its colouring, in common with that of Tyrtaeus, from the earlier epics, which perhaps is the most probable account of the matter :—

αἰσχρὸν γὰρ δὴ τοῦτο, μετὰ προμάχοισι πεσόντα
κεῖσθαι πρόσθε νέων ἄνδρα παλαιότερον,
ἤδη λευκὸν ἔχοντα κάρη πολιόν τε γένειον,
θυμὸν ἀποπνείοντ' ἄλκιμον ἐν κονίῃ,
αἱματόεντ' αἰδοῖα φίλαις ἐν χερσὶν ἔχοντα,—
αἰσχρὰ τά γ' ὀφθαλμοῖς καὶ νεμεσητὸν ἰδεῖν,—
καὶ χρόα γυμνωθέντα· νέοισι δὲ πάντ' ἐπέοικεν,
ὄφρ' ἐρατῆς ἥβης ἀγλαὸν ἄνθος ἔχῃ.

77—89. At the end of his address the aged Priam rends his hoary hair, while Hecuba stands by and with tears implores her son, by the breast that suckled him, to keep within the walls and not meet Achilles in the fight. If he is slain, his corpse will be thrown to the dogs, and not obtain burial from his friends.

80. ἀνιεμένη, 'unlacing,' 'letting loose the folds of her garment so as to bare her breast.' So Aesch. Cho. 27, πρόστερνοι στολμοὶ πέπλων. *Ibid.* 882, τόνδε δ' αἴδεσαι, τέκνον, μαστὸν, πρὸς ᾧ σὺ πολλὰ δὴ βρίζων ἅμα οὔλοισιν ἐξήμελξας εὐτραφὲς γάλα. Properly, ἀνίεσθαι is to relax a tight or tense hide in the process of skinning an animal; so Od. ii. 300, αἶγας ἀνιεμένους, and Eur. El. 826, ἀνεῖτο λαγόνας. The Schol. Ven. here rightly explains ἀπογυμνοῦσα τὸ κατὰ τοὺς μαστοὺς κόλπωμα. Hesych. ἀνιεμένη· ἀνέλκουσα καὶ ἀναχαλῶσα τὸν πέπλον, καὶ τὸν μασθὸν δεικνύουσα.

83. ἐπέσχον, 'held to your lips.' See ix. 489, inf. 494. Eur. Ion 1492, γάλακτι δ' οὐκ ἐπέσχον οὐδὲ μαστῷ τροφεῖα ματρὸς, οὐδὲ λουτρὰ χειροῖν. Ar. Pac. 1165, τὸν φήληχ' ὁρῶν οἰδάνονθ', ὁπόταν ᾖ πέπων, ἐσθίω κἀπέχω (i. e. I hold the fig to the mouth of a friend that he may taste it). Heyne, Spitzner, and Doederlein place a comma after ἐπέσχον, a colon after αὐτήν, with some of the ancient commentators.

85. ἐών (al. ἰών), keeping within the rampart. The emphasis is on ἐντὸς, since ἀμύνειν ἄνδρα was the desire of Hector even outside of the city.—τούτῳ, *isti*, 'that enemy of yours.'

86. σχέτλιος, 'cruel man!' i.e. much-enduring and obdurate to entreaty.

88. πολύδωρος. See vi. 394. Schol. Ven. ἕδνα ἐδίδοσαν οἱ παλαιοὶ ταῖς θυγατράσι· καὶ πολύδωρον λέγει τὴν πολύεδνον.—μέγα, i.e. μάλα ἄνευθε, or μακράν. A

Ἀργείων παρὰ νηυσὶ κύνες ταχέες κατέδονται."
ὣς τώ γε κλαίοντε προσαυδήτην φίλον υἱόν, 90
πολλὰ λισσομένω· οὐδ' Ἕκτορι θυμὸν ἔπειθον,
ἀλλ' ὅ γε μίμν' Ἀχιλῆα πελώριον ἆσσον ἰόντα.
ὡς δὲ δράκων ἐπὶ χειῇ ὀρέστερος ἄνδρα μένῃσιν,
βεβρωκὼς κακὰ φάρμακ'· ἔδυ δέ τέ μιν χόλος αἰνός,
σμερδαλέον δὲ δέδορκε ἑλισσόμενος περὶ χειῇ· 95
ὣς Ἕκτωρ ἄσβεστον ἔχων μένος οὐχ ὑπεχώρει,
πύργῳ ἔπι προὔχοντι φαεινὴν ἀσπίδ' ἐρείσας.
ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν
" ὤ μοι ἐγών. εἰ μέν κε πύλας καὶ τείχεα δύω,
Πουλυδάμας μοι πρῶτος ἐλεγχείην ἀναθήσει, 100
ὅς μ' ἐκέλευεν Τρωσὶ ποτὶ πτόλιν ἡγήσασθαι
νύχθ' ὕπο τήνδ' ὀλοήν, ὅτε τ' ὤρετο δῖος Ἀχιλλεύς.

rare use, noticed by Schol. Ven. 2, τὸ μέγα νῦν ἐπὶ τοῦ τόπου (viz. in a local sense).

90—98. Hector resolves to await Achilles outside the city, as a fell dragon waits to attack the invader on the outside of its lurking-place.

93. χειῇ. A rare word, variously derived from χανδάνω, χείσομαι (Od. xviii. 17), and χεῖσθαι. Perhaps from the same root as χάος, which implies a yawning or gaping vacuity. Pind. Isthm. vii. 70, ἥβαν γὰρ οὐκ ἄπειρον ὑπὸ χειᾷ καλῶν δάμασεν. Doederlein compares ὀχεά, used in the same sense by the Alexandrine poets.—ὀρέστερος (al. ὀρέστερον), not a mere epithet, but in the local sense, and thus having a meaning consistent with its position in the verse, 'in the lonely mountain-wilds.'—κακὰ φάρμακα, as if the venom proceeded from eating poisonous plants. So. Virg. Aen. ii. 471, 'Qualis ubi in lucem coluber mala gramina pastus—linguis micat ore trisulcis.' This mistake was a want of science rather than observation; but to the latter (a rare fault in our author) we must attribute the statement that a snake waits to attack a man near its hole, instead of entering it; since the habit of all snakes is to be timid and harmless if unmolested. But snakes and dragons are more mythical than real in most of the ancient descriptions.

99—133. Hector soliloquizes, and begins to hesitate between entering the city and remaining without. If he enters, Pulydamas will taunt him for not having before followed his advice; if he meets Achilles, and offers in the name of the Trojans to restore Helen and her possessions, not sparing any property of his own or the rest of the citizens,—why, Achilles will not listen to him, but kill him regardless of truce. No! there is no help for it now; he must meet the foe, and heaven defend the right!

100. Πουλυδάμας. See xvii. 255, where Pulydamas says, κέλομαι γὰρ ἔγωγε ἄστυδε νῦν ἰέναι, μὴ μίμνειν ἠῶ δῖαν. The passage is alluded to by Persius, i. 4, 'Ne mihi Pulydamas et Troiades Labeonem Praetulerint,' compared with inf. 105. Aristot. Eth. N. iii. ch. 11, τοιούτους δὲ καὶ Ὅμηρος ποιεῖ, οἷον τὸν Διομήδην καὶ τὸν Ἕκτορα, Πουλυδάμας—ἀναθήσει. Other citations from the ancients are fully given in Mr. Trollope's note. The metaphor in ἀναθήσει is that of a burden laid upon one; see Hes. Opp. 761, φήμη γάρ τε κακὴ πέλεται κούφη μὲν ἀεῖραι ῥεῖα μάλ', ἀργαλέη δὲ φέρειν, χαλεπὴ δ' ἀποθέσθαι. Spitzner cites ἐλεγχείην κατέχευας, Od. xiv. 38.

102. ὅτε τ' ὤρετο. The fact that has occurred is taken into account, in respect of τήνδε νύκτα. The *oratio obliqua* would require ὅτε or ὁπότε

ἀλλ᾽ ἐγὼ οὐ πιθόμην· ἦ τ᾽ ἂν πολὺ κέρδιον ἦεν.
νῦν δ᾽ ἐπεὶ ὤλεσα λαὸν ἀτασθαλίῃσιν ἐμῇσιν,
αἰδέομαι Τρῶας καὶ Τρῳάδας ἑλκεσιπέπλους, 105
μή ποτέ τις εἴπῃσι κακώτερος ἄλλος ἐμεῖο
'Ἕκτωρ ἧφι βίηφι πιθήσας ὤλεσε λαόν.'
ὣς ἐρέουσιν· ἐμοὶ δὲ τότ᾽ ἂν πολὺ κέρδιον εἴη
ἄντην ἢ Ἀχιλῆα κατακτείναντι νέεσθαι
ἠέ κεν αὐτῷ ὀλέσθαι ἐυκλειῶς πρὸ πόληος. 110
εἰ δέ κεν ἀσπίδα μὲν καταθείομαι ὀμφαλόεσσαν
καὶ κόρυθα βριαρήν, δόρυ δὲ πρὸς τεῖχος ἐρείσας
αὐτὸς ἰὼν Ἀχιλῆος ἀμύμονος ἀντίος ἔλθω
καί οἱ ὑπόσχωμαι Ἑλένην καὶ κτήμαθ᾽ ἅμ᾽ αὐτῇ,
πάντα μάλ᾽ ὅσσα τ᾽ Ἀλέξανδρος κοίλῃς ἐνὶ νηυσὶν 115
ἠγάγετο Τροίηνδ᾽, ἥ τ᾽ ἔπλετο νείκεος ἀρχή,
δώσειν Ἀτρείδῃσιν ἄγειν, ἅμα δ᾽ ἀμφὶς Ἀχαιοῖς

ὄροιτο. This verse contains an example of τε (=τοι) which is purely otiose, and a metrical make-shift.

104. ἀτασθαλίῃσιν. Mr. Gladstone discusses the meanings of this word, "Juventus Mundi," pp. 387—389, and he calls this passage "the weakest case of its application," meaning here only "obstinate folly' instead of "deep, deliberate wickedness; sinning against light; doing what, but for a guilty ignorance, we must know to be wrong."—The next verse occurred vi. 442.

106. Compare xxiii. 575. Aesch. Suppl. 399, μὴ καί ποτε εἴπῃ λεώς, εἴ πού τι μὴ τοῖον τύχοι, ἐπήλυδας τιμῶν ἀπώλεσας πόλιν.—πιθήσας, πιστεύων, πεισθείς. "Obsecutus violentiae suae," Doederlein, who adds, "semet ipse condemnat Hector tanquam impar tunc cupidini libidinique pugnandi fuerit."

108. ἐμοὶ δὲ κ.τ.λ. 'But for me it would in that case be a much greater gain, either to slay Achilles in the sight of my countrymen and return in triumph, or myself to die gloriously before (or in defence of) the city.' He means, 'if I am to bear such reproaches, it were better for me to die in my country's cause, if I cannot slay Achilles.' Spitzner with some MSS. reads αὐτὸν ὀλέσθαι. He remarks on the ambiguity of αὐτῷ, which might refer to Achilles. We might suggest αὐτοῦ, 'there on the field.'

111 seqq. He now reasons on another contingency; 'Or, if I lay down my armour and meet Achilles under truce to offer terms by restoring Helen, I fear it would be a vain attempt, for he would take advantage of me and slay me unarmed,' viz. under the idea that any thing was lawful in obtaining redress for the death of Patroclus. The apodosis is at 123, and a full stop is wrongly placed in some editions at δάσασθαι. We might, however, put the mark of interrogation, and render εἰ δέ κεν, &c. (like the Attic formula ἀλλ᾽ εἰ) 'but what if?' supplying τί γενήσεται;

111. καταθείομαι, an interchange of syllables for καταθέωμαι (θῶμαι).

116. νείκεος ἀρχή. See v. 63; xi. 604. In some of the old epics,—perhaps the *Cypria*,—emphasis seems to have been laid on the πρώταρχος ἄτη of Paris in carrying off Helen.

117. ἀμφίς, 'separately,' distinctly from Helen's property, which belongs only to the Atridae. Schol. Ven. 2, ἅμα τῇ προτέρᾳ ὑποσχέσει καὶ ἕτερα, χωρὶς ὧν Ἀλέξανδρος ἥρπασεν. Translate, 'and at the same time to distribute to the Achaeans (generally) other prizes apart, from whatever stores this city has laid up.' Buttmann (Lexil. p. 99)

ἀλλ' ἀποδάσσεσθαι, ὅσα τε πτόλις ἥδε κέκευθεν·
Τρωσὶν δ' αὖ μετόπισθε γερούσιον ὅρκον ἕλωμαι
μή τι κατακρύψειν ἀλλ' ἄνδιχα πάντα δάσασθαι, 120
[κτῆσιν ὅσην πτολίεθρον ἐπήρατον ἐντὸς ἐέργει·]
ἀλλὰ τί ἦ μοι ταῦτα φίλος διελέξατο θυμός;
μή μιν ἐγὼ μὲν ἵκωμαι ἰών, ὁ δέ μ' οὐκ ἐλεήσει
οὐδέ τί μ' αἰδέσεται, κτενέει δέ με γυμνὸν ἐόντα
αὔτως ὥς τε γυναῖκα, ἐπεί κ' ἀπὸ τεύχεα δύω. 125
οὐ μέν πως νῦν ἔστιν ἀπὸ δρυὸς οὐδ' ἀπὸ πέτρης
τῷ ὀαριζέμεναι, ἅ τε παρθένος ἠΐθεός τε,
παρθένος ἠΐθεός τ' ὀαρίζετον ἀλλήλοιιν.

explains ἀμφὶς 'man by man,' citing Od. xix. 46, ἡ δέ μ' ὀδυρομένη εἰρήσεται ἀμφὶς ἕκαστα. (The true reading is probably ἀμφὶ Fέκαστα.) Doederlein's explanation is untenable, τοῖς ἀμφὶς, 'the Achaeans who accompanied the Atridae.' The Schol. Ven. and others, perhaps from xviii. 510, interpreted ἀμφὶς by ἄνδιχα, δίχα μερίσασθαι. And so (apparently) Spitzner: "omnes divitias, quascunque urbs occulat, se inter Troas et Achivos partiturum esse Hector spondet."

119. Τρωσὶν δ' αὖ κ.τ.λ. 'And if, further, I should get from the Trojans an oath passed in solemn council, that they will hide away nothing, but divide every thing into two shares,' viz. that they will give half to the Greeks, retaining the other half for themselves. The dative Τρωσὶν depends on the idea of relation; or it may be compared with δέξατό οἱ σκῆπτρον, ἐγὼ πρίωμαι τῷδε, Ar. Ran. 1229, Τρώεσσι κῦδος ἀρέσθαι, sup. iv. 95. For ἑλέσθαι ὅρκον (the Attics say δέξασθαι) compare Od. iv. 746, ἐμεῦ δ' ἕλετο μέγαν ὅρκον, μὴ πρίν σοι ἐρέειν κ.τ.λ. The Schol. Ven. cites a variant ὀμοῦμαι, which Spitzner supposes to have crept in from i. 233, ix. 132. — γερούσιον, σεμνὸν, ἢ τὸν τοῖς γέρουσιν ὀφείλοντα προτείνεσθαι, Schol. Ven. 2.

123. μή μιν κ.τ.λ., sc. δέδοικα μή.— ἵκωμαι, ἱκετεύσω. Cf. Aesch. Suppl. 327, τί φῄς ἱκνεῖσθαι τῶνδ' ἀγωνίων θεῶν; For the subjunctive followed by the future, also depending on μή, see Aesch. Pers. 121, and the note there. Also inf. xxiii. 341—343.

124. αἰδέσεται, sc. ὡς ἱκέτην. Cf. i. 23.

125. αὔτως, just as if I were a woman.

126. οὐ μέν πως, i.e. οὐ μὴν, 'Yet methinks 'tis not now the time from tree or rock to hold lovers' converse with him, such as a maiden and an unwedded youth hold with each other.' For ὀαρίζειν see vi. 516, xxiii. 640; and for the phrase ἀπὸ δρυὸς ἢ ἀπὸ πέτρης, Goettling on Hes. Theog. 35. Gladstone, "Studies," iii. p. 407. Plato, Phaedr. p. 275, B. Od. xix. 163, οὐ γὰρ ἀπὸ δρυὸς ἐσσὶ παλαιφάτου, οὐδ' ἀπὸ πέτρης, which however has a different sense from the proverb as here used, and which the Scholiasts explain of foundlings exposed under a tree or a rock, and so of unknown parentage. More probably it has reference to the ancient belief in "totemism," or descent from some plant, animal, or natural object. "This expression was most probably a familiar form in the time of Homer, indicating a conversation between two persons in easy security; in which one of them is represented as seated upon the trunk of a tree or a projecting rock, while the other stands carelessly by." Mr. Trollope. "Hector immiti Achillis animo, nullo verborum lenocinio flectendo et expugnando, cum irrisione quadam blandos amantium susurros objecit." Spitzner. For the repetition of words, called ἐπαναφορὰ or ἐπανάληψις, see xx. 371. So Cic. de Div. i. 8, § 14, 'et matutinis acredula vocibus instat, Vocibus instat, et assiduas jacit ore querellas.'

βέλτερον αὖτ' ἔριδι ξυνελαυνέμεν ὅττι τάχιστα·
εἴδομεν ὁπποτέρῳ κεν Ὀλύμπιος εὖχος ὀρέξῃ." 130
ὣς ὥρμαινε μένων· ὁ δέ οἱ σχεδὸν ἦλθεν Ἀχιλλεύς
ἶσος ἐνυαλίῳ κορυθάικι πτολεμιστῇ,
σείων Πηλιάδα μελίην κατὰ δεξιὸν ὦμον
δεινήν· ἀμφὶ δὲ χαλκὸς ἐλάμπετο εἴκελος αὐγῇ
ἢ πυρὸς αἰθομένου ἢ ἠελίου ἀνιόντος. 135
Ἕκτορα δ', ὡς ἐνόησεν, ἕλεν τρόμος· οὐδ' ἄρ' ἔτ' ἔτλη
αὖθι μένειν, ὀπίσω δὲ πύλας λίπε, βῆ δὲ φοβηθείς.
Πηλεΐδης δ' ἐπόρουσε ποσὶν κραιπνοῖσι πεποιθώς.
ἠύτε κίρκος ὄρεσφιν, ἐλαφρότατος πετεηνῶν,
ῥηιδίως οἴμησε μετὰ τρήρωνα πέλειαν, 140
ἡ δέ θ' ὕπαιθα φοβεῖται, ὁ δ' ἐγγύθεν ὀξὺ λεληκώς
ταρφέ' ἐπαΐσσει, ἑλέειν τέ ἑ θυμὸς ἀνώγει·
ὣς ἄρ' ὅ γ' ἐμμεμαὼς ἰθὺς πέτετ', ἔτρεσε δ' Ἕκτωρ
τεῖχος ὕπο Τρώων, λαιψηρὰ δὲ γούνατ' ἐνώμα.
οἱ δὲ παρὰ σκοπιὴν καὶ ἐρινεὸν ἠνεμόεντα 145

130. εἴδομεν, for εἰδῶμεν. So Aesch. Cho. 876, εἰδῶμεν ἢ νικῶμεν ἢ νικώμεθα. Inf. 244, ἵνα εἴδομεν. We might have expected ὄφρα τάχιστα, and the Schol. Ven. records this as a variant. Spitzner cites the combination ὅττι τάχιστα from ix. 659, xv. 146, and elsewhere; and he renders the passage "quam celerrime videamus, utri Jupiter victoriam sit oblaturus." Doederlein construes ξυνελαυνέμεν ὅττι τάχιστα. The κεν obviously belongs to ὀρέξῃ (here = ὀρεξειε), not to ὁπποτέρῳ, which is a very different construction, e. g. Aesch. Suppl. 429, ὁπότερ' ἂν κτίσῃς, μένει δορὶ τίνειν ὁμοίαν θέμιν.

131—166. Hector sees Achilles approaching with poised spear, and flies from him in terror. Achilles pursues him as a kite chases a dove. They pass by the sources of the Scamander, one hot, the other cold, and the pools once used for washing by the Trojan women, but now deserted in the time of war. The race for life is compared to the efforts of a horse drawing a car round the stadium for a prize. Thrice did they run round the city, turning each time at the river-head as the τέρμα of the course.

132. ἐνυαλίῳ, elsewhere a proper name, and of four syllables, seems here an epithet, and the derivation suggested (vii. 166) from ἐνάλλεσθαι well suits the context.—κορυθαΐξ, like κορυθαίολος, implies the nodding of the plume or crest on the helmet.

135. ἠελίου. Again Achilles is compared to the sun; cf. xix. 398, τεύχεσι παμφαίνων ὥς τ' ἠλέκτωρ Ὑπερίων.

137. ὀπίσω, κατὰ νώτου. He fled towards the plain, leaving the gate behind him which Priam had called on him to enter.—βῆ δὲ φοβηθείς, Schol. Ven. ἀντὶ τοῦ φεύγων ἀπέβη.

140. οἴμησε, as αἰετοῦ οἴματ' ἔχων μέλανος, xxi. 252. The dactylic rhythm of 141 and 139 seems to express the rapid flight of the birds.

141. ὕπαιθα, which the Scholiasts explain 'close in front,' may simply mean 'from under him,' as ὕπαιθα λιασθείς, xxi. 255.

143. ἔτρεσε, μετὰ δέους ἔφυγεν, Schol. Vict. It may be questioned if the next verse is not an interpolation.

145. σκοπιὴν, Schol. Vict. τὸ Αἰσυήτου μνῆμα. See ii. 793.—ἐρινεὸν, Spitzner thinks, is not the solitary fig-tree that was close to the city walls, vi. 433, xi.

τείχεος αἰὲν ὑπὲκ κατ' ἀμαξιτὸν ἐσσεύοντο,
κρουνὼ δ' ἵκανον καλλιρρόω, ἔνθα τε πηγαί
δοιαὶ ἀναΐσσουσι Σκαμάνδρου δινήεντος.
ἡ μὲν γάρ θ' ὕδατι λιαρῷ ῥέει, ἀμφὶ δὲ καπνός
γίγνεται ἐξ αὐτῆς ὡς εἰ πυρὸς αἰθομένοιο· 150
ἡ δ' ἑτέρη θέρεϊ προρέει εἰκυῖα χαλάζῃ
ἢ χιόνι ψυχρῇ ἢ ἐξ ὕδατος κρυστάλλῳ.
ἔνθα δ' ἐπ' αὐτάων πλυνοὶ εὐρέες ἐγγὺς ἔασιν
καλοὶ λαΐνεοι, ὅθι εἵματα σιγαλόεντα
πλύνεσκον Τρώων ἄλοχοι καλαί τε θύγατρες 155
τὸ πρὶν ἐπ' εἰρήνης, πρὶν ἐλθέμεν υἷας Ἀχαιῶν.
τῇ ῥα παραδραμέτην, φεύγων, ὁ δ' ὄπισθε διώκων·
[πρόσθε μὲν ἐσθλὸς ἔφευγε, δίωκε δέ μιν μέγ' ἀμείνων]
καρπαλίμως, ἐπεὶ οὐχ ἱερήιον οὐδὲ βοείην

167, but a grove of waving (ἠνεμόεντα) trees extending from the walls into the plain. "Troas Ili sepulcrum praetervectos et medium per campum fugientes, priusquam ad fagum et portam Scaevam venerint, ficos a parte sinistra reliquisse consentaneum erit. Hector autem, Achillis conspectu territus, per viam publicam ad Scamandri fontes gressu citato fertur, et proinde ei ficorum lucus a dextra fuit manu." For σεύεσθαι παρά τι he compares xviii. 576. By τείχεος αἰὲν ὑπὲκ, the poet means that they kept getting farther and farther away from the walls.

149. καπνὸς, ἀτμὸς, the steam. It is of course possible that a hot spring may have become less hot; but that a warm spring still rises near the cold sources is stated by Sir W. Gell in his Geography of the Troad. The water as it gushed from the ground was received, he says, in stone troughs for the purposes of washing, as is still done in rivers and mountain streams in the Romance countries. See Od. vi. 40. Dr. Schliemann however has shown that the Troy of the description, if a real city at all, could not have been so far inland on the high ground. (Mr. Gladstone has fully discussed this question of the site of Troy in "Homeric Synchronism," p. 24 seqq.) In p. 195 of "Troy and its remains," he tries to identify the hot springs with several which rise a few hundred yards from Hissarlik; but, as these springs have a temperature of only 60 to 62 Fahrenheit, he concludes that the Homeric account must be taken in "a metaphorical sense." There is a fine touch of pathos in adding τὸ πρὶν ἐπ' εἰρήνης κ.τ.λ. (156).—θέρεϊ, 'even in summer.' From the context, the Scholiasts supply χειμῶνι with 149.

150. Dr. Schliemann (Troja, p. 66) now thinks that the springs here mentioned must be those which he explored rising from a cavern some 300 yards to the west of Hissarlik (p. 63), because they were near the high road and flowed directly into the Scamander at a distance of a few hundred yards. The hot spring, he adds, "may have been destroyed by an earthquake at a remote antiquity, or changed by the same cause into a cold-water spring."

153. ἐπ' αὐτάων, 'over' or 'on them,' i. e. constructed round the spring itself. The explanation of the Schol. Ven. is less correct, ἀντὶ τοῦ παρ' αὐταῖς.

157. φεύγων. Supply ὁ μέν.

159. βοείην. Schol. Ven. 2, τὸ παλαιὸν γὰρ ἐν ἀγῶνι βύρσας ἐδίδουν ἔπαθλα· καὶ ἱερὸν μὲν πᾶν θῦμα, ἰδίως δὲ παρὰ Ἀττικοῖς τὸ πρόβατον. The Schol. Vict. adds, καὶ νῦν Οἰταῖοι, Ἡρακλεῖ πεντετήριον ἀγῶνα ποιοῦντες, βύρσας διδόασιν.

ἀρνύσθην, ἅ τε ποσσὶν ἀέθλια γίγνεται ἀνδρῶν, 160
ἀλλὰ περὶ ψυχῆς θέον Ἕκτορος ἱπποδάμοιο.
ὡς δ' ὅτ' ἀεθλοφόροι περὶ τέρματα μώνυχες ἵπποι
ῥίμφα μάλα τρωχῶσι· τὸ δὲ μέγα κεῖται ἄεθλον,
ἢ τρίπος ἠὲ γυνή, ἀνδρὸς κατατεθνηῶτος·
ὣς τὼ τρὶς Πριάμοιο πόλιν περιδινηθήτην 165
καρπαλίμοισι πόδεσσι. θεοὶ δέ τε πάντες ὁρῶντο.
τοῖσι δὲ μύθων ἦρχε πατὴρ ἀνδρῶν τε θεῶν τε.
"ὢ πόποι, ἦ φίλον ἄνδρα διωκόμενον περὶ τεῖχος
ὀφθαλμοῖσιν ὁρῶμαι· ἐμὸν δ' ὀλοφύρεται ἦτορ
Ἕκτορος, ὅς μοι πολλὰ βοῶν ἐπὶ μηρί' ἔκηεν 170
Ἴδης ἐν κορυφῇσι πολυπτύχου, ἄλλοτε δ' αὖτε
ἐν πόλι ἀκροτάτῃ· νῦν αὖτέ ἑ δῖος Ἀχιλλεύς
ἄστυ πέρι Πριάμοιο ποσὶν ταχέεσσι διώκει.
ἀλλ' ἄγετε φράζεσθε, θεοί, καὶ μητιάασθε
ἠέ μιν ἐκ θανάτοιο σαώσομεν, ἠέ μιν ἤδη 175
Πηλεΐδῃ Ἀχιλῆι δαμάσσομεν ἐσθλὸν ἐόντα."
τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη

Mr. Trollope notices that in Herod. ii. 91, among other prizes given to gymnasts δέρματα are enumerated.

161. The phrase θεῖν περὶ ψυχῆς, or ὑπὲρ ψυχῆς ἀγών, is said to be taken from this verse. Mr. Trollope compares Aen. xii. 764, 'neque enim levia aut ludicra petuntur Praemia, sed Turni de vita et sanguine certant.' Orest. 868, ἀγῶνα θανάσιμον δαμούμενον. The plural θέον, as the Schol. Ven. observes, includes Hector himself as one of the parties, who ran for his own life; though it is put objectively, περὶ ψυχῆς Ἕκτορος.

162. περὶ τέρματα, i. e. round a course marked by a στήλη or τέρμα at the end. See xxiii. 333. This form of the stadium seems to have been universal, probably because the danger and difficulty of the turn furnished the chief excitement and interest of the race.

164. ἀνδρός. The genitive is rather irregular; the sense is 'in a contest held in honour of some deceased chieftain.' Doederlein supplies ἐν τάφῳ: the Scholiasts seem to have taken κατὰ separately, for ἐπί.

166. ὁρῶντο, 'looked on.' According to Doederlein, differing from ἑώρων, 'they saw it.' Cf. xxiii. 448.

167—176. Zeus and the other gods witness the chase. In pity for Hector, a pious worshipper, he appeals to the rest of the immortals whether they should save him or allow him to perish.

169. ὀλοφύρεται. Plato, Resp. iii. p. 388, c, where this and part of the preceding verse are cited, objects to the gods being made to express sentiment and grief.

171. ἐν κορυφῇσι. Hill-altars (said to be the 'high-places' of Scripture) were a natural part of a materialistic or anthropomorphic worship, in order that man might approach as nearly as possible, and so be heard by the being he was supplicating.

174 seqq. Compare xvi. 435—443.

177—187. Athene threatens the displeasure of all if Hector is delivered. Zeus assures her that the proposal was not seriously meant, and that she may act as she pleases.

"ὦ πάτερ ἀργικέραυνε κελαινεφές, οἷον ἔειπες.
ἄνδρα θνητὸν ἐόντα, πάλαι πεπρωμένον αἴσῃ,
ἂψ ἐθέλεις θανάτοιο δυσηχέος ἐξαναλῦσαι; 180
ἔρδ'· ἀτὰρ οὔ τοι πάντες ἐπαινέομεν θεοὶ ἄλλοι."
τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεύς
"θάρσει, τριτογένεια, φίλον τέκος· οὔ νύ τι θυμῷ
πρόφρονι μυθέομαι, ἐθέλω δέ τοι ἤπιος εἶναι.
ἔρξον ὅπῃ δή τοι νόος ἔπλετο, μηδέ τ' ἐρώει." 185
ὣς εἰπὼν ὤτρυνε πάρος μεμαυῖαν Ἀθήνην·
βῆ δὲ κατ' Οὐλύμποιο καρήνων ἀΐξασα.
Ἕκτορα δ' ἀσπερχὲς κλονέων ἔφεπ' ὠκὺς Ἀχιλλεύς.
ὡς δ' ὅτε νεβρὸν ὄρεσφι κύων ἐλάφοιο δίηται,
ὄρσας ἐξ εὐνῆς, διά τ' ἄγκεα καὶ διὰ βήσσας· 190
τὸν δ' εἴ πέρ τε λάθῃσι καταπτήξας ὑπὸ θάμνῳ,
ἀλλά τ' ἀνιχνεύων θέει ἔμπεδον, ὄφρα κεν εὕρῃ·
ὣς Ἕκτωρ οὐ λῆθε ποδώκεα Πηλεΐωνα·
ὁσσάκι δ' ὁρμήσειε πυλάων Δαρδανιάων
ἀντίον ἀΐξασθαι, ἐϋδμήτους ὑπὸ πύργους, 195

179—181. These three lines occurred xvi. 441—443, and the three following viii. 38—40. See also iv. 29. The genuineness of the passage, either here or in viii. 38 seqq., was disputed by the grammarians. The fact, pointed out by Mr. Gladstone, that Zeus and Athene are never openly at variance, seems to justify the concession to her wish in the present case.—ἐπαινέομεν, the Ionic future.

185. μὴ ἐρώει, do not recede or retire from your design. Spitzner reads μήδ' ἔτ' ἐρώει. The τε represents the later τοι. The same formula occurs i. 303, ii. 179.

186, 187. This couplet occurred iv. 73, 74, and the latter verse ii. 167.

188—223. The chase is continued, and the fruitless efforts of Hector to escape are compared to those of a deer to elude a wary hound. If he makes for the space under the walls, in hopes that darts will be directed from them against his pursuer, Achilles by a side-movement drives him away. The hopeless feeling is compared again to a nightmare, where motion seems to the sleeper impossible. The appearance of Apollo for the last time imparts new strength and courage to Hector for a while: but the fates are now against him; Athene approaches Achilles, and assures him of victory, though it is won by a fraud practised upon Hector.

188. κλονέων, keeping him in constant motion before him; perhaps with the notion of bewilderment.

189. δίηται, διώκῃ, as in vii. 197, xii. 276.—ὄρσας, 'having started it,' κινήσας.—δι' ἄγκεα, as διά τ' ἔντεα καὶ μέλαν αἷμα, x. 298 (Schol. Ven. 2).

191. εἴ πέρ τε, 'even if it escapes him for a moment by crouching down under a bush, yet assuredly (τε = τοι) recovering the track he keeps on staunchly running till he has found it.' This describes the *dodging* up and down, the running round and about, as opposed to the straight course. Cf. viii. 136, τὼ δ' ἵππω δείσαντε καταπτήτην ὑπ' ὄχεσφιν.—ἔμπεδον, xiii. 141, xv. 684.

195. ἀντίον, ἰθὺ, right towards, right in front of. The Schol. Ven. thinks the Dardanian are the same as the Scaean gates, sup. 6. Mr. Gladstone ("Juven-

εἴ πώς οἱ καθύπερθεν ἀλάλκοιεν βελέεσσιν,
τοσσάκι μιν προπάροιθεν ἀποστρέψασκε παραφθάς
πρὸς πεδίον· αὐτὸς δὲ ποτὶ πτόλιος πέτετ' αἰεί.
[ὡς δ' ἐν ὀνείρῳ οὐ δύναται φεύγοντα διώκειν·
οὔτ' ἄρ' ὁ τὸν δύναται ὑποφευγέμεν οὔθ' ὁ διώκειν· 200
ὣς ὁ τὸν οὐ δύνατο μάρψαι ποσίν, οὐδ' ὃς ἀλύξαι.]
πῶς δέ κεν Ἕκτωρ κῆρας ὑπεξέφυγεν θανάτοιο,
εἰ μή οἱ πύματόν τε καὶ ὕστατον ἤντετ' Ἀπόλλων
ἐγγύθεν, ὅς οἱ ἐπῶρσε μένος λαιψηρά τε γοῦνα.

tus," p. 470), says the Scaean gates were on the north, the Dardanian on the south of the city.—ὑπὸ, so as to get close under the shelter of the rampart, i. e. that his retreat might be covered by the javelins of his friends.—παραφθὰς, by getting first on that side of him. The Schol. Ven. records a variant παραστρέψασκε, which Spitzner supposes to have originated from a double reading, παραστρέψασκε παραστὰς and ἀποστρέψασκε παραφθάς. And παραστὰς is still the reading of some copies.—προπάροιθεν, whether χρονικὸν or τοπικὸν was doubted by the Scholiasts. It seems to mean 'in front of him' in respect of the city, i.e. keeping ever between Hector and the city. For the effort and desire of Hector was to fly πρὸς πόλιος, facing or in full view of the city. Compare διπλοῦν μίασμα πρὸς πόλεως φανὲν, Aesch. Suppl. 619. Doederlein strangely explains the passage, construing τοσσάκι with πέτετο also; "quoties Achilles praecurrendo Hectorem intercluserat ab moenibus, ipse, utpote propior urbi, ultro *ab urbe inde* adoriebatur,—nam προτὶ πτόλιος idem est quod ἀπὸ, ut x. 428 πρὸς ἁλὸς, xv. 670 (πρὸς νηῶν)."

199—201. The Schol. Ven. says these three verses were rejected as commonplace (εὐτελεῖς), and derogatory to the fame of Achilles for swiftness. Mr. Trollope thinks 200 is a mere tautology, and an interpolation. The idea is remarkable, and worthy of a great poet; for the distressing feeling of being unable to run, or move, or call out, in a dream, illustrates by an apt figure the futility and nothingness of both the pursuer's efforts and those of the pursued. Compare Plat. Theaetet. p. 158, B, ἐπεὶ ὡς ἀληθῶς γε οὐκ ἂν δυναίμην ἀμφισβητῆσαι, ὡς οἱ μαινόμενοι ἢ οἱ ὀνειρώττοντες οὐ ψευδῆ δοξάζουσιν, ὅταν οἱ μὲν θεοὶ αὐτῶν οἴωνται εἶναι, οἱ δὲ πτηνοί τε καὶ ὡς πετόμενοι ἐν τῷ ὕπνῳ διανοῶνται. Virgil finely renders this passage, Aen. xii. 908—912.

200. οὔτ' ἄρ' κ.τ.λ. The sense is, 'and the pursued is as unable to escape as the pursuer is to pursue. A man may dream either that he cannot run after, or that he cannot run from, another.

202—204. It may be questioned if these verses come here in their right place, i. e. whether they have not been adapted and inserted from some earlier narrative. We might have expected οὐδέ κεν Ἕκτωρ κ.τ.λ., but the chief objection is, that so important and striking an incident as the final appearance of Apollo should be dismissed, without further reference to it than the brief allusion in 213, in three verses. They were designed, it would seem, to explain why Achilles did not at once overtake Hector by his superior speed. The Schol. Ven. says that some read the single verse 202 interrogatively. The other two, of course, would then convey the answer, with the ellipse of οὐκ ἂν ἐξέφυγεν. Others, according to the same authority, took πως in the indefinite sense, which is manifestly untenable. It is to be observed that 204 is repeated from xx. 93, and also that ᾤχετο in 213 does not suit the case of Hector, who is yet alive. That verse, at least, must have come from some other account.—πύματόν τε κ.τ.λ., 'at the end of the race, and for the last time.'

λαοῖσιν δ' ἀνένευε καρήατι δῖος Ἀχιλλεύς, 205
οὐδ' ἔα ἱέμεναι ἐπὶ Ἕκτορι πικρὰ βέλεμνα,
μή τις κῦδος ἄροιτο βαλών, ὃ δὲ δεύτερος ἔλθοι.
ἀλλ' ὅτε δὴ τὸ τέταρτον ἐπὶ κρουνοὺς ἀφίκοντο,
καὶ τότε δὴ χρύσεια πατὴρ ἐτίταινε τάλαντα,
ἐν δ' ἐτίθη δύο κῆρε τανηλεγέος θανάτοιο, 210
τὴν μὲν Ἀχιλλῆος τὴν δ' Ἕκτορος ἱπποδάμοιο,
ἕλκε δὲ μέσσα λαβών· ῥέπε δ' Ἕκτορος αἴσιμον ἦμαρ,
ᾤχετο δ' εἰς Ἀΐδαο, λίπεν δέ ἑ Φοῖβος Ἀπόλλων.
Πηλεΐωνα δ' ἵκανε θεὰ γλαυκῶπις Ἀθήνη,
ἀγχοῦ δ' ἱσταμένη ἔπεα πτερόεντα προσηύδα. 215
"νῦν δὴ νῶΐ γ' ἔολπα, διίφιλε φαίδιμ' Ἀχιλλεῦ,
οἴσεσθαι μέγα κῦδος Ἀχαιοῖσιν προτὶ νῆας,
Ἕκτορα δῃώσαντε μάχης ἆτόν περ ἐόντα.
οὔ οἱ νῦν ἔτι γ' ἔστι πεφυγμένον ἄμμε γενέσθαι,
οὐδ' εἴ κεν μάλα πολλὰ πάθοι ἑκάεργος Ἀπόλλων 220
προπροκυλινδόμενος πατρὸς Διὸς αἰγιόχοιο.
ἀλλὰ σὺ μὲν νῦν στῆθι καὶ ἄμπνυε, τόνδε δ' ἐγώ τοι

205, 206. Compare iii. 82, ἴσχεσθ', Ἀργεῖοι, μὴ βάλλετε, κοῦροι Ἀχαιῶν· στεῦται γάρ τι ἔπος ἐρέειν κορυθαίολος Ἕκτωρ. By ἀνένευε the poet seems to mean that Achilles, while running, shook his head at any Greek whom he saw poising a lance at Hector as he passed. The act was, perhaps, really impossible, as the Schol. Ven. perceived.

208. τὸ τέταρτον. It is τρὶς inf. 251.

209, 210. This distich occurred viii. 69, 70.

210. δύο κῆρε. The Schol. Ven. 2 records as a curious fact, that Aeschylus in the Ψυχοστασία took κῆρε as if the dual of κέαρ, interpreting it ψυχαὶ, whereas it is from κὴρ = μοῖρα. The grammarians assumed, what is very difficult to show, that Aeschylus was familiar with our Homeric text; though, of course, he may have had the verse in older epics.

213. ᾤχετο. Some supply ἦμαρ as the subject, which is very harsh. Others, with Schol. Vict. and Doederlein, interpret it of the *virtual* death of Hector, since the fates had now gone against him.

217. οἴσεσθαι. The construction is rather remarkable, and seems to confuse two ideas: 'to win great glory from the Achaeans, on returning to the ships,' and 'to bring them great glory to the ships.' Compare φέρηται inf. 245.

218. ἆτον. See v. 388; xi. 430.

219. πεφυγμένον γενέσθαι, for φυγεῖν, is defended by vi. 488, μοῖραν δ' οὔ τινά φημι πεφυγμένον ἔμμεναι ἀνδρῶν, and Od. i. 18, ix. 455. So πεφυλαγμένος εἶναι inf. xxiii. 343. Hes. Opp. 706. Translate, 'no longer now is it possible for him to get clear away from us; no, not even if Apollo the far-darter should suffer ever so much grief in throwing himself as an abject suppliant before Zeus the aegis-bearing sire.' Cf. Od. xvii. 525, ἔνθεν δὴ νῦν δεῦρο τόδ' ἵκετο πήματα πάσχων, προπροκυλινδόμενος. The repetition of the πρὸ conveys the idea of abjectness and importunity. Doederlein and Heyne would read πρόπρο separately, as πρόπρο δ' ἄρ' ὀφθαλμῶν, Apoll. Rhod. iii. 453. Doederlein thinks the participle implies rather despairing grief than supplication.

οἰχομένη πεπιθήσω ἐναντίβιον μαχέσασθαι."
ὣς φάτ' Ἀθηναίη, ὁ δ' ἐπείθετο, χαῖρε δὲ θυμῷ,
στῆ δ' ἄρ' ἐπὶ μελίης χαλκογλώχινος ἐρεισθείς. 225
ἡ δ' ἄρα τὸν μὲν ἔλειπε, κιχήσατο δ' Ἕκτορα δῖον
Δηιφόβῳ εἰκυῖα δέμας καὶ ἀτειρέα φωνήν.
ἀγχοῦ δ' ἱσταμένη ἔπεα πτερόεντα προσηύδα.
"ἠθεῖ', ἦ μάλα δή σε βιάζεται ὠκὺς Ἀχιλλεύς,
ἄστυ πέρι Πριάμοιο ποσὶν ταχέεσσι διώκων. 230
ἀλλ' ἄγε δὴ στέωμεν καὶ ἀλεξώμεσθα μένοντες."
τὴν δ' αὖτε προσέειπε μέγας κορυθαίολος Ἕκτωρ
"Δηίφοβ', ἦ μέν μοι τὸ πάρος πολὺ φίλτατος ἦσθα
γνωτῶν, οὓς Ἑκάβη ἠδὲ Πρίαμος τέκε παῖδας·
νῦν δ' ἔτι καὶ μᾶλλον νοέω φρεσὶ τιμήσασθαι, 235
ὃς ἔτλης ἐμεῦ εἵνεκ', ἐπεὶ ἴδες ὀφθαλμοῖσιν,
τείχεος ἐξελθεῖν, ἄλλοι δ' ἔντοσθε μένουσιν."
τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη

223. πεπιθήσω is not elsewhere found as a future. It would seem to come from a reduplicated aorist πεπιθεῖν, regarded as a contracted form of the present. See on xxi. 316. Aristophanes, probably satirizing the use of an archaic form, has τετορήσω in Pac. 381. Compare also κεκαδήσω.

224—231. Achilles stops from the chase, while Athene under the form of Deïphobus addresses Hector, offering aid in making a stand against his foe.

224. χαῖρε, viz. at the proffered aid. —χαλκογλῶχις refers to the bronze point, σαυρωτήρ of the long lance. He planted the lance and leant on it in order to rest.

226. "Even the highest conception of deity in Homer does not exclude the element of fraud.—In the great crisis of Hector and Achilles, when the intrinsic superiority of the Greek hero makes him independent of any even more honourable aid, Athene descends to the mean and shameful artifice of assuming the form of his brother Deïphobus, whom he especially loved and trusted to induce him to turn and meet his adversary. This arrangement is the more remarkable, because it is somewhat difficult to discern the motive for such an intervention, or to see why Achilles could not, with his extraordinary swiftness of foot, have overtaken Hector apart from any assistance whatever. Perhaps it was an artifice of the poet to uplift the character of Hector, of course in order to glorify yet further the Greek hero, who was to overcome him." "Juventus Mundi," p. 208.

229. ἠθεῖε, connected with ἔθος and ἦθος, combines the notions of familiarity and respect. See vi. 518; x. 37; xxiii. 94, and on xvii. 680.

231. This verse occurred xi. 348. Compare στείομεν (= στέωμεν) xv. 297.

232—246. Hector thanks his brother (as he supposes him to be) for his ready and disinterested aid; to which Deïphobus replies that he has acted against the wish of all his friends. Now however let their prowess be tried in the fight.

235. τιμήσασθαι, 'to hold you in honour,' τίμιον ποιήσασθαι. A very remarkable use of the middle voice. Schol. Ven. 2, νῦν δὲ καὶ μᾶλλον κατὰ νοῦν ἔχω τιμῆσαί σε. The commentators compare, for the aorist, xxiv. 560, νοέω δὲ καὶ αὐτὸς Ἕκτορά τοι λῦσαι.

"ἠθεῖ', ἦ μὲν πολλὰ πατὴρ καὶ πότνια μήτηρ
λίσσονθ' ἑξείης γουνούμενοι, ἀμφὶ δ' ἑταῖροι, 240
αὖθι μένειν· τοῖον γὰρ ὑποτρομέουσιν ἅπαντες·
ἀλλ' ἐμὸς ἔνδοθι θυμὸς ἐτείρετο πένθεϊ λυγρῷ.
νῦν δ' ἰθὺς μεμαῶτε μαχώμεθα, μηδέ τι δούρων
ἔστω φειδωλή, ἵνα εἴδομεν ἤ κεν Ἀχιλλεὺς
νῶι κατακτείνας ἔναρα βροτόεντα φέρηται 245
νῆας ἔπι γλαφυράς, ἦ κεν σῷ δουρὶ δαμήῃ."
ὣς φαμένη καὶ κερδοσύνῃ ἡγήσατ' Ἀθήνη.
οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
τὸν πρότερος προσέειπε μέγας κορυθαίολος Ἕκτωρ
"οὔ σ' ἔτι, Πηλέος υἱέ, φοβήσομαι, ὡς τὸ πάρος περ. 250
τρὶς περὶ ἄστυ μέγα Πριάμου δίον, οὐδέ ποτ' ἔτλην
μεῖναι ἐπερχόμενον. νῦν αὖτέ με θυμὸς ἀνῆκεν
στήμεναι ἀντία σεῖο· ἕλοιμί κεν ἤ κε ἁλοίην.
ἀλλ' ἄγε δεῦρο θεοὺς ἐπιδώμεθα· τοὶ γὰρ ἄριστοι

239. ἦ μὲν πολλὰ κ.τ.λ. 'Truly with many words did my father and lady mother implore me, clasping my knees one after the other, and on each side my companions, to stay there; for so much do they all dread him. But my heart within me was worn out with a sad grief. Now then let us take courage and go straight to the fight, and not spare our lances, that we may learn whether Achilles shall kill us, and win for himself the bloody spoils to be conveyed to the hollow ships, or himself be overcome by your lance.'—τοῖον, the neuter, as Doederlein points out: so also Schol. Ven. 2, τοίως.—δούρων φειδωλὴ Spitzner renders "nulla omnino pugnae sit mora."—ἤ κεν—φέρηται, the epic use for πότερον οἴσεται. Spitzner reads εἴ κεν, and in the next verse δαμείῃ. He compares xviii. 308 (where he reads φέρῃσι for φέροιτο).

247—259. Athene leads Hector against Achilles, whom he addresses in dauntless words, and suggests a mutual promise that the survivor shall offer no indignity to the slain.

249. καὶ κ.τ.λ. Schol. Ven. 2, οὐ μόνον διὰ λόγων αὐτὸν ἠπάτησεν, ἀλλὰ καὶ διὰ τοῦ προσελθεῖν ἀξιοπίστως.—ἢ πρὸς τῷ ταῦτα εἰρηκέναι καὶ δολίως ἡγήσατο. So Doederlein: "Non satis rata astute suasisse, duxit etiam astute ad exitium."

251. δίον, 'I ran away from,' 'I fled before you.' Hesych. ἐδιώχθην. In the middle, δίεσθαι means 'to have a person fly before you,' i. e. to pursue him. See xviii. 162. There was a reading δίες, which the Schol. Ven. says was found in the better copies. But δίω in the sense of διώκω has no other authority, as Spitzner remarks. The verb seems clearly connected with δέος. Aeschylus has δίομαι in the sense of φοβοῦμαι in Pers. 699. Bekker reads δίες, omitting the stop at πάρος περ.

254. We can hardly doubt that ἐπιδώμεθα is ἐπιδόσθαι, 'to give the gods as witnesses mutually,' where the ἐπὶ has the sense of reciprocity, as in ἐπιγαμία, ἐπικηρυκεύεσθαι. Others however (as Doederlein) refer it to ἐπιδέσθαι. The passage in Aesch. Suppl. 646 is remarkable, δῖον ἐπιδόμενοι πράκτορά τε σκοπὸν, where πράκτορ' ἐπίσκοπον is perhaps the true reading. The Scholiasts, in explaining it by ἐπιμαρτυρώμεθα and ἐπικαλεσώμεθα, leave it uncertain to which verb they referred it. So also Hesych. ἐπιδώμεθα· ἐπιδῶμεν θεοὺς, ἴδωμεν. See x. 463. The Attic πεοιδόσθαι, 'to

μάρτυροι ἔσσονται καὶ ἐπίσκοποι ἁρμονιάων. 255
οὐ γὰρ ἐγώ σ' ἔκπαγλον ἀεικιῶ, εἴ κεν ἐμοὶ Ζεὺς
δώῃ καμμονίην, σὴν δὲ ψυχὴν ἀφέλωμαι·
ἀλλ' ἐπεὶ ἄρ κέ σε συλήσω κλυτὰ τεύχε' Ἀχιλλεῦ,
νεκρὸν Ἀχαιοῖσιν δώσω πάλιν. ὣς δὲ σὺ ῥέζειν."
τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς
"Ἕκτορ, μή μοι ἄλαστε συνημοσύνας ἀγόρευε. 261
ὡς οὐκ ἔστι λέουσι καὶ ἀνδράσιν ὅρκια πιστά,
οὐδὲ λύκοι καὶ ἄρνες ὁμόφρονα θυμὸν ἔχουσιν,
ἀλλὰ κακὰ φρονέουσι διαμπερὲς ἀλλήλοισιν,
ὣς οὐκ ἔστ' ἐμὲ καὶ σὲ φιλήμεναι, οὐδέ τι νῶιν 265
ὅρκια ἔσσονται πρὶν ἢ ἕτερόν γε πεσόντα
αἵματος ἆσαι Ἄρηα ταλαύρινον πολεμιστήν.
παντοίης ἀρετῆς μιμνήσκεο· νῦν σε μάλα χρὴ
αἰχμητήν τ' ἔμεναι καὶ θαρσαλέον πολεμιστήν.
οὔ τοι ἔτ' ἔσθ' ὑπάλυξις, ἄφαρ δέ σε Παλλὰς Ἀθήνη 270

wager,' may be compared, and περιδώμεθον in xxiii. 485. Cf. Od. xxiii. 78. Doederlein renders it "huc spectare jubeamus," which seems an impossible sense.

255. ἁρμονιάων. Schol. Ven. ὁμολογιῶν καὶ συνθηκῶν, συμβολῶν.

256. ἀεικιῶ. 'I will not horribly mutilate you (see xix. 26), if Zeus should give me to withstand you, and I should take away your life.' The Schol. Ven. and Hesych. explain καμμονίη, which occurs again in xxiii. 661, by τὴν ἐκ καταμονῆς νίκην. It may mean simply 'a standing one's ground,' by the adversary either falling or flying.

259. ῥέζειν, ἀντὶ τοῦ ῥέζε, Schol. Ven.

260—272. Achilles sternly refuses any compromise or agreement between them. The wolf and the lamb can never unite in friendship. He warns Hector that his hour is come; he will need all his valour to avoid the just vengeance for so many Greeks that he has slain.

261. ἄλαστε, 'Wretch!' ἄλαστα δεδρακώς.—συνημοσύνας, συνθήκας. A rare word, from συνίεσθαι. We have the aorist συνώμεθα in xiii. 381. Compare μεθημοσύνῃσι, xiii. 108.—The evident hesitation of Hector, and the attempt to bargain with his foe, are well contrasted with the clear confidence, the certainty of victory and revenge shown by Achilles. Every part of the scene is so contrived as to enlist sympathy on the side of Hector.

263. This line is parodied by Plato, Phaedr. p. 241, D, ὡς λύκοι ἄρν' ἀγαπῶσ', ὣς παῖδα φιλοῦσιν ἐρασταί, and perhaps by Arist. Pac. 1076, πρίν κεν λύκος ἄρν' ὑμεναιοῖ. Hor. Epod. iv. 1 'Lupis et agnis quanta sortito obtigit, Tecum mihi discordia est.'

265. ἐμὲ καὶ σὲ, i. e. for you to love me, or me you.—πρὶν ἢ κ.τ.λ., said with some irony; but the hope of a compact is not meant to be conditional, but is in fact refused, as Doederlein remarks.—ἆσαι κ.τ.λ., see v. 289; xx. 78.

266. The Schol. Ven. notices the unusual idiom of the plural verb.

268. παντοίης. Doederlein well compares the versatile arts of Hector as enumerated by himself in vii. 237—241.

269. αἰχμητήν. Not merely skilful in the use of the spear, but a warrior of a bold heart. See v. 602; xvi. 493.

270. Ἀθήνη. Achilles, by his divine birth, was able to recognize the goddess under the guise of Deïphobus. See sup. 215; i. 199.—νῦν κ.τ.λ., Schol. Ven. 2, νῦν δώσεις ἀθρόας δίκας ὑπὲρ τῆς λυπή-

ἔγχει ἐμῷ δαμάᾳ. νῦν ἁθρόα πάντ' ἀποτίσεις
κήδε' ἐμῶν ἑτάρων, οὓς ἔκτανες ἔγχεϊ θύων."
ἦ ῥα, καὶ ἀμπεπαλὼν προΐη δολιχόσκιον ἔγχος.
καὶ τὸ μὲν ἄντα ἰδὼν ἠλεύατο φαίδιμος Ἕκτωρ·
ἕζετο γὰρ προϊδών, τὸ δ' ὑπέρπτατο χάλκεον ἔγχος, 275
ἐν γαίῃ δ' ἐπάγη. ἀνὰ δ' ἥρπασε Παλλὰς Ἀθήνη,
ἂψ δ' Ἀχιλῆι δίδου, λάθε δ' Ἕκτορα ποιμένα λαῶν.
Ἕκτωρ δὲ προσέειπεν ἀμύμονα Πηλεΐωνα
"ἤμβροτες, οὐδ' ἄρα πώ τι, θεοῖς ἐπιείκελ' Ἀχιλλεῦ,
ἐκ Διὸς ἠείδης τὸν ἐμὸν μόρον. ἦ τοι ἔφης γε· 280
ἀλλά τις ἀρτιεπὴς καὶ ἐπίκλοπος ἔπλεο μύθων,
ὄφρα σ' ὑποδείσας μένεος ἀλκῆς τε λάθωμαι.
οὐ μήν μοι φεύγοντι μεταφρένῳ ἐν δόρυ πήξεις,
ἀλλ' ἰθὺς μεμαῶτι διὰ στήθεσφιν ἔλασσον,
εἴ τοι ἔδωκε θεός. νῦν αὖτ' ἐμὸν ἔγχος ἄλευαι 285
χάλκεον. ὡς δή μιν σῷ ἐν χροῒ πᾶν κομίσαιο.
καί κεν ἐλαφρότερος πόλεμος Τρώεσσι γένοιτο

σεως τῆς γενομένης μοι ἕνεκεν τῶν ἑταίρων.

271. δαμάᾳ. Lengthened from δαμᾷ (i. 61), δαμάσει, like δαμόωσι vi. 368.

273—305. Achilles throws his spear, but Hector warily avoids it. Athene restores it to Achilles. Hector, with his usual vaunting, bids him now await *his* throw. He strikes the shield in the very centre; but the divine workmanship is proof against mortal arm. Believing Deïphobus to be still at his side, he asks for another lance. Finding he has been deceived by Athene, he at once resigns all hope of life.

275. ἕζετο, he crouched down, ὑφίζανε, so that the spear flew over him.

277. λάθε, scil. ἂψ διδοῦσα, the aorist implying the single act.

279. οὔ πω, perhaps in the sense of οὐδαμῶς.—ἐκ Διὸς, revealed to you by Zeus; ironically said. He refers to the boast in 270.

281. ἀρτιεπὴς, one who speaks to suit the occasion, ἄρτια βάζει, i. e. καίρια xiv. 92. In Hes. Theog. 29, the Muses are called ἀρτιέπειαι. In Pind. Ol. vi. 61 and Isthm. iv. 46, the context is slightly ambiguous between this sense and that of 'true,' *verax*. But in Aesch. Pers. 696, δίεμαι μὲν χαρίσασθαι, δίεμαι δ' ἄρτια φάσθαι (MSS. ἀντία), the meaning is very appropriate, 'I fear to say that which is only suited to the occasion.' Hesych. ἀρτιεπής· ἀπηρτισμένος ἐν τῷ λέγειν. Λέγεται δὲ οὕτως καὶ ὁ ἐπιτροχάδην φράζων· ὅθεν καὶ ἐπὶ ψόγου τάσσεται.—ἐπίκλοπος, a deceiver; so ἐπίκλοπος τόξων, Od. xxi. 397. ἐπίκλοπον ἦθος, Hes. Opp. 67. The sense is, 'you have spoken falsehoods merely to frighten me,' viz. by saying the fates were against me. That Hector was a fatalist is clear from 300 inf.

283. φεύγοντι. 'If I *am* to feel your lance, it shall not be in the back, while I fly, but in the breast while I stand against you; if indeed (he adds) the god has given you to strike me at all; but now in your turn avoid *my* lance: may you receive the whole of it in your flesh!' i. e. may it go right through you, and out again. The Scholiasts say there is irony in ἄλευαι, as if Achilles were likely to shrink. But the sense seems simple, 'Evade my lance, if you can, as I evaded yours,' sup. 274.

286. Schol. Ven. τὸ ὡς ἀντὶ τοῦ εἴθε.

σεῖο καταφθιμένοιο· σὺ γάρ σφισι πῆμα μέγιστον."
ἦ ῥα, καὶ ἀμπεπαλὼν προΐη δολιχόσκιον ἔγχος,
καὶ βάλε Πηλεΐδαο μέσον σάκος, οὐδ' ἀφάμαρτεν· 290
τῆλε δ' ἀπεπλάχθη σάκεος δόρυ. χώσατο δ' Ἕκτωρ
ὅττι ῥά οἱ βέλος ὠκὺ ἐτώσιον ἔκφυγε χειρός,
στῆ δὲ κατηφήσας, οὐδ' ἄλλ' ἔχε μείλινον ἔγχος.
Δηίφοβον δ' ἐκάλει λευκάσπιδα, μακρὸν ἀύσας.
ᾔτει μιν δόρυ μακρόν· ὃ δ' οὔ τί οἱ ἐγγύθεν ἦεν. 295
Ἕκτωρ δ' ἔγνω ᾗσιν ἐνὶ φρεσί, φώνησέν τε
"ὢ πόποι, ἦ μάλα δή με θεοὶ θανατόνδε κάλεσσαν·
Δηίφοβον γὰρ ἐγώ γε φάμην ἥρωα παρεῖναι·
ἀλλ' ὃ μὲν ἐν τείχει, ἐμὲ δ' ἐξαπάτησεν Ἀθήνη.
νῦν δὲ δὴ ἐγγύθι μοι θάνατος κακός, οὐδέ τ' ἄνευθεν, 300
οὐδ' ἀλέη· ἦ γάρ ῥα πάλαι τό γε φίλτερον ἦεν
Ζηνί τε καὶ Διὸς υἷι ἑκηβόλῳ, οἵ με πάρος γε
πρόφρονες εἰρύατο· νῦν αὖτέ με μοῖρα κιχάνει.
μὴ μὴν ἀσπουδί γε καὶ ἀκλειῶς ἀπολοίμην,
ἀλλὰ μέγα ῥέξας τι καὶ ἐσσομένοισι πυθέσθαι." 305
ὣς ἄρα φωνήσας εἰρύσσατο φάσγανον ὀξύ,

288. σφισι. A notable instance for σφι or αὐτοῖς, as οἷ and ἓ are sometimes *ei* and *eum*, &c.

289, 290. See xi. 349.

293. κατηφήσας, 'dejected.' Schol. Ven. κάτω τὰ φάη ἔχων. This etymology is at least as good as Doederlein's, from καθάπτεσθαι. Neither has any probability. The latter renders it "*pudore suffusus*, velut conviciis compellatus." The custom was, as Spitzner remarks, quoting xi. 43, for a warrior to go into the fight with two javelins.

294. ἐκάλει, *compellabat*, he called Deïphobus by his name. We should expect καλῶν, with a comma at ἀύσας. Some of the old copies read ἐβόα.—λεύκασπις, a word of the tragic age, is ἅπαξ εἰρημένον in Homer.

295. ᾔτει. For the absence of a connecting particle compare iv. 89. Doederlein is so displeased at the *asyndeton* that he makes this clause parenthetical.

300. Doederlein would read οὐδ' ἔτ' ἄνευθεν. The meaning is χωρὶς, apart, or away from me.

301. Hesych. ἀλέη· ἄλυξις, ὅ ἐστιν ἔκκλισις.—τό γε, "scil. τὸ ἀλεύεσθαι θάνατον." Mr. Trollope. The sense is ambiguous; we may equally well supply τὸ μὴ ἀλεύεσθαι. 'Long ago Zeus and Apollo, who used to protect me, have resolved on my death.'

304. ἀσπουδὶ, without causing trouble. See viii. 512. Cicero cites this couplet, Epist. ad Att. x. 1, and ad Fam. xiii. 15.

306—336. Hector draws his sword and rushes upon Achilles, as an eagle upon a fawn. Achilles, in splendour bright, and with terrible aspect, holds aloft his gleaming spear. Hector, wearing (323) the armour of Patroclus (which in fact was the divine armour of Achilles, though the poet perhaps forgot this), is covered except just below the neck. There Achilles hits him with his lance, and drives it right through. With boastful triumph Achilles tells him that his body shall be cast to the dogs, while that of Patroclus shall have funeral honours.

τό οἱ ὑπὸ λαπάρην τέτατο μέγα τε στιβαρόν τε,
οἴμησεν δὲ ἀλεὶς ὥς τ' αἰετὸς ὑψιπετήεις,
ὅς τ' εἶσιν πεδίονδε διὰ νεφέων ἐρεβεννῶν
ἁρπάξων ἢ ἄρν' ἀμαλὴν ἢ πτῶκα λαγωόν· 310
ὣς Ἕκτωρ οἴμησε τινάσσων φάσγανον ὀξύ.
ὡρμήθη δ' Ἀχιλεύς, μένεος δ' ἐμπλήσατο θυμόν
ἀγρίου, πρόσθεν δὲ σάκος στέρνοιο κάλυψεν
καλὸν δαιδάλεον, κόρυθι δ' ἐπένευε φαεινῇ
τετραφάλῳ· καλαὶ δὲ περισσείοντο ἔθειραι 315
χρύσεαι, ἃς Ἥφαιστος ἵη λόφον ἀμφὶ θαμείας.
οἷος δ' ἀστὴρ εἶσι μετ' ἀστράσι νυκτὸς ἀμολγῷ
ἕσπερος, ὃς κάλλιστος ἐν οὐρανῷ ἵσταται ἀστήρ,
ὣς αἰχμῆς ἀπέλαμπ' εὐήκεος, ἣν ἄρ' Ἀχιλλεὺς
πάλλεν δεξιτερῇ φρονέων κακὸν Ἕκτορι δίῳ, 320
εἰσορόων χρόα καλόν, ὅπῃ εἴξειε μάλιστα.
τοῦ δὲ καὶ ἄλλο τόσον μὲν ἔχεν χρόα χάλκεα τεύχεα
καλά, τὰ Πατρόκλοιο βίην ἐνάριξε κατακτάς·
φαῖνεν δ' ᾗ κληῖδες ἀπ' ὤμων αὐχέν' ἔχουσιν,
λαυκανίην, ἵνα τε ψυχῆς ὤκιστος ὄλεθρος, 325

308. ἀλεὶς, gathering himself up for the conflict. See xvi. 403.

313. ἀγρίου. The ι may be regarded as made long by the *ictus* (or rather, by a peculiar property of this letter, either in *arsis* or *thesis*). Compare ἧς ὑπεροπλίῃσι, i. 205, ἀνεψιοῦ xv. 554, Ἰλίου προπάροιθε, xv. 66, where see the note, which suggests ἀγρίοο as the Aeolic genitive. But the lines 313—316 read like an interpolation, and are in part repeated from xix. 382, 383.—κάλυψεν, 'he held as a cover.' See v. 315.

317. μετ' ἀστράσι. See sup. 28, and compare, for the simile, v. 5 and xviii. 206.

319. ἀπέλαμπε, supply μαρμαρυγὴ implied in ἀστὴρ preceding. — εὐήκεος, Schol. Ven. 2, καλὴν ἀκὴν (ἀκμὴν?) ἐχούσης.

321. εἴξειε, scil. χρὼς, 'where it might present a way for the spear.' Doederlein supplies τῶν τευχέων. The Schol. Ven. 2 explains it by ὅπου χωρήσειεν ἡ αἰχμή.

322. ἄλλο τόσον is exegetically added, μέρος being supplied: 'But the outside of his body,—that is, all the rest of it,—was covered by the beautiful armour, but it showed just where the collar-bones divide the neck from the shoulders' (i.e. hold the shoulders projecting from each side of the neck). The τόσον is added as if δεικτικῶς, 'to this extent.' Cf. xviii. 378, οἱ δ' ἤτοι τόσσον μὲν ἔχον τέλος, οὔατα δ' οὔπω κ.τ.λ. xxiii. 454, ὃς τὸ μὲν ἄλλο τόσον φοῖνιξ ἦν, ἐν δὲ μετώπῳ λευκὸν σῆμ' ἐτέτυκτο. "Facilius verba sic conjungemus, ut ἄλλο τόσον adverbii loco positum ducamus: *cujus corpus reliquum quidem totum arma obtegebant.*" Spitzner. Schol. Ven. τὸ μὲν ἄλλο σῶμα καθώπλιστο, γυμνὸν δὲ μόνον διεφαίνετο ἀπὸ τῶν ὤμων ἐπὶ τὸν αὐχένα.

323. Repeated from xvii. 187.

325. λαυκανίην, λαιμὸν, the gullet. See xxiv. 642. This passage seems adapted from viii. 325—327. The next verse (327) occurred xvii. 49.

τῇ ῥ' ἐπὶ οἷ μεμαῶτ' ἔλασ' ἔγχεϊ δῖος Ἀχιλλεύς,
ἀντικρὺς δ' ἁπαλοῖο δι' αὐχένος ἤλυθ' ἀκωκή.
οὐδ' ἄρ' ἀπ' ἀσφάραγον μελίη τάμε χαλκοβάρεια,
ὄφρα τί μιν προτιείποι ἀμειβόμενος ἐπέεσσιν.
ἤριπε δ' ἐν κονίῃς· ὃ δ' ἐπεύξατο δῖος Ἀχιλλεύς 330
"Ἕκτορ, ἀτάρ που ἔφης Πατροκλῆ' ἐξεναρίζων
σῶς ἔσσεσθ', ἐμὲ δ' οὐδὲν ὀπίζεο νόσφιν ἐόντα,
νήπιε. τοῖο δ' ἄνευθεν ἀοσσητὴρ μέγ' ἀμείνων
νηυσὶν ἔπι γλαφυρῇσιν ἐγὼ μετόπισθε λελείμμην,
ὅς τοι γούνατ' ἔλυσα. σὲ μὲν κύνες ἠδ' οἰωνοί 335
ἑλκήσουσ' αἰκῶς, τὸν δὲ κτεριοῦσιν Ἀχαιοί."
τὸν δ' ὀλιγοδρανέων προσέφη κορυθαίολος Ἕκτωρ
"λίσσομ' ὑπὲρ ψυχῆς καὶ γούνων σῶν τε τοκήων,
μή με ἔα παρὰ νηυσὶ κύνας καταδάψαι Ἀχαιῶν,
ἀλλὰ σὺ μὲν χαλκόν τε ἅλις χρυσόν τε δέδεξο, 340
δῶρα τά τοι δώσουσι πατὴρ καὶ πότνια μήτηρ,
σῶμα δὲ οἴκαδ' ἐμὸν δόμεναι πάλιν, ὄφρα πυρός με
Τρῶες καὶ Τρώων ἄλοχοι λελάχωσι θανόντα."
τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς
"μή με, κύον, γούνων γουνάζεο μηδὲ τοκήων. 345
εἰ γάρ πως αὐτόν με μένος καὶ θυμὸς ἀνείη

328. *ἀσφάραγον*, the wind-pipe.

329. This verse was rejected by the Alexandrine critics, because it is absurd to attribute volition and intention to a spear. Other critics replied, that accidents were sometimes put in the category of causation, as Od. ix. 154, xii. 427.

332. *οὐδὲν ὀπίζεο*. You held me in no regard, seeing that I was at the time absent.

333. *ἀοσσητήρ*. See xv. 254.—*μέγ' ἀμείνων*, *πολλῷ*, i.e. much more valiant than Patroclus was.

336. The trisyllable is the established reading, since *αἰκῶς* for *ἀεικῶς* is an Attic contraction: cf. Aesch. Prom. 472, *πέπονθας αἰκὲς πῆμ'*. Hence Antimachus is said to have read *ἑλκήσουσι κακῶς* (Schol. Ven.). To evade the difficulty, perhaps, the Scholiasts assumed *αἰκέως* and *ἀϊκέως* to be the uncontracted forms. We have *ἑλκήσω* in xvii. 558.

337—343. The threat of Achilles to cast the body to the dogs has stung the dying man, who implores that he may be spared that indignity at least, and a ransom accepted for his remains.

337. *ὀλιγοδρανέων*. See xvi. 843.—*ὑπὲρ ψυχῆς*, 'by your life,' i. e. as you desire to live. See xv. 665.—*Ἀχαιῶν*, to be construed with *νηυσί*.

342, 343. This distich occurred vii. 80. Compare xv. 350, *οὐδέ νυ τόν γε γνωτοί τε γνωταί τε πυρὸς λελάχωσι θανόντα*, and xxiii. 76. This passage shows, says the Schol. Ven., that those who died in their own country were burnt. Aeschylus (Ag. 440. 452) seems to vary or qualify the statement.

344—354. Achilles sternly refuses the offer of ransom, and wishes he could eat the flesh of his enemy raw, to glut his intense hatred.

346. *ἀνείη*, 'I only wish my passion and my emotion would allow me to cut raw collops from your flesh, and eat

ὤμ' ἀποταμνόμενον κρέα ἔδμεναι, οἷά μ' ἔοργας,
ὡς οὐκ ἔσθ' ὃς σῆς γε κύνας κεφαλῆς ἀπαλάλκοι,
οὐδ' εἴ κεν δεκάκις καὶ ἐεικοσινήριτ' ἄποινα
στήσωσ' ἐνθάδ' ἄγοντες, ὑπόσχωνται δὲ καὶ ἄλλα· 350
οὐδ' εἴ κεν σ' αὐτὸν χρυσῷ ἐρύσασθαι ἀνώγῃ
Δαρδανίδης Πρίαμος. οὐδ' ὧς σέ γε πότνια μήτηρ
ἐνθεμένη λεχέεσσι γοήσεται, ὃν τέκεν αὐτή,
ἀλλὰ κύνες τε καὶ οἰωνοὶ κατὰ πάντα δάσονται."
τὸν δὲ καταθνήσκων προσέφη κορυθαιόλος Ἕκτωρ 355

them!' Here, as in iv. 35, xxiv. 213, the impulse for cannibalism, probably natural to primitive man, breaks out as an inclination, checked however by reason or custom. The MSS. and Scholia generally give ἀνήῃ, i. e. ἀνῇ. They appear to have understood the passage thus: 'if my rage would allow me to eat your flesh, (I would do so.)' Others make the clause οἷά μ' ἔοργας parenthetical, and regard ὡς οὐκ ἔσθ' κ.τ.λ. as the apodosis. "The wish is" (says Mr. Gladstone, "Juventus Mundi," p. 396) "that Achilles could prevail upon himself to perform the act; which accordingly he cannot do. From these passages, as well as from the case of the Cyclops, we may learn that cannibalism was within the knowledge, though not the experience, of the nation; that it might even come before them as an image in the hideous dreams of passion at seasons of extreme excitement, but never could enter the circle of their actual life."

348. ἀπαλάλκοι. Probably κεν is to be supplied; otherwise ἀπαλάλκῃ is the usual idiom. We may compare however the Attic idiom οὐκ ἔσθ' ὅπως λέξαιμι, Aesch. Ag. 620.

349. Doederlein, comparing ix. 379, οὐδ' εἴ μοι δεκάκις τε καὶ εἰκοσάκις τόσα δοίη, reads εἴκοσι νήριτα separately, and refers the adjective, with the Scholl. Vict. and Ven. 2, to ἐρίζειν. The latter however says ὑφ' ἓν ἀναγνωστέον, 'the word must be read as one.' There was an ancient word νήριτος, of which the etymology is quite uncertain. We have νήριτος ὕλη, Hes. Opp. 511; Νήριτον εἰνοσίφυλλον, Od. ix. 22; νήριτος ὄρος καταειμένον ὕλῃ, ib. xiii. 351. Hesych. νηριτόφυλλον· πολύφυλλον.—νήριτον, τὸ πολύ, χλωρόν, ὑγρόν, θαλερόν, ἁπαλόν, ἀεὶ ῥέον. From these passages we may fairly infer that the word expressed the idea of *foliage in motion*, and has nothing whatever to do with ἐρίζειν. For the compound the Schol. Ven. 2 compares εἰκοσίβοια.

350. στήσωσι, 'should bring here and weigh out.' So ἀποστήσωνται Ἀχαιοὶ χρεῖος, in xiii. 745.

351. ἐρύσασθαι, here a synonym of ῥύσασθαι or λύσασθαι, to ransom, or rescue from the hands of the foe. Heyne happily compares Theogn. 77, πιστὸς ἀνὴρ χρυσοῖο καὶ ἀργύρου ἀντερύσασθαι ἄξιος. Mr. Trollope is clearly wrong in saying that ἐρύσασθαι here is used like ἕλκειν sup. 212; nor is the synonym of the Scholiasts, ζυγοστατῆσαι, quite correct.—αὐτὸν, i. e. the body itself, weighed against gold. This is not said ὑπερβολικῶς, nor is Aeschylus open to the criticism of the Schol. Ven. 2, for having in the Ἕκτορος λύτρα (or Φρύγες) represented gold as weighed against the body (ἀνθιστάμενον χρυσὸν πρὸς τὸ Ἕκτορος σῶμα). Compare Plat. Phaedr. p. 235, D, ἐγώ σοι, ὥσπερ οἱ ἐννέα ἄρχοντες, ὑπισχνοῦμαι χρυσῆν εἰκόνα ἰσομέτρητον εἰς Δελφοὺς ἀναθήσειν, where however χρυσῆν probably means 'gilt' or covered with thin gold plates. There is some obscurity in ἀνώγῃ, which should rather be θέλῃ. Otherwise the medial infinitive is less appropriate, because the subject would properly be Ἀχαιούς. As it is, we may supply τοὺς φίλους (by an ellipse common with verbs of commanding), i. e. 'should bid his friends procure the ransom of.' Most of the copies and edd. have ἀνώγοι.

355—366. Hector dies with a solemn warning that his fate will yet be

"ἦ σ' εὖ γιγνώσκων προτιόσσομαι, οὐδ' ἄρ' ἔμελλον
πείσειν· ἦ γὰρ σοί γε σιδήρεος ἐν φρεσὶ θυμός.
φράζεο νῦν μή τοί τε θεῶν μήνιμα γένωμαι
ἤματι τῷ ὅτε κέν σε Πάρις καὶ Φοῖβος Ἀπόλλων
ἐσθλὸν ἐόντ' ὀλέσωσιν ἐνὶ Σκαιῇσι πύλῃσιν." 360
ὣς ἄρα μιν εἰπόντα τέλος θανάτοιο κάλυψεν,
ψυχὴ δ' ἐκ ῥεθέων πταμένη Ἄϊδόσδε βεβήκειν,
ὃν πότμον γοόωσα, λιποῦσ' ἁδροτῆτα καὶ ἥβην.
τὸν καὶ τεθνηῶτα προσηύδα δῖος Ἀχιλλεύς
"τέθναθι· κῆρα δ' ἐγὼ τότε δέξομαι ὁππότε κεν δὴ 365
Ζεὺς ἐθέλῃ τελέσαι ἠδ' ἀθάνατοι θεοὶ ἄλλοι."
ἦ ῥα, καὶ ἐκ νεκροῖο ἐρύσσατο χάλκεον ἔγχος,
καὶ τό γ' ἄνευθεν ἔθηχ', ὃ δ' ἀπ' ὤμων τεύχε' ἐσύλα
αἱματόεντ'. ἄλλοι δὲ περίδραμον υἷες Ἀχαιῶν,
οἳ καὶ θηήσαντο φυὴν καὶ εἶδος ἀγητόν 370
Ἕκτορος. οὐδ' ἄρα οἵ τις ἀνουτητί γε παρέστη.
ὧδε δέ τις εἴπεσκε ἰδὼν ἐς πλησίον ἄλλον.
"ὢ πόποι, ἦ μάλα δὴ μαλακώτερος ἀμφαφάασθαι

avenged by Paris. Achilles accepts it with the calm resignation of a fatalist. Compare the last words of Patroclus, xvi. 851—854.

356. ἦ σε κ.τ.λ. 'Truly, I know you well, and thence augur my fate.' (Mr. Trollope.) Buttmann (Lexil. p. 445, note) renders it, "I see thee exactly as thou art."—ἔμελλον κ.τ.λ., 'it seems then it was not to be expected that I should persuade you.' Compare the Attic personal use of μέλλω, Ar. Ach. 347, Vesp. 460, Ran. 269, and sup. xxi. 83.

358. θεῶν μήνιμα, a cause of enduring anger to the gods. The same words occur Od. xi. 73. Cf. Plat. Phaedr. p. 244, D, ἃ δὴ παλαιῶν ἐκ μηνιμάτων ποθὲν ἔν τισι τῶν γενῶν ἦν. The prophecy here uttered is the same as that given by Thetis, xviii. 10 and 96. The death of Achilles by the hand of Paris was described in the older epics from which (in the judgment of the present editor) our "Iliad" was largely compiled. In Q. Smyrnaeus (iii. 62 seqq.) he is killed by Apollo himself, who wounds him near the ankle, παρὰ σφυρόν.

361—364. These four lines are repeated from the similar scene, the death of Patroclus, xvi. 856 seqq.

367—377. Achilles now removes from the body of Hector the armour worn by Patroclus, and thus in fact regains his own (see xvi. 130, sup. 323). The Achæan people run up to gaze at the body, and cannot abstain from treating it with reproaches and insults.

370. θηήσαντο, viewed with wonder and admiration. So Od. x. 180, θηήσαντ' ἔλαφον, μάλα γὰρ μέγα θηρίον ἦεν. The commentators compare the scene over the corpse of Masistius in Herod. ix. 25.

371. ἀνουτητί γε, without at least giving it a stab. The active sense (εἰ μὴ ἔτρωσεν αὐτὸν, Schol. Vict.) is very unusual. Doederlein explains it 'unwounded,' i. e. in former fights led by Hector. This would at once be a testimony to his prowess, and avoid the tautology in 375. But we should thus expect ἀνούτητος.

373. μαλακώτερος is ambiguously used, in the sense of 'more harmless,' and 'more limp,' 'less muscular,' than

Ἕκτωρ ἢ ὅτε νῆας ἐνέπρησεν πυρὶ κηλέῳ."
ὣς ἄρα τις εἴπεσκε καὶ οὐτήσασκε παραστάς. 375
τὸν δ' ἐπεὶ ἐξενάριξε ποδάρκης δῖος Ἀχιλλεύς,
στὰς ἐν Ἀχαιοῖσιν ἔπεα πτερόεντ' ἀγόρευεν.
"ὦ φίλοι Ἀργείων ἡγήτορες ἠδὲ μέδοντες,
ἐπεὶ δὴ τόνδ' ἄνδρα θεοὶ δαμάσασθαι ἔδωκαν,
ὃς κακὰ πόλλ' ἔρρεξεν, ὅσ' οὐ σύμπαντες οἱ ἄλλοι, 380
εἰ δ' ἄγετ' ἀμφὶ πόλιν ξὺν τεύχεσι πειρηθέωμεν,
ὄφρα κέ τι γνῶμεν Τρώων νόον ὅν τιν' ἔχουσιν,
ἢ καταλείψουσιν πόλιν ἄκρην τοῦδε πεσόντος,
ἦε μένειν μεμάασι καὶ Ἕκτορος οὐκέτ' ἐόντος.
ἀλλὰ τί ἤ μοι ταῦτα φίλος διελέξατο θυμός; 385
κεῖται πὰρ νήεσσι νέκυς ἄκλαυτος ἄθαπτος
Πάτροκλος· τοῦ δ' οὐκ ἐπιλήσομαι, ὄφρ' ἂν ἐγώ γε
ζωοῖσιν μετέω καί μοι φίλα γούνατ' ὀρώρῃ.
εἰ δὲ θανόντων περ καταλήθοντ' εἰν Ἀΐδαο,
αὐτὰρ ἐγὼ καὶ κεῖθι φίλου μεμνήσομ' ἑταίρου. 390
νῦν δ' ἄγ' ἀείδοντες παιήονα, κοῦροι Ἀχαιῶν,

in life.—ἐνέπρησεν, said somewhat laxly. The imperfect ἐνέπρηθεν is found in some copies.

378—394. Achilles addresses the assembled Greeks. Now that their most dreaded enemy has fallen by his hand, let a general assault be made on the city, to see whether the Trojans will surrender the acropolis or still resist. First however let them bear to the fleet the body of Hector, singing as they go a joyful paean for the victory vouchsafed by the gods. (See Mure, Hist. Lit. i. p. 170.)

379. ἐπεὶ δὴ commences a verse also in xxiii. 2. Curtius (396) thinks this may be explained from an older ἐπϝει, since εἰ compared with si shows a lost inital σϝ.—ἀμφὶ πόλιν, supply ἀγρόμενοι. "Cingamus urbem armati, eamque tentemus oppugnando, donec cognoverimus num ad deditionem proni sint post Hectoris sui necem." Doederlein; whose suggestion, ὄφρα κ' ἔτι for ὄφρα κέ τι, had already been adopted from MSS. by Spitzner; "id enim solum Graecis superesse censet Achilles, ut quo jam animo sint hostes cognoscant." In truth, as Doederlein observes, ὄφρα κεν is not a more legitimate combination to express purpose, than ἵνα κεν. Perhaps he meant to suggest ὄφρ' ἔτι καί.

385. ἀλλὰ τί ἤ κ.τ.λ. "The first thought of Achilles after the death of Hector naturally turns to the demolition of Troy. But as this was not in the fates, the poet judiciously finds an expedient to turn him from the enterprise, which would probably have been an easy one, by reverting to the last duties, which were yet unpaid to his friend." Trollope.

388. μετέω, as ἔω in i. 119.—ὀρώρῃ, as if a reduplicated present: 'while my knees have motion.' Cf. ix. 610; x. 90.

389. εἰ δὲ—περ. 'And even if the souls in Hades forget the dead (i. e. their former friends on earth), yet I even in the other world will remember my dear companion.'

391. παιήονα. This use of the word, as denoting a song of victory, has been regarded as a 'neoterism.'

νηυσὶν ἔπι γλαφυρῇσι νεώμεθα, τόνδε δ' ἄγωμεν.
ἠράμεθα μέγα κῦδος· ἐπέφνομεν Ἕκτορα δῖον,
ᾧ Τρῶες κατὰ ἄστυ θεῷ ὣς εὐχετόωντο."
ἦ ῥα, καὶ Ἕκτορα δῖον ἀεικέα μήδετο ἔργα. 395
ἀμφοτέρων μετόπισθε ποδῶν τέτρηνε τένοντε
ἐς σφυρὸν ἐκ πτέρνης, βοέους δ' ἐξῆπτεν ἱμάντας,
ἐκ δίφροιο δ' ἔδησε, κάρη δ' ἕλκεσθαι ἔασεν·
ἐς δίφρον δ' ἀναβάς, ἀνά τε κλυτὰ τεύχε' ἀείρας,
μάστιξέν ῥ' ἐλάαν, τὼ δ' οὐκ ἀέκοντε πετέσθην. 400
τοῦ δ' ἦν ἑλκομένοιο κονίσαλος, ἀμφὶ δὲ χαῖται
κυάνεαι πίτναντο, κάρη δ' ἅπαν ἐν κονίῃσιν
κεῖτο πάρος χαρίεν· τότε δὲ Ζεὺς δυσμενέεσσιν
δῶκεν ἀεικίσσασθαι ἑῇ ἐν πατρίδι γαίῃ.

392. ἄγωμεν. "Cum irrisione quadam pro ἕλκωμεν." Doederlein. But see xxiii. 1. The meaning is, 'let us convey the body with us to the fleet."

393. ἠράμεθα κ.τ.λ. Perhaps these two verses were the burden of the paean. The Schol. Ven. says they were rejected by the critics as unworthy of Achilles, who in xvi. 243 had stated that Patroclus was sufficient in himself to slay Hector. We might fairly reply, that the event had shown he was wrong in that boastful surmise.

395—404. Achilles proceeds to fasten the body of Hector by the feet to the hinder part (the ἄντυγες) of the car, in order to drag it round the city.—It may here be remarked, that the author of this account appears to have departed from the older legend (which made Hector killed by being dragged *alive* to the car), in order to save the character of his favourite hero. The older and more savage story was followed by Sophocles, Aj. 1030, who says that Hector was tied to the car by the belt which Ajax had given him, and that ἐκνάπτετ' αἰὲν, ἐς τ' ἀπέψυξεν βίον. So apparently we must understand σφαγὰς τροχηλάτους Ἕκτορος, in Eur. Andr. 107. The subject is often represented on Greek vases, generally of the less archaic type. Plato thought the dragging even of the corpse was bad enough, Resp. iii. p. 391, B, τάς τε αὖ Ἕκτορος ἕλξεις περὶ τὸ σῆμα τὸ Πατρόκλου, καὶ τὰς τῶν ζωγρηθέντων σφαγὰς ἐς πυρὰν (xxiii. 175) οὐδ' ἐάσομεν πείθεσθαι τοὺς ἡμετέρους κ.τ.λ. Cicero, Tusc. Disp. i. xliv. § 105: "Trahit Hectorem ad currum religatum Achilles: lacerari eum et sentire, credo, putat. Ergo hic ulciscitur, ut quidem sibi videtur. At illa, sicut acerbissimam rem, maeret,

Vidi, videre quod me passa aegerrime,
Hectorem quadriiugo curru raptarier.

Quem Hectorem? Aut quamdiu ille erit Hector? Melius Accius, et aliquando sapiens Achilles,

Immo enimvero corpus Priamo reddidi,
Hectorem abstuli.

Non igitur Hectorem traxisti, sed corpus, quod fuerat Hectoris."

396. μετόπισθε. He made a hole or slit in the hinder part of each foot from the heel to the ankle-joint, so as to separate the *tendo Achillis* from the hinder part of the leg.

400. The ῥα is here a mere metrical expletive. Probably it was μάστιξεν δ' ἐλάαν before the preceding verse was interpolated.

401. κονίσαλος, κονιορτὸς, a dust-cloud. See iii. 13.—πίτναντο, fell loose, ἐξεπετάννυντο, Schol. Vict. There were variants, of no great probability, πίλναντο, πίμπλαντο. "Capillos Hectoris caesi galea solutos fluitare et jactari, consequens est." Spitzner.

ὣς τοῦ μὲν κεκόνιτο κάρη ἅπαν· ἡ δέ νυ μήτηρ 405
τίλλε κόμην, ἀπὸ δὲ λιπαρὴν ἔρριψε καλύπτρην
τηλόσε, κώκυσεν δὲ μάλα μέγα παῖδ᾽ ἐσιδοῦσα.
ᾤμωξεν δ᾽ ἐλεεινὰ πατὴρ φίλος, ἀμφὶ δὲ λαοί
κωκυτῷ τ᾽ εἴχοντο καὶ οἰμωγῇ κατὰ ἄστυ.
τῷ δὲ μάλιστ᾽ ἄρ᾽ ἔην ἐναλίγκιον, ὡς εἰ ἅπασα 410
Ἴλιος ὀφρυόεσσα πυρὶ σμύχοιτο κατ᾽ ἄκρης.
λαοὶ μέν ῥα γέροντα μόγις ἔχον ἀσχαλόωντα,
ἐξελθεῖν μεμαῶτα πυλάων Δαρδανιάων.
πάντας δὲ λιτάνευε κυλινδόμενος κατὰ κόπρον,
ἐξονομακλήδην ὀνομάζων ἄνδρα ἕκαστον. 415
"σχέσθε, φίλοι, καί μ᾽ οἶον ἐάσατε, κηδόμενοί περ,
ἐξελθόντα πόληος ἱκέσθ᾽ ἐπὶ νῆας Ἀχαιῶν.
λίσσωμ᾽ ἀνέρα τοῦτον ἀτάσθαλον ὀβριμοεργόν,

405—428. Hecuba tears her hair and shrieks aloud at the sad spectacle. Priam, in common with all the people in Troy, gives vent to frantic grief. He would fain go forth from the city, but is forcibly withheld by his friends. Achilles himself, he urges, has an aged father, and will be moved by his prayer. This one loss, he concludes, is more bitter than that of all his other sons who have been slain by Achilles.

407. *ἐσιδοῦσα*. If we were sure of the antiquity of the passage, it would be easy to read *παῖδα Ϝιδοῦσα*. The *εἰς*, as in *εἰσακούειν*, gives the notion of sight reaching as far as the object or action described.

409. Schol. Vict. *ἐπὶ μὲν ἄρρενος ᾤμωξεν, ἐπὶ δὲ τῆς θηλείας κώκυσεν.* So Doederlein also, who compares Aesch. Pers. 426, *οἰμωγὴ δ᾽ ὁμοῦ κωκύμασιν κατεῖχε πελαγίαν πλάκα* (ἅλα). There however the presence of women is out of the question. Compare inf. 447.

410. *τῷ δὲ κ.τ.λ.* 'And the scene was most like to this,—as if all Ilios on its frowning rock were being wrapt in stifling flame from its very summit.' The capture and burning of a city presented to the Greek mind the strongest picture of urgent distress. See Aesch. Theb. 321 seqq. Ag. 818. Eur. Hec. 910. The Schol. Vict. quotes, probably from memory, Thuc. vii. 75, *οὐδὲν γὰρ ἄλλο ἢ πόλει ἁλισκομένῃ ἐῴκεσαν*, which differs somewhat from our text.

413. *Δαρδανιάων*. See sup. 194.

414. *κατὰ κόπρον*, an eastern custom of abject grief and humiliation,—an affectation of the dirt and squalor naturally resulting from personal neglect. Plato, Resp. iii. p. 588, B, *μηδὲ Πρίαμον ἐγγὺς θεῶν γεγονότα λιτανεύοντά τε καὶ κυλινδούμενον κατὰ κόπρον.* The *αὐλὴ* or front court contained cattle for family use, whence *κόπρον* may be understood in the literal sense.

416. *οἶον*. Schol. Ven. 2, *ὀνειδιστικῶς. εἰ καὶ ὑμεῖς, φησί, δειλιᾶτε ἐξελθεῖν, ἀλλ᾽ ἐμὲ μόνον ἐάσατε.*—*σχέσθε* is 'desist,' *ἀπόσχεσθε.*—*ἱκέσθαι, ἱκετεύειν*, to go as a suppliant, perhaps.

418. *λίσσωμαι*, 'Let me entreat,' *ἐᾶτέ με λίσσεσθαι*, a peculiar use of the hortative in the singular, when addressed not to oneself (as in *φέρε ἴω*, &c.) but to another. So inf. 450, and Soph. Trach. 801, *ἀλλά μ᾽ ἔκ γε τῆσδε τῆς πόρθμευσον ὡς τάχιστα, μηδ᾽ αὐτοῦ θάνω.* The Schol. Vict. is wrong in supplying an ellipse of *ἵνα*. Perhaps *λίσσεσθ᾽* was altered by adding 417.—*αἰδέσσεται, αἰδέσηται.* The strong epithets added, 'this sinner, this doer of reckless deeds,' show the deep hatred concealed under the effort and resolve of asking for his mercy. By *ἠλικίην*, as Doederlein thinks, the poet means *ὁμηλικίαν*, 'those of the same age as himself.' He will be ashamed

ἤν πως ἡλικίην αἰδέσσεται ἠδ' ἐλεήσῃ
γῆρας. καὶ δέ νυ τῷ γε πατὴρ τοιόσδε τέτυκται, 420
Πηλεύς, ὅς μιν ἔτικτε καὶ ἔτρεφε πῆμα γενέσθαι
Τρωσί· μάλιστα δ' ἐμοὶ περὶ πάντων ἄλγε' ἔθηκεν·
τόσσους γάρ μοι παῖδας ἀπέκτανε τηλεθάοντας.
τῶν πάντων οὐ τόσσον ὀδύρομαι ἀχνύμενός περ
ὡς ἑνός, οὗ μ' ἄχος ὀξὺ κατοίσεται Ἄϊδος εἴσω, 425
Ἕκτορος. ὡς ὄφελεν θανέειν ἐν χερσὶν ἐμῇσιν·
τῷ κε κορεσσάμεθα κλαίοντέ τε μυρομένω τε,
μήτηρ θ', ἥ μιν ἔτικτε δυσάμμορος, ἠδ' ἐγὼ αὐτός."
ὣς ἔφατο κλαίων, ἐπὶ δὲ στενάχοντο πολῖται.
Τρῳῇσιν δ' Ἑκάβη ἀδινοῦ ἐξῆρχε γόοιο. 430
"τέκνον, ἐγὼ δειλὴ τί νυ βείομαι, αἰνὰ παθοῦσα,
σεῦ ἀποτεθνηῶτος; ὅ μοι νύκτας τε καὶ ἦμαρ
εὐχωλὴ κατὰ ἄστυ πελέσκεο, πᾶσί τ' ὄνειαρ
Τρωσί τε καὶ Τρῳῇσι κατὰ πτόλιν, οἵ σε θεὸν ὣς
δειδέχατ'· ἦ γάρ καί σφι μάλα μέγα κῦδος ἔησθα 435
ζωὸς ἐών· νῦν αὖ θάνατος καὶ μοῖρα κιχάνει."
ὣς ἔφατο κλαίουσ'. ἄλοχος δ' οὔ πώ τι πέπυστο

if his equals in age see him reject the petition of an aged suppliant. This is doubtful, though it avoids the tautology in ἠδ' ἐλεήσῃ γῆρας. Cf. ἡλικίην ἐκέκαστο, xvi. 808.

422. Doederlein places a comma at Τρωσὶ, and makes Πηλεὺς the subject of ἔθηκεν. It matters little whether the subject is changed at ἔθηκεν or at ἀπέκτανε.

425. κατοίσεται, Schol. Vict. κατοίσει, Hesych. κατάξει. 'My keen grief for him will take me down into Hades,' or will descend with me to the grave.

427. κορεσσάμεθα. We should then have found consolation in venting our grief fully and freely over the corpse, i. e. a solemn rite (the κλαυθμὸς) which will now be denied. A passage of great pathos.

429—436. The lament of Hecuba, surrounded by her women. Why should she longer live, now that she has lost the joy and pride of her heart, the boast of Trojan men and women alike? In life he was looked up to as a god, but now, alack! he is gone.

430. ἐξῆρχε. Cf. xviii. 316; xxiv. 721. 747.—ἀδινοῦ, 'incessant;' Schol. Vict. πυκνοῦ καὶ συνεχοῦς. Aristarchus (he says) read (or *explained* it, Spitzner), ἀθρόου. See xxiii. 17.—βείομαι, Schol. Ven. τί ἔτι βιώσω; See on xv. 194; xvi. 852. Perhaps for βέωμαι, the deliberative subjunctive.

433. εὐχωλή. Schol. Ven. ἐμοὶ μὲν, φησὶ, δόξα, τοῖς δὲ πολίταις ὄφελος.

435. ἦ γὰρ καί. Spitzner, ἦ γάρ κε κ.τ.λ., 'Truly you would have been to them a great credit, if you had lived; but as it is, death and fate have overtaken you.' The sense however is simpler, 'for truly thou wert, when alive,' &c. Cf. xvii. 271, ὄφρα ζωὸς ἐὼν θεράπων ἦν Αἰακίδαο.—δειδέχατο, greeted, welcomed on his return. See on iv. 4.

437—459. Andromache has not as yet heard a word about her husband. Engaged at home at the loom, she did not even know that he had not entered the city with the rest. Expecting his return, she bids her maids prepare for him a warm bath. Suddenly a cry of distress reaches her, and with anguish

Ἕκτορος· οὐ γάρ οἵ τις ἐτήτυμος ἄγγελος ἐλθὼν
ἤγγειλ' ὅττι ῥά οἱ πόσις ἔκτοθι μίμνε πυλάων,
ἀλλ' ἥ γ' ἱστὸν ὕφαινε μυχῷ δόμου ὑψηλοῖο 440
δίπλακα πορφυρέην, ἐν δὲ θρόνα ποικίλ' ἔπασσεν.
κέκλετο δ' ἀμφιπόλοισιν ἐυπλοκάμοις κατὰ δῶμα
ἀμφὶ πυρὶ στῆσαι τρίποδα μέγαν, ὄφρα πέλοιτο
Ἕκτορι θερμὰ λοετρὰ μάχης ἐκνοστήσαντι,
νηπίη, οὐδ' ἐνόησεν ὅ μιν μάλα τῆλε λοετρῶν 445
χερσὶν Ἀχιλλῆος δάμασεν γλαυκῶπις Ἀθήνη·
κωκυτοῦ δ' ἤκουσε καὶ οἰμωγῆς ἀπὸ πύργου·
τῆς δ' ἐλελίχθη γυῖα, χαμαὶ δέ οἱ ἔκπεσε κερκίς.
ἡ δ' αὖτις δμωῇσιν ἐμπλοκάμοισι μετηύδα
"δεῦτε, δύω μοι ἕπεσθε. ἴδω τίνα ἔργα τέτυκται. 450
αἰδοίης ἑκυρῆς ὀπὸς ἔκλυον, ἐν δ' ἐμοὶ αὐτῇ
στήθεσι πάλλεται ἦτορ ἀνὰ στόμα, νέρθε δὲ γοῦνα
πήγνυται· ἐγγὺς δή τι κακὸν Πριάμοιο τέκεσσιν.
εἰ γὰρ ἀπ' οὔατος εἴη ἐμεῦ ἔπος· ἀλλὰ μάλ' αἰνῶς

of heart and deep misgivings for Hector's safety she rushes out with two of her maids, to see what has happened.—The apparent *indifference* of Andromache was criticized by the Alexandrines, who assigned various reasons for it. Yet there is nothing unnatural in the narrative, which has an exquisite art and pathos unsurpassed by any thing in Homer. Confident in her husband's prowess, and trusting to the gods, she has kept out of the way, and with the retirement common to eastern women has been employing herself in domestic work.

441. Compare with this verse iii. 126. The word θρόνα may perhaps be Alexandrine. It is used by Theocritus, Nicander, and Lycophron, and is hardly of the archaic type. It appears to mean 'bright-coloured flowers,' and would seem, from the Schol. on Theocr. ii. 59, to be a Cyprian or Aetolian word. The Schol. Ven. seems to think that dyed wool is meant. If the patterns were woven in the texture, it argues an advanced state of the art. The bright vegetable dyes and quaint devices of the Indian shawls seem to have some analogy to the work here described.

447. κωκυτοῦ κ.τ.λ. See sup. 409.—ἀπὸ πύργου, from the people on the rampart who were witnessing the dragging of Hector.

448. ἐλελίχθη, she reeled, or tottered; with the notion of turning half round as in a swoon. Cf. xii. 74. So of a ship struck by lightning, Od. xii. 416, ἡ δ' ἐλελίχθη πᾶσα, Διὸς πληγεῖσα κεραυνῷ. See Lexil. p. 288.

450. δύω, 'you two come with (or attend) me.' See iii. 143. It was the custom for a lady of rank to walk between two attendants, as Penelope sometimes in the Odyssey, e.g. xviii. 207.—The above is Bekker's reading. Vulg. δύω μοι ἕπεσθον. ἴδωμ' ὅτιν' (or ἅτιν') ἔργα τέτυκται.

451. ἑκυρῆς. See iii. 172. Hecuba, her mother-in-law, is meant.

452. ἀνὰ στόμα, 'my heart seems to leap to my mouth,'—a phrase used perhaps to express feelings too great for utterance. Similarly Aesch. Ag. 1028, προφθάσασα καρδία γλῶσσαν ἂν τάδ' ἐξέχει. Doederlein compares x. 94, κραδίη δέ μοι ἔξω στηθέων ἐκθρῴσκει.—ἐγγὺς, κ.τ.λ., so Soph. Trach. 46, κἄστιν τι δεινὸν πῆμα.

454. εἰ γὰρ κ.τ.λ. Cf. xviii. 272, εἰ

δείδω μὴ δή μοι θρασὺν Ἕκτορα δῖος Ἀχιλλεύς, 455
μοῦνον ἀποτμήξας πόλιος, πεδίονδε δίηται,
καὶ δή μιν καταπαύσῃ ἀγηνορίης ἀλεγεινῆς,
ἥ μιν ἔχεσκ', ἐπεὶ οὔ ποτ' ἐνὶ πληθυῖ μένεν ἀνδρῶν,
ἀλλὰ πολὺ προθέεσκε, τὸ ὃν μένος οὐδενὶ εἴκων."
ὣς φαμένη μεγάροιο διέσσυτο μαινάδι ἴση, 460
παλλομένη κραδίην· ἅμα δ' ἀμφίπολοι κίον αὐτῇ.
αὐτὰρ ἐπεὶ πύργον τε καὶ ἀνδρῶν ἷξεν ὅμιλον,
ἔστη παπτήνασ' ἐπὶ τείχεϊ, τὸν δὲ νόησεν
ἑλκόμενον πρόσθεν πόλιος· ταχέες δέ μιν ἵπποι
ἕλκον ἀκηδέστως κοίλας ἐπὶ νῆας Ἀχαιῶν. 465
τὴν δὲ κατ' ὀφθαλμῶν ἐρεβεννὴ νὺξ ἐκάλυψεν,
ἤριπε δ' ἐξοπίσω, ἀπὸ δὲ ψυχὴν ἐκάπυσσεν.
τῆλε δ' ἀπὸ κρατὸς βάλε δέσματα σιγαλόεντα,

γὰρ δή μοι ἀπ' οὔατος ὧδε γένοιτο. The sense is, 'may such sad tidings never reach my ears!'

456. *ἀποτμήξας.* See xxi. 3. The fear is, lest Hector should be intercepted in a too valorous effort to get ahead of his comrades (459). Nearly this couplet occurs Od. xi. 514. The Schol. Ven. well quotes, in reference to *θρασὺν*, vi. 407, *δαιμόνιε, φθίσει σε τὸ σὸν μένος.*

460—476. Andromache reaches the rampart, and sees the body of her husband being dragged by the horses at full speed; and she falls senseless and gasping into the arms of her maids. With a sudden effort she tears from her head the matronly attire, the symbol of her wedded life. Round her crowd her female relations, trying to calm her. At length she recovers herself sufficiently to give vent to her grief in coherent words.

460. *μαινάδι*, Schol. Vict. *ὁμοία Βάκχῃ.* Eur. Tro. 348, *οὐ γὰρ ὀρθὰ πυρφορεῖς μαινὰς θοάζουσ'.* Propert. v. 4. 71, 'illa ruit, qualis celerem prope Thermodonta Strymonis abscisso fertur aperta sinu.'

462. *ἀνδρῶν.* In her anxiety she did not hesitate to appear among the men on the rampart.

465. *ἀκηδέστως*, with no one to care for him, to tend or protect him. Schol. Ven. 2, *οὐδενὸς ἀμύνειν δυναμένου.* Cf. vi. 60, *Ἰλίου ἐξαπολοίατ' ἀκήδεστοι καὶ ἄφαντοι.* So *αἷμ' ἀπολιχμήσονται ἀκηδέες*, xxi. 123. The next verse occurs, as Spitzner remarks, in v. 659, xiii. 580.

467. *ἐκάπυσσεν*, lit. 'she gasped out her life,' i.e. animation seemed to leave her. The verb *καπύω* (or perhaps *καπύσσω*, if this be the imperfect rather than the aorist), connected with *κεκαφηώς*, in v. 698, is perhaps a later form. It does not occur elsewhere in Homer, but is quoted from Q. Smyrnaeus, vi. 533.

468. Spitzner reads *χέε*, 'she let drop,' Schol. Ven. *αἱ Ἀριστάρχου βάλε δέσματα, αἱ δὲ κοιναὶ χέε.* The strong emotion described well suits *βάλε*, for this verb conveys the idea of violent action, the other of listlessness natural to her swooning state. Both are well illustrated by Aesch. Ag. 239. 1266.—*δέσματα*, a general term for the fastenings of the hair, and severally named in the next distich. *Ἄμπυξ* is the golden frontlet over the forehead, *ἀναδέσμη* a braid or band round the head, *κρήδεμνον* is a cap or turban with pendent lappets, and *κεκρύφαλον* is said to be a kind of net. Mr. Gladstone (Homeric Synchronism, p. 51) thinks all these terms can be accurately explained from Dr. Schliemann's discoveries. The latter gives an engraving of what he conceives to be the *ἀναδέσμη* in p. 335 of "Troy and its remains."

ἄμπυκα κεκρύφαλόν τε ἰδὲ πλεκτὴν ἀναδέσμην
κρήδεμνόν θ', ὅ ῥά οἱ δῶκεν χρυσέη Ἀφροδίτη 470
ἤματι τῷ ὅτε μιν κορυθαίολος ἠγάγεθ' Ἕκτωρ
ἐκ δόμου Ἠετίωνος, ἐπεὶ πόρε μυρί' ἔεδνα.
ἀμφὶ δέ μιν γαλόῳ καὶ εἰνατέρες ἅλις ἔσταν,
αἵ ἑ μετὰ σφίσιν εἶχον ἀτυζομένην ἀπολέσθαι.
ἡ δ' ἐπεὶ οὖν ἄμπνυτο καὶ ἐς φρένα θυμὸς ἀγέρθη, 475
ἀμβλήδην γοόωσα μετὰ Τρῳῇσιν ἔειπεν
"Ἕκτορ, ἐγὼ δύστηνος. ἰῇ ἄρα γιγνόμεθ' αἴσῃ
ἀμφότεροι, σὺ μὲν ἐν Τροίῃ Πριάμου κατὰ δῶμα,
αὐτὰρ ἐγὼ Θήβῃσιν ὑπὸ Πλάκῳ ὑλη
έσσῃ
ἐν δόμῳ Ἠετίωνος, ὅ με τρέφε τυτθὸν ἐοῦσαν, 480
δύσμορος αἰνόμορον· ὡς μὴ ὤφελλε τεκέσθαι.
νῦν δὲ σὺ μέν ῥ' Ἀΐδαο δόμους ὑπὸ κεύθεσι γαίης
ἔρχεαι, αὐτὰρ ἐμὲ στυγερῷ ἐνὶ πένθεϊ λείπεις
χήρην ἐν μεγάροισι. πάις δ' ἔτι νήπιος αὔτως,

473. *γαλόῳ καὶ εἰνατέρες*, husbands' sisters (*glores*) and wives of husbands' brothers. Most Greek names of collateral relations seem referable to Sanscrit roots. Cf. vi. 378, *ἠέ πῃ ἐς γαλόων ἢ εἰνατέρων εὐπέπλων*.—*ἅλις*, *ἀλέες*, in a crowd round her. The Schol. Ven. records a variant *ἅλις ἦσαν*.

474. It is doubtful if *ἀπολέσθαι* depends on *εἶχον*, i. e. *κατεῖχον*, 'kept her from destroying herself, all wild as she was with grief,' or on *ἀτυζομένην*, 'rushing wildly to self-destruction.' The Schol. Vict. appears to recognize both. The latter is more in accordance with the caesura of the verse.

475. *ἄμπνυτο*, *ἀμπνοὰς εἶχε*. Cf. xi. 359, and v. 697. Aristarchus read *ἔμπνυτο*, i. e. *ἔμπνους ἐγένετο*.—*ἀμβλήδην*, Hesych. *ἀναβολάδην*, *ἀπὸ προοιμίου*. *ἢ μετὰ ὀλολυγμοῦ ἀναβάλλων*. Similarly the Scholiasts, *ἀπὸ τῶν ἐνεστώτων ἀρξαμένη δεινῶν*, and *ἀναφέρουσα ἀθρόως τὸ πνεῦμα*. The latter perhaps is the best, i. e. 'with rising sobs.' So *ἀμβολάδην* in xxi. 364. Compare *παραβλήδην ἀγορεύων*, iv. 6, *ὑποβλήδην ἠμείβετο*, i. 292.

477—515. The lament of Andromache. In common with her husband she was surely born under an evil star. His native land has been ravaged, Hector has been slain, she is left a widow. Their infant son has lost his protector; as an orphan he will meet with scant subsistence and many insults, though brought up in every comfort and luxury. And now Hector himself will lie exposed, a festering corpse. The garments that he has left in the palace she will burn, not indeed with him on the pyre, but to do him honour in the sight of the Trojan men and women. Compare with this the lament of Briseis in xix. 287 seqq.

477. *ἐγὼ δύστηνος*. Either *me miseram!* a mere interjection, or, it is *I* that am unhappy,' viz. who have not died with you. So Schol. Ven., *λέγει ἑαυτὴν δύστηνον διὰ τὸ μὴ συναποθανεῖν*.

479. *ὑπὸ Πλάκῳ*. See i. 366; vi. 396. —*τυτθὸν*, *ἀντὶ τοῦ τυτθὴν*, *ὡς θερμὸς ἀϋτμὴ* (Hym. in Merc. 110), Schol. Vict.

481. *ὡς μὴ κ.τ.λ.* 'I would that he had never begotten me!' Here, as occasionally in the Attic, *τίκτεσθαι* is said of the male.—*δύσμορος*, viz. because his city had been captured by Achilles.

484. *αὔτως*, 'thus young as you see;' a *mere* infant. Schol. Ven. 2 wrongly explains it *ὡσαύτως ἐμοί*. Others, still more incorrectly, construed *αὔτως ὃν τέκομεν*, i. e. *ματαίως*.

ὃν τέκομεν σύ τ' ἐγώ τε δυσάμμοροι· οὔτε σὺ τούτῳ 485
ἔσσεαι Ἕκτορ ὄνειαρ, ἐπεὶ θάνες, οὔτε σοὶ οὗτος.
ἤν περ γὰρ πόλεμόν γε φύγῃ πολύδακρυν Ἀχαιῶν,
αἰεί τοι τούτῳ γε πόνος καὶ κήδε' ὀπίσσω
ἔσσοντ'· ἄλλοι γάρ οἱ ἀπουρήσουσιν ἀρούρας.
ἦμαρ δ' ὀρφανικὸν παναφήλικα παῖδα τίθησιν· 490
πάντα δ' ὑπεμνήμυκε, δεδάκρυνται δὲ παρειαί.
δευόμενος δέ τ' ἄνεισι πάις ἐς πατρὸς ἑταίρους,
ἄλλον μὲν χλαίνης ἐρύων ἄλλον δὲ χιτῶνος·
τῶν δ' ἐλεησάντων κοτύλην τις τυτθὸν ἐπέσχεν,

486. *οὔτε σοὶ οὗτος*, viz. as *γηροβοσκός*. See Soph. Aj. 570. Eur. Med. 1033. The Schol. Ven. says that the critics rejected the next thirteen verses, so as to connect this with *Ἀστυάναξ*, 500. That the passage is not really very ancient is highly probable; and such remarkable words as *παναφῆλιξ*, *ὑπεμνήμυκε*, *ὑπερῴη*, may be thought to indicate an alien hand. There is more force in Spitzner's defence, that a mother's fears would naturally turn to her child's fate if Troy were taken and Priam slain, than in Pope's, adopted by Mr. Trollope, that "they must be genuine, because it is impossible any where to meet with a more exquisite passage."

487. *ἤν περ—γε*, 'even if.'—*ἀπουρήσουσιν*, 'will take away:' a future from *ἀπαυράω*, or rather, from an aorist *ἀπουρεῖν*, regarded as a present, *ἀπουρέω*. See Buttm. Lexil. p. 146, who prefers this, the reading of MS. Harl., to *ἀπουρίσσουσιν*, the reading of Spitzner and Heyne, as if from *ἀπουρίζειν*=*ἀφορίζειν*, *fines agrorum imminuere*. The Schol. Ven. 2 says *κυρίως τῶν ὅρων ἀφαιρήσονται*, and Buttmann thinks this wrong notion about *οὖρος* led to the reading *ἀπουρίσσουσιν*. The latter however was read by Hesychius, if we may trust the codex. Neither future occurs again in Homer.

490. *παναφήλικα*. 'The state of orphanage takes the spirit entirely out of a boy.' So Doederlein, who well compares *ἄνδρα ἀπηλικέστερον* in Herod. iii. 14, and *γυναικὸς ἀφήλικος ἔργα* in Callim. H. Cer. 140. The common explanation is that of the Schol. Ven. and Hesychius, 'deprived of all the companions of his own age.' Compare *ἐλεύθερον ἦμαρ ἀπούρας*, vi. 455.

491. *ὑπεμνήμυκε* appears to be compounded of *ὑπό*, *ἐν*, *ἠμύω*. The perfect *ἤμυκε*, in the compound *ὑπεμ-ήμυκε*, would first double the *μ*, and then euphonically change it to *ν*, as in *δίδυμνος*, *νώνυμνος*, for *δίδυμος*, &c. The meaning is very obscure. Schol. Ven. *καταμέμυκε, κατεστύγνακε, κάτω βλέπει*. Ven. 2, *πάντα αὐτὸν τὰ δεινὰ εἰς ἀνάμνησιν ἄγει τοῦ δυσφορεῖν*. This interpretation connected the word with *μνήμη* (as if *μνημύω*), while others thought *ἐμήμυκε* was the reduplicated perfect of *ἠμύω*. The best version seems that of Doederlein, who makes *πάντα* the masculine, *sub quemlibet submissus est;* as we say, 'he dares not hold up his head before any body.' Spitzner has an excursus (xxxiii. vol. i. sect. iv. p. xcix seqq.) on the word, and cites an ingenious conjecture of Toup's, *ἄντα δ' ὑπεμμήμυκε*, *coram autem vultu est dejecto*. His conclusion is in favour of *ἠμύω*: "vix erit dubium quin poeta Astyanactem orbitate fractum et capite demisso oculisque proinde dejectis, etsi horum mentio nulla est, incedentem nobis pingere voluerit."—*δεδάκρυνται*, 'are suffused with tears.' Cf. xvi. 7.

492. *δευόμενος*, Schol. Ven. *ἐνδεής*.—*ἄνεισι*, 'will go back to,' i.e. after being spurned by others. Doederlein thinks the sense is, 'goes up to the door of the houses where his father's friends live.'

494. *κοτύλην*, 'a cup,' Od. xvii. 12.—*τυτθὸν*, 'for a moment,' so as just to allow a sip.—*ἐπέσχεν*, see sup. on 83.

χείλεα μέν τ' ἐδίην', ὑπερῴην δ' οὐκ ἐδίηνεν. 495
τὸν δὲ καὶ ἀμφιθαλὴς ἐκ δαιτύος ἐστυφέλιξεν,
χερσὶν πεπληγὼς καὶ ὀνειδείοισιν ἐνίσσων
'ἔρρ' οὕτως· οὐ σός γε πατὴρ μεταδαίνυται ἡμῖν.'
δακρυόεις δέ τ' ἄνεισι πάις ἐς μητέρα χήρην,
Ἀστυάναξ, ὃς πρὶν μὲν ἑοῦ ἐπὶ γούνασι πατρός 500
μυελὸν οἶον ἔδεσκε καὶ οἰῶν πίονα δημόν·
αὐτὰρ ὅθ' ὕπνος ἕλοι, παύσαιτό τε νηπιαχεύων,
εὕδεσκ' ἐν λέκτροισιν, ἐν ἀγκαλίδεσσι τιθήνης,
εὐνῇ ἔνι μαλακῇ, θαλέων ἐμπλησάμενος κῆρ.
νῦν δ' ἂν πολλὰ πάθῃσι, φίλου ἀπὸ πατρὸς ἁμαρτών, 505
Ἀστυάναξ, ὃν Τρῶες ἐπίκλησιν καλέουσιν·
οἶος γάρ σφιν ἔρυσο πύλας καὶ τείχεα μακρά.
νῦν δὲ σὲ μὲν παρὰ νηυσὶ κορωνίσι νόσφι τοκήων
αἰόλαι εὐλαὶ ἔδονται, ἐπεί κε κύνες κορέσωνται,
γυμνόν· ἀτάρ τοι εἵματ' ἐνὶ μεγάροισι κέονται 510
λεπτά τε καὶ χαρίεντα, τετυγμένα χερσὶ γυναικῶν.
ἀλλ' ἤ τοι τάδε πάντα καταφλέξω πυρὶ κηλέῳ,
οὐδὲν σοί γ' ὄφελος, ἐπεὶ οὐκ ἐγκείσεαι αὐτοῖς,

495. ἐδίηνε, Schol. Ven. ἔβρεξε. 'His lips he just wets (i.e. from the obligation of the law of hospitality), but the palate he does not wet.' This remarkable verse is cited by Lucian, περὶ τῶν ἐπὶ μισθῷ συνόντων, § 20.—ὑπερῴη is οὐρανίσκος, 'the palate,' or arched part of the mouth. It does not elsewhere occur in poetry.

496. ἀμφιθαλὴς, *patrimus ac matrimus*, one who has both parents living. This word occurs in Aesch. Cho. 394, καὶ πότ' ἂν ἀμφιθαλὴς Ζεὺς ἐπὶ χεῖρα βάλοι; Doederlein here renders it *valde opulentus.*—δαιτὺς, an Ionic form like ὀρχηστὺς, πληθὺς, &c.—πεπληγὼς, transitive, as in v. 763, Od. x. 319.—ἐνίσσων, see on xv. 198.

501. μυελὸν, 'marrow,' which even in pre-historic times seems to have been considered a special delicacy, since in ancient human habitations of the "stone age" in Denmark and Switzerland, bones of mammals have been found split lengthwise for the purpose of extracting it.

504. θαλέων, 'good cheer,' παντοδαπῶν, τροφῶν καὶ ἐδεσμάτων, Schol. Ven. 2. See on ix. 207.

505. πάθῃσι, nearly in the sense of the Attic πάθοι. See i. 184. 324; xxi. 127.—ἀπὸ, to be construed with ἁμαρτὼν, as σεῦ ἀφαμαρτούσῃ, vi. 411, compared by Doederlein.

507. οἶος γάρ. The explanation of the surname had been given in vi. 403. We might here expect ἔρυτο, the subject being πατήρ. But the direct address to Hector is resumed from 486. Yet Plato cites ἔρυτο πόλιν in Cratyl. p. 392. The meaning is, that the son derived his name from the father's valour.

509. αἰόλαι, 'writhing worms shall eat you, when the dogs have had their fill." See xxiv. 414.

513. οὐδὲν ὄφελος. This may be interpreted in two ways; either that she will burn them, because Hector has no further use for them, i.e. for the στρώματα of the bed; or, which seems better, that as Hector is not dressed in his princely robes and so laid on the

ἀλλὰ πρὸς Τρώων καὶ Τρωϊάδων κλέος εἶναι."
ὣς ἔφατο κλαίουσ', ἐπὶ δὲ στενάχοντο γυναῖκες. 515

bier, she will burn them afterwards, not indeed to be of service to him in Hades, but to do honour to his memory by committing to destruction all that he most prided himself upon. Compare the well-known story of Melissa in Herod. v. 92. This would in some respects represent the honours of a cenotaph. She cannot burn the body, so she will burn all that nearest pertained to it.

514. *πρὸς Τρώων*, in the sight of the Trojans; virtually in the sense of *πρό*. See sup. 198.

ΙΛΙΑΔΟΣ

Ψ.

ὣς οἳ μὲν στενάχοντο κατὰ πτόλιν· αὐτὰρ Ἀχαιοί
ἐπεὶ δὴ νῆάς τε καὶ Ἑλλήσποντον ἵκοντο,
οἳ μὲν ἄρα σκίδναντο ἑὴν ἐπὶ νῆα ἕκαστος,
Μυρμιδόνας δ' οὐκ εἴα ἀποσκίδνασθαι Ἀχιλλεύς,
ἀλλ' ὅ γε οἷς ἑτάροισι φιλοπτολέμοισι μετηύδα 5
"Μυρμιδόνες ταχύπωλοι, ἐμοὶ ἐρίηρες ἑταῖροι,
μὴ δή πω ὑπ' ὄχεσφι λυώμεθα μώνυχας ἵππους,
ἀλλ' αὐτοῖς ἵπποισι καὶ ἅρμασιν ἆσσον ἰόντες
Πάτροκλον κλαίωμεν· ὃ γὰρ γέρας ἐστὶ θανόντων.

The whole of this long and most interesting book, which was anciently entitled ἆθλα ἐπὶ Πατρόκλῳ, is taken up with the obsequies of Patroclus. To understand it aright, we must keep in view the materialistic notions held by the Greeks, even to a late period, on the condition of the dead, their supposed satisfaction in receiving blood-offerings, and their capacity of taking part in and being amused at the athletic games performed over their graves. To propitiate a spirit that had power to hurt, and which would exercise that power unless duly honoured, was the basis of all these rites. The 'ludi funebres' of the Romans were similarly held on the occasion of a death, e.g. Livy xxxi. 50. Virgil, it is hardly necessary to remark, has at once copied and varied the description of the games, Aeneid, book v. As in Homer the chariot-race, so in Virgil the boat-race stands first, and is described at greater length than the others.

1—23. Achilles, on returning to the fleet after wreaking his vengeance on the corpse of Hector (which he appears, from xxii. 392, and also from 24 inf. and xxiv. 502, to have brought with him), summons his Myrmidons, that without delay they may perform the first funeral rites over the body of Patroclus, viz. the κλαυθμὸς, and the solemn invocation of the departed spirit.

2. ἐπεί. For the metre see xxii. 379. —Ἑλλήσποντον, τὴν μέχρι Σιγείου θάλασσαν, Schol. Ven. 2.

7. λυώμεθα. Compared with the long syllable in λῦτο δ' ἀγὼν, xxiv. 1 (where see the note), this ῠ of the present tense is remarkable. Cf. inf. 27. Where the root is short, as shown in λῠσις, φύσις, θυσία, &c., we sometimes find the υ common, as in θύω and φύω (Aesch. Theb. 535).—ὑπ' ὄχεσφι, Schol. Ven. τοὺς ὑπὸ τοῖς ὀχήμασι μώνυχας ἵππους. The phrase, as elsewhere explained, literally means 'let us not yet loosen from the chariot the horses yoked to the chariot.' The very steeds were to take their part in the lamentation; for Patroclus, so often styled ἱππεὺς, was himself a skilful driver.

αὐτὰρ ἐπεί κ' ὀλοοῖο τεταρπώμεσθα γόοιο, 10
ἵππους λυσάμενοι δορπήσομεν ἐνθάδε πάντες."
ὣς ἔφαθ', οἱ δ' ᾤμωξαν ἀολλέες, ἦρχε δ' Ἀχιλλεύς.
οἱ δὲ τρὶς περὶ νεκρὸν ἐύτριχας ἤλασαν ἵππους
μυρόμενοι· μετὰ δέ σφι Θέτις γόον ἵμερον ὦρσεν.
δεύοντο ψάμαθοι δεύοντο δὲ τεύχεα φωτῶν 15
δάκρυσι· τοῖον γὰρ πόθεον μήστωρα φόβοιο.
τοῖσι δὲ Πηλεΐδης ἁδινοῦ ἐξῆρχε γόοιο,
χεῖρας ἐπ' ἀνδροφόνους θέμενος στήθεσσιν ἑταίρου.
"χαῖρέ μοι, ὦ Πάτροκλε, καὶ εἰν Ἀΐδαο δόμοισιν·
πάντα γὰρ ἤδη τοι τελέω τὰ πάροιθεν ὑπέστην, 20
Ἕκτορα δεῦρ' ἐρύσας δώσειν κυσὶν ὠμὰ δάσασθαι,
δώδεκα δὲ προπάροιθε πυρῆς ἀποδειροτομήσειν
Τρώων ἀγλαὰ τέκνα, σέθεν κταμένοιο χολωθείς."
ἦ ῥα, καὶ Ἕκτορα δῖον ἀεικέα μήδετο ἔργα,

10. *αὐτὰρ ἐπεὶ κ.τ.λ.* The point is, that no food is to be taken till the lamentation has been duly performed.—*τεταρπώμεσθα*, see ix. 701. — *ἐνθάδε*, 'here on the spot,' and in presence, as it were, of the deceased hero, who was supposed to take his part in the banquet.

12. *ἦρχε*, *ἐξῆρχε*, inf. 17. Achilles set the example, and they followed, shedding tears as they drove their cars in procession thrice round the body.—*Θέτις κ.τ.λ.*, not as present among them, but as inspiring them with a heartfelt and genuine grief, such as would be more acceptable to the dead than an unreal show of sorrow. Her influence in this case was the more poetically probable from their nearness to the sea, and their close companionship with Achilles.

13. *τρὶς περὶ νεκρόν.* Compare xxiv. 16. The origin of the custom probably was to ensure the observation, if not from one side, at least from another, of the departed spirit.

15. *δεύοντο κ.τ.λ.* Virg. Aen. xi. 191, 'spargitur et tellus lacrimis, sparguntur et arma.'

16. *τοῖον*, so great and good was the hero whom they would see no more. So iv. 390, *τοίη οἱ ἐπίρροθος ἦεν Ἀθήνη.*

17, 18. See xviii. 317. Achilles laid his hands on the breast of Patroclus as a kind of pledge that he would perform all that he had promised.

19. *καὶ εἰν κ.τ.λ.* Schol. Ven. *οἷον εἰ ἔστι παραμυθία καὶ χαρὰ ἐν τοῖς τετελευτηκόσι, ταύτην δέχου παρ' ἡμῶν.* To wish the departed 'good cheer' even in the dismal abodes of Hades was a natural part of the euphemistic address. —*ἤδη*, 'at once,' without further delay. He immediately carries out his promise of doing insult to Hector's corpse. Cf. xxii. 336. 354.

21. *δεῦρ' ἐρύσας.* Here the initial *F* is plainly omitted. The meaning seems to be, 'now that I have dragged hither the body of Hector, I will throw it as food for the dogs.'

23. *ἀγλαὰ*, remarkable for their beauty, perhaps.

24—34. The body of Hector is ignominiously flung on its face in the dust. The arms are thrown off, as a sign of mourning, by each warrior, preparatory to the funeral banquet in honour of Patroclus. The horses are unyoked from the car, and a grand feast is given to the Myrmidons, the blood of the victims slain forming at the same time an offering to the hungry shade, *αἱμακουρία*, Pind. Ol. i. 90.

24. *ἀεικέα ἔργα.* We cannot tell, and need not inquire, what particular deed is meant. Whatever it was, it was

πρηνέα πὰρ λεχέεσσι Μενοιτιάδαο τανύσσας 25
ἐν κονίῃς. οἱ δ' ἔντε' ἀφωπλίζοντο ἕκαστος
χάλκεα μαρμαίροντα, λύον δ' ὑψηχέας ἵππους,
κὰδ δ' ἷζον παρὰ νηὶ ποδώκεος Αἰακίδαο
μυρίοι· αὐτὰρ ὃ τοῖσι τάφον μενοεικέα δαίνυ.
πολλοὶ μὲν βόες ἀργοὶ ὀρέχθεον ἀμφὶ σιδήρῳ 30
σφαζόμενοι, πολλοὶ δ' ὄιες καὶ μηκάδες αἶγες·
πολλοὶ δ' ἀργιόδοντες ὕες, θαλέθοντες ἀλοιφῇ,
εὑόμενοι τανύοντο διὰ φλογὸς Ἡφαίστοιο·
πάντῃ δ' ἀμφὶ νέκυν κοτυλήρυτον ἔρρεεν αἷμα.
αὐτὰρ τόν γε ἄνακτα ποδώκεα Πηλεΐωνα 35

designed to please the spirit of Patroclus. The mere act of flinging the body in the dust to be torn by dogs was a sufficient mark of ignominy. The position described, πρηνὴς and not ὕπτιος, is against the obvious suggestion of any barbarous and brutal mutilation. Possibly the poet avoided the idea, on the same principle of humanity which made him reject the story preferred by Sophocles, of Hector being dragged alive at the car.

27. ὑψηχέας, the sound from whose feet reached high into the air. See v. 772. There is some doubt about the genuineness of the compound, as ἠχὴ took the initial F. There was a variant λύοντο δὲ μώνυχας ἵππους. An easy correction would be ὑψαύχενας.

29. τάφον δαίνυ, he proceeded to prepare for them a funeral banquet.

30. βόες ἀργοί, either 'sleek' or 'lazy' oxen. The epithet is perhaps a mere common-place, without any special reference to the nature of the offering. —ὀρέχθεον, 'moaned,' Schol. Vict. ἀντὶ τοῦ ἔστενον ἀναιρούμενοι. The word seems an instance of onomatopoeia, formed to express the sound. A cognate word is ῥοχθεῖν, which imitates the *swoop* and roar of the surge on the beach. Cf. Od. v. 402, ῥόχθει γὰρ μέγα κῦμα. Aesch. Ag. 191, παλιρρόχθοις ἐν Αὐλίδος τόποις. Theocr. xi. 43, τὰν γλαυκὰν δὲ θάλασσαν ἔα ποτὶ χέρσον ὀρεχθῆν. Ar. Nub. 1368, πῶς οἴεσθέ μοι τὴν καρδίαν ὀρεχθεῖν; (The heart is elsewhere compared to the sea-strand, as Vesp. 696, ὥς μου τὸν θῖνα ταράσσεις.) The fragment of Aesch. Niobe (165 Herm.) is unfortunately corrupt, Ἴδης τε μυκηθμοῖσι καὶ βρυχήμασιν ἕρπουσι μήλων πᾶν δ' ὀρεχθεῖ (al. ἐρέχθει, ἐρέχθεον) πέδον. Mr. Trollope adopts a meaning which has much less authority, 'were extended,' as if the verb were allied to ὀρέγω. Below, v. 317, we have a cognate form ἐρέχθεσθαι, and θυμὸν ἐρέχθων, 'fretting in heart,' Od. v. 83.—ἀμφὶ σιδήρῳ, at the edge of the knife as their throats were cut. The mention of *iron* instead of a bronze knife was noticed by the critics as an indication of lateness.

32. θαλέθοντες, as ix. 208, συὸς σιάλοιο ῥάχιν τεθαλυῖαν ἀλοιφῇ. See ibid. 467, where nearly the same distich occurs. — εὑόμενοι, 'being singed,' a practice still in use. To this perhaps Aristophanes alludes, Vesp. 36, ἔχουσα φωνὴν ἐμπεπρημένης ὑός. The aspirate is defended by the compound ἀφεύειν, Ar. Pac. 1144, Eccl. 13. Cf. Equit. 1236, ἐν ταῖσιν εὕστραις κονδύλοις ἡρμοττόμην. Aeschylus used the perfect, doubtless in a Satyric play (frag. 308 Herm.), λευκός· τί δ' οὐχί; καὶ καλῶς ἠφευμένος ὁ χοῖρος. Mommsen remarks (Hist. Rome, i. p. 180), "a pig was the most acceptable offering to the gods, just because it was the usual roast for a feast."

34. κοτυλήρυτον. Perhaps the blood was poured, as a libation, from goblets. Cicero mentions a dream (de Div. i. 23, § 46), 'Mercurium e patera, quam dextra manu teneret, sanguinem visum esse fundere.' The Schol. Ven. says Aristarchus explained it, πολύ, ὥστε κοτύλῃ ἀρύσασθαι, 'copiously enough to be taken up in cups.'

35—53. Achilles is conducted, with some reluctance on his own part, into

εἰς Ἀγαμέμνονα δῖον ἄγον βασιλῆες Ἀχαιῶν,
σπουδῇ παρπεπιθόντες ἑταίρου χωόμενον κῆρ.
οἳ δ' ὅτε δὴ κλισίην Ἀγαμέμνονος ἷξον ἰόντες,
αὐτίκα κηρύκεσσι λιγυφθόγγοισι κέλευσαν
ἀμφὶ πυρὶ στῆσαι τρίποδα μέγαν, εἰ πεπίθοιεν 40
Πηλεΐδην λούσασθαι ἄπο βρότον αἱματόεντα.
αὐτὰρ ὅ γ' ἠρνεῖτο στερεῶς, ἐπὶ δ' ὅρκον ὄμοσσεν.
" οὐ μὰ Ζῆν', ὅς τίς τε θεῶν ὕπατος καὶ ἄριστος,
οὐ θέμις ἐστὶ λοετρὰ καρήατος ἆσσον ἱκέσθαι
πρίν γ' ἐνὶ Πάτροκλον θέμεναι πυρὶ σῆμά τε χεῦαι 45
κείρασθαί τε κόμην, ἐπεὶ οὔ μ' ἔτι δεύτερον ὧδε
ἵξετ' ἄχος κραδίην, ὄφρα ζωοῖσι μετείω.
ἀλλ' ἦ τοι νῦν μὲν στυγερῇ πειθώμεθα δαιτί·
ἠῶθεν δ' ὄτρυνε, ἄναξ ἀνδρῶν Ἀγάμεμνον,
ὕλην τ' ἀξέμεναι παρά τε σχέμεν ὅσσ' ἐπιεικές 50
νεκρὸν ἔχοντα νέεσθαι ὑπὸ ζόφον ἠερόεντα,
ὄφρ' ἦ τοι τοῦτον μὲν ἐπιφλέγῃ ἀκάματον πῦρ

the tent of Agamemnon, where preparations are made for his personal comfort and refreshment. But he refuses to accept them until he has burned the body of Patroclus. He takes however some food (48) reluctantly, and requests the king to send men early in the morning to bring in stores of wood for the pyre.

35. τόν γε. Perhaps the Homeric or demonstrative use of the article, 'him, the king,' &c. The possessive use, 'their chief, the swift-footed son of Peleus,' is probably a later idiom. We may note that ἄναξ seems here a term superior to βασιλεύς.—σπουδῇ, μόγις, *vix tandem.*

39. Aristarchus read κέλευσαν, the others κέλευσεν, viz. Agamemnon alone. —εἰ πεπίθοιεν, in the hope that they might persuade him, viz. when he saw the preparations being actually made.

43. οὐ μὰ Ζῆν' κ.τ.λ. Buttmann remarks (Lexil. p. 436) that ὅρκος properly means, not an oath abstractedly, but the object by which a person swears. On this passage he observes, "I see no reason why we should not suppose that in the poet's mind Jupiter was put in apposition to ὅρκον, exactly in the same sense as ὅρκος is actually found in apposition to Zeus in Pindar, Pyth. iv. 297 (166), καρτερὸς ὅρκος ἄμμι μάρτυς ἔστω Ζεὺς ὁ γενέθλιος ἀμφοτέροις."

44. οὐ θέμις, either the law of mourning would not allow this, or an oath he had taken to that effect.—χεῦαι, χῶσαι, as Od. i. 291, σῆμά τε οἱ χεῦαι καὶ ἐπὶ κτέρεα κτερεΐξαι.

47. μετείω, a lengthened form of μετέω, μετῶ.—στυγερῇ, odious and distasteful. The same as τάφον, sup. 29, *silicernium* (Doed.). For πειθώμεθα there was a reading τερπώμεθα, rightly rejected by the Schol. Ven.

49. The vulgate ὄτρυνον (retained by Dindorf) plainly violates the Ϝ in ἄναξ. If the passage were certainly ancient, we might be content with Bekker's ὄτρυνε.—ἀξέμεναι, the aorist; as iii. 105, ἄξετε δὲ Πριάμοιο βίην. Cf. οἰσέμεναι inf. 564.—παρά τε κ.τ.λ., Schol. Ven. 2, παρασχεῖν ὡς ἁρμόζει καὶ καθῆκόν ἐστι. Doederlein: "ὅσσα ex ἔχοντα suspensum est. Intelliguntur omnia quae mox cum Patroclo comburuntur." If the following verse be genuine, which Heyne doubts, the personal ornaments must be meant, which were thought to give pleasure to the spirit in Hades.

θᾶσσον ἀπ' ὀφθαλμῶν, λαοὶ δ' ἐπὶ ἔργα τράπωνται."
ὣς ἔφαθ', οἳ δ' ἄρα τοῦ μάλα μὲν κλύον ἠδὲ πίθοντο.
ἐσσυμένως δ' ἄρα δόρπον ἐφοπλίσσαντες ἕκαστοι 55
δαίνυντ', οὐδέ τι θυμὸς ἐδεύετο δαιτὸς ἐίσης.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο,
οἳ μὲν κακκείοντες ἔβαν κλισίηνδε ἕκαστος,
Πηλεΐδης δ' ἐπὶ θινὶ πολυφλοίσβοιο θαλάσσης
κεῖτο βαρὺ στενάχων, πολέσιν μετὰ Μυρμιδόνεσσιν, 60
ἐν καθαρῷ, ὅθι κύματ' ἐπ' ἠιόνος κλύζεσκον.
εὖτε τὸν ὕπνος ἔμαρπτε, λύων μελεδήματα θυμοῦ,
ἥδυμος ἀμφιχυθείς (μάλα γὰρ κάμε φαίδιμα γυῖα
Ἕκτορ' ἐπαΐσσων προτὶ Ἴλιον ἠνεμόεσσαν),
ἦλθε δ' ἐπὶ ψυχὴ Πατροκλῆος δειλοῖο, 65
πάντ' αὐτῷ μέγεθός τε καὶ ὄμματα καλὰ ἰκυῖα
καὶ φωνήν, καὶ τοῖα περὶ χροῒ εἵματα ἕστο.
στῆ δ' ἄρ' ὑπὲρ κεφαλῆς, καί μιν πρὸς μῦθον ἔειπεν.
" εὕδεις, αὐτὰρ ἐμεῖο λελασμένος ἔπλευ, Ἀχιλλεῦ.
οὐ μήν μευ ζώοντος ἀκήδεις, ἀλλὰ θανόντος. 70

53. ἀπ' ὀφθαλμῶν. He seems to mean that while the body of Patroclus is in sight, the people will not return to their occupations. Schol. Vict. ὡς ἐπὶ τιμῇ τοῦ νεκροῦ ἀργίας ἐχούσης τὸ στράτευμα.

54—68. The Myrmidons after the meal are dismissed to take repose. Some of them however accompany Achilles to a solitary place on the sea-strand. There he falls asleep, wearied with the chase after Hector. The ghost of Patroclus appears, and upbraids his friend for his remissness.

55. ἐφοπλίσσαντες. Both the active and the middle are used in this sense; see iv. 344, viii. 503. Bentley, to save the *F*, proposed ἐφωπλίσσαντο Fέκαστοι, omitting the next verse.—For the next three lines see i. 468, 469, 602—606.

61. ἐν καθαρῷ, in a clear spot. Cf. viii. 491.

64. ἐπαΐσσων, i. e. σεύων, διώκων. The Schol. Vict. wrongly takes Ἕκτορ' for the dative, and compares Κίρκῃ ἐπήιξα, Od. x. 322, where the verb is intransitive. Sup. x. 348 and 369 we have ἔγχει and δουρὶ ἐπαΐσσων transitively used.

65. δειλὸς, as in v. 574, implies the doleful state of the dead.—αὐτῷ, *ipsi*, like the man himself in life.—τοῖα, τοιαῦτα, sc. ἃ αὐτὸς ἐφόρει. Spitzner compares Apoll. Rhod. iii. 454, αὐτὸς δ' οἷος ἔην, οἵοισί τε φάρεσιν ἕστο.

68. ὑπὲρ κεφαλῆς. So the Dream stands at the head of Agamemnon in ii. 20.

69—91. The ghost upbraids Achilles with sleeping while the rites are yet unpaid which give the departed shades a passage across the infernal river. Never on this side of the grave will the friends meet again. To Achilles a death is destined under the walls of Troy. Let their bones lie together in death, even as they were brought up friends in the halls of Menoetius.

69. εὕδεις; So the ghost of Clytemnestra in Aesch. Eum. 124, ὤζεις; ὑπνώσσεις; οὐχ ἀναστήσει τάχος; *ibid.* 141, εὕδεις; ἀνίστω. Compare also Cynthia's ghost, Propert. v. 7, 13, 'Perfide, nec cuiquam melior sperande puellae, In te jam vires somnus habere potest?'

70. ἀκήδεις, the imperfect. The sense is, 'you neglect me in death, though

θάπτε με ὅττι τάχιστα, πύλας Ἀΐδαο περήσω.
τῆλέ μ' ἐέργουσι ψυχαί, εἴδωλα καμόντων,
οὐδέ μέ πω μίσγεσθαι ὑπὲρ ποταμοῖο ἐῶσιν,
ἀλλ' αὔτως ἀλάλημαι ἀν' εὐρυπυλὲς Ἄϊδος δῶ.
καί μοι δὸς τὴν χεῖρ', ὀλοφύρομαι· οὐ γὰρ ἔτ' αὖτις 75
νίσομαι ἐξ Ἀΐδαο, ἐπήν με πυρὸς λελάχητε.
οὐ μὴν γὰρ ζωοί γε φίλων ἀπάνευθεν ἑταίρων
βουλὰς ἑζόμενοι βουλεύσομεν, ἀλλ' ἐμὲ μὲν κὴρ
ἀμφέχανε στυγερή, ἥ περ λάχε γιγνόμενόν περ·
καὶ δὲ σοὶ αὐτῷ μοῖρα, θεοῖς ἐπιείκελ' Ἀχιλλεῦ, 80
τείχει ὕπο Τρώων εὐηγενέων ἀπολέσθαι.
ἄλλο δέ τοι ἐρέω καὶ ἐφήσομαι, εἴ κε πίθηαι·

you never did so in life.' For this verb see on xiv. 427. Aesch. Prom. 507, *μή νυν—σαυτοῦ ἀκήδει.*

71. *περήσω* appears to be the hortative aorist subjunctive, 'let me pass,' 'I would fain pass,' &c. It would be easy to read *ὄφρα τάχιστα—περήσω.* But cf. vi. 340, *ἀλλ' ἄγε νῦν ἐπάμεινον, ἀρήια τεύχεα δύω.* xxii. 418, *λίσσωμ' ἀνέρα τοῦτον ἀτάσθαλον ὀβριμόεργον.* There is no need to suppose an ellipse either of *καὶ* or of *ἵνα.* The notion is rather a curious one, and nearly identical, as might be expected, with the Roman theology, that certain rites, initiatory or funereal, were necessary for gaining admission into a kind of *Nirvâna* (see Müller, "Chips," &c. vol. i. p. 279 seqq.) or state of repose for departed souls. Before that, they wandered disconsolate on the nether shore of the Styx or Cocytus. See Virg. Aen. vi. 327—329.—*μίσγεσθαι,* viz. *αὐταῖς.* Compare the complaint of Clytemnestra's ghost, Eumen. 95 seqq., *ἐγὼ δ' ὑφ' ὑμῶν ὧδ' ἀπητιμασμένη ἄλλοισιν ἐν νεκροῖσιν — αἰσχρῶς ἀλῶμαι.* Doederlein would construe *μίσγεσθαι ἀνὰ δῶ, secum conversari in Orco;* but this is a strained and less natural order.

75. *ὀλοφύρομαι,* 'I beseech you with tears.' Perhaps a formula, expressive of the *κλαυθμὸς* duly paid. 'Give me your hand now,' says the ghost, 'as a farewell pledge of love; for when once I have passed through the pyre, I shall not revisit earth,' i. e. I shall be able to rest in peace. For *λελαχεῖν τινά τινος* see vii. 80.

77. *ζωοί γε,* 'at least in life,' if possibly in Hades. The Schol. Ven. records a variant *οὐ γὰρ ἔτι κ.τ.λ.*

79. *ἀμφέχανε,* 'hath gaped to swallow me.' A common figure in nearly all mythologies, from the notion of a hungry demon going about to devour. For the accusative compare Aesch. Cho. 536, *καὶ μαστὸν ἀμφέχασκ' ἐμὸν θρεπτήριον.*

80. *καὶ δὲ σοὶ αὐτῷ κ.τ.λ.,* you too have a *κὴρ* or destiny, not very different from mine, to die at Troy. The sentiment is, 'as we have been one in life, so we shall die by the same death, and at the same place.' The combination *καὶ δὲ* is noticed on xx. 99.

81. *εὐηγενέων* is a hard word to explain. There was a variant recorded by the Schol. Ven., as preferred by Aristophanes, *εὐηφενέων,* as from *ἄφενος.* Some grammarians derived the vulgate from *γῆ,* as Schol. Ven. 2, *τῶν καλοὺς ἀγροὺς ἐχόντων.* See on xi. 427. Probably there is an interchange of long and short letters from *ἠυγενής,* the initial *ε* being merely euphonic.

82. *ἐφήσομαι,* I will charge you with, *ἐπισκήψω, ἐπιτάξω.* So Aesch. Prom. 4, *ἅς σοι πατὴρ ἐφεῖτο.* Such a command seems strangely addressed to a living man; but the sense evidently is, 'to lay my bones in the spot where you intend that yours should lie.' Lucian (*περὶ Παρασίτου,* § 47) quotes 83, 84, and 90. Compare for the sentiment Eur. Alcest. 365, *ἐν ταῖσιν αὐταῖς γάρ μ' ἐπισκήψω κέδροις σοὶ τούσδε θεῖναι, πλευρά τ' ἐκτεῖναι πέλας πλευροῖσι τοῖς σοῖς,* and also

μὴ ἐμὰ σῶν ἀπάνευθε τιθήμεναι ὀστέ', Ἀχιλλεῦ,
ἀλλ' ὁμοῦ, ὡς ἐτράφημεν ἐν ὑμετέροισι δόμοισιν,
εὖτέ με τυτθὸν ἐόντα Μενοίτιος ἐξ Ὀπόεντος 85
ἤγαγεν ὑμετερόνδ' ἀνδροκτασίης ὕπο λυγρῆς,
ἤματι τῷ ὅτε παῖδα κατέκτανον Ἀμφιδάμαντος
νήπιος, οὐκ ἐθέλων, ἀμφ' ἀστραγάλοισι χολωθείς.
ἔνθα με δεξάμενος ἐν δώμασιν ἱππότα Πηλεύς
ἔτραφέ τ' ἐνδυκέως καὶ σὸν θεράποντ' ὀνόμηνεν. 90
ὣς δὲ καὶ ὀστέα νῶιν ὁμὴ σορὸς ἀμφικαλύπτοι,
[χρύσεος ἀμφιφορεύς, τόν τοι πόρε πότνια μήτηρ."]
τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς

Orest. 1053. Propert. v. 7, 93, 'Nunc te possideant aliae; mox sola tenebo; Mecum eris, et mixtis ossibus ossa teram.' It has been remarked, as an explanation of a plurality of urns sometimes found in one barrow, even of British work, that "the dead may have been burnt and inurned, and then kept unburied until, at the decease, perhaps, of the head of the family, a barrow was raised over his remains; when the other members who had died before him, and whose burnt bodies were preserved, each in his urn, were placed in the tumulus with him" ("Flint Chips," p. 408). This extract illustrates inf. 246.

84. *ὡς*, i. e. *ὡς ὁμοῦ ἐτράφημεν*. On a remarkable variation in this passage, as cited by Aeschines, contra Timarch. p. 298, see Spitzner's note. The obvious inference, that the text has been altered by Alexandrine critics or compilers, does not occur to that editor, who contents himself with saying that the text of Aeschines is 'lectio dubia admodum et incerta.' It is however very possible that the orator quoted incorrectly from memory.

85. *ἐξ Ὀπόεντος*. Cf. Pind. Ol. ix. 67, *ἀφίκοντο δέ οἱ* (i. e. *ἐς Ὀπόεντα*) *ξένοι, υἱὸν δ' Ἄκτορος ἐξόχως τίμασεν ἐποίκων Αἰγίνας τε Μενοίτιον, τοῦ παῖς ἅμ' Ἀτρείδαις Τεύθραντος πεδίον μολὼν ἔστα σὺν Ἀχιλλεῖ μόνος κ.τ.λ.* Menoetius therefore, the father of Patroclus, had been a settler at Opus among the Locri, and been brought to Phthiotis by his father to escape the consequences of a quarrel, in which the youth had been involved with a fatal result. A year's retirement was the usual penalty of *ἄκων φόνος*. Here apparently (cf. 90) penal servitude is meant. The family group of Peleus, Menoetius, Achilles, and Patroclus, is mentioned sup. xi. 769 seqq.; and they seem to have formed a prominent picture in the more ancient and genuine epics. Here is a story evidently borrowed from earlier poems, and despatched in this later narrative, like so many other details of the Troica, with a brief allusion. For the story see Apollodor. iii. 14, *Οὗτος* (i. e. *Πάτροκλος*) *ἐν Ὀποῦντι διενεχθεὶς ἐν παιδιᾷ περὶ ἀστραγάλων παίζων, παῖδα Κλυσώνυμον τὸν Ἀμφιδάμαντος ἀπέκτεινε. Καὶ φυγὼν μετὰ τοῦ πατρὸς, παρὰ Πηλεῖ κατῴκει καὶ Ἀχιλλέως ἐρώμενος γίνεται.*

91. *ὁμὴ σορός*. This verse seems of late composition. The Schol. Ven. says it was rejected by the critics, as inconsistent with Od. xxiv. 74 seqq.; where the bones of Achilles and Patroclus are placed together in a golden urn, *χρύσεος ἀμφιφορεύς*. Bekker omits 92, and perhaps it is this one that the Schol. Vict. says Aristarchus regarded as borrowed from the Odyssey. It is difficult to conceive that *σορὸς* can be a synonym of *ἀμφιφορεύς*, or that the one receptacle of the bones would be enclosed in the other.

93—107. Achilles assures the ghost that all his behests shall be duly performed. He wishes to embrace him, but the unsubstantial shade slips from his grasp. Achilles awakes, and avows his conviction that the souls of the deceased have an existence in Hades.

"τίπτε μοι, ἠθείη κεφαλή, δεῦρ' εἰλήλουθας
καί μοι ταῦτα ἕκαστ' ἐπιτέλλεαι; αὐτὰρ ἐγώ τοι 95
πάντα μάλ' ἐκτελέω καὶ πείσομαι, ὡς σὺ κελεύεις.
ἀλλά μοι ἆσσον στῆθι· μίνυνθά περ ἀμφιβαλόντε
ἀλλήλους ὀλοοῖο τεταρπώμεσθα γόοιο."
ὣς ἄρα φωνήσας ὠρέξατο χερσὶ φίλῃσιν,
οὐδ' ἔλαβε· ψυχὴ δὲ κατὰ χθονός, ἠΰτε καπνός, 100
ᾤχετο τετριγυῖα. ταφὼν δ' ἀνόρουσεν Ἀχιλλεύς
χερσί τε συμπλατάγησε, ἔπος δ' ὀλοφυδνὸν ἔειπεν.
"ὢ πόποι, ἦ ῥά τις ἔστι καὶ εἰν Ἀΐδαο δόμοισιν
ψυχὴ καὶ εἴδωλον, ἀτὰρ φρένες οὐκ ἔνι πάμπαν·
παννυχίη γάρ μοι Πατροκλῆος δειλοῖο 105
ψυχὴ ἐφεστήκει γοόωσά τε μυρομένη τε,
καί μοι ἕκαστ' ἐπέτελλεν, ἔικτο δὲ θέσκελον αὐτῷ."

94. ἠθείη, in accordance with its probable etymology from ἔθος (vii. 115), may mean simply 'my familiar friend.' As the epithet is commonly a term of respect from a junior to a senior, it may also refer to Patroclus being the older, as Plato, Symp. p. 180, A, says he was represented by Homer.

95. αὐτάρ. ('Perhaps you think I shall forget you;) but,' &c.

97. ἀμφιβαλόντε, supply χεῖρας or βραχίονας.

99. ὠρέξατο, stretched forth his hands to reach him.—οὐδ' ἔλαβε, so Cynthia's ghost, Prop. v. 7, 96, 'inter complexus excidit umbra meos.' Cf. Virg. Aen. ii. 792. Od. xi. 207.—τετριγυῖα, with a shriek; a tiny feeble sound, *exilis vox*, as of a half-animate being. See ii. 314. The sound is compared to the noise of bats in Od. xxiv. 6—9.—ἠΰτε καπνὸς reads like the comparison of a philosophic age. Cf. Plat. Phaed. p. 70, A, μὴ ἐπειδὰν ἀπαλλαγῇ τοῦ σώματος οὐδαμοῦ ἔτι ᾖ, ἀλλὰ—ἀπαλλαττομένη τοῦ σώματος καὶ ἐκβαίνουσα ὥσπερ πνεῦμα ἢ καπνὸς διασκεδασθεῖσα οἴχηται διαπτομένη καὶ οὐδὲν ἔτι οὐδαμοῦ ᾖ.

102. συμπλατάγησε. Schol. Ven. 2, ἐπὶ τῇ παραδόξῳ φαντασίᾳ τὰς χεῖρας συνέκρουσεν. This seems hardly satisfactory; but the Greeks were demonstrative in their emotions, e. g. in slapping the thigh, καὶ ὢ πεπλήγετο μηρὼ, &c. Doederlein, who is too fond of *parentheses*, connects this verb with ὠρέξατο in 99, "manus per vacuum concurrentes crepitum edidere."

104. φρένες, intelligence, φρόνησις. The existence is one of half-animation and half-consciousness, not one of either total extinction or full possession of the faculties. It is "the lowest degree of existence above annihilation" (Lexil. p. 372). Hence πάμπαν means that the νοῦς does not fully and completely remain, like the φρένες ἔμπεδοι in life. So the dead are called ἀφραδέες in Od. xi. 476. Aesch. Cho. 508, θανόντι δ', οὐ φρονοῦντι, δειλαία χάρις ἐπέμπετ'. Propert. v. 7, 1, 'sunt aliquid Manes; letum non omnia finit.' Mr. Trollope (following, as usual, Heyne) seems quite to miss the point in saying "it is clear from the whole tenour of the passage that φρένες is here used to imply *corporeal substance*." From the Scholiasts it appears that this was the interpretation of Aristophanes.—This is one of the Homeric passages Plato disallows in his Utopia, Resp. iii. p. 386, D.

107. θέσκελον is commonly explained θε-ίσκελον, 'wonderfully,' ὑπερφυῶς ὡς. See Lexil. p. 357. Sup. iii. 130. Curtius, Gr. Et. 461, traces a root σεπ = σκε, and he compares θέσπις and θεσπέσιος. Donaldson, New Crat. § 310, adheres to the etymology θεοῖς ἴκελος.

ὣς φάτο, τοῖσι δὲ πᾶσιν ὑφ᾽ ἵμερον ὦρσε γόοιο·
μυρομένοισι δὲ τοῖσι φάνη ῥοδοδάκτυλος Ἠώς
ἀμφὶ νέκυν ἐλεεινόν. ἀτὰρ κρείων Ἀγαμέμνων 110
οὐρῆάς τ᾽ ὤτρυνε καὶ ἀνέρας ἀξέμεν ὕλην
πάντοθεν ἐκ κλισιῶν· ἐπὶ δ᾽ ἀνὴρ ἐσθλὸς ὀρώρει
Μηριόνης θεράπων ἀγαπήνορος Ἰδομενῆος.
οἳ δ᾽ ἴσαν ὑλοτόμους πελέκεας ἐν χερσὶν ἔχοντες
σειράς τ᾽ εὐπλέκτους, πρὸ δ᾽ ἄρ᾽ οὐρῆες κίον αὐτῶν· 115
πολλὰ δ᾽ ἄναντα κάταντα πάραντά τε δόχμιά τ᾽ ἦλθον.
ἀλλ᾽ ὅτε δὴ κνημοὺς προσέβαν πολυπίδακος Ἴδης,
αὐτίκ᾽ ἄρα δρῦς ὑψικόμους ταναήκεϊ χαλκῷ
τάμνον ἐπειγόμενοι· ταὶ δὲ μεγάλα κτυπέουσαι
πῖπτον. τὰς μὲν ἔπειτα διαπλήσσοντες Ἀχαιοί 120
ἔκδεον ἡμιόνων· ταὶ δὲ χθόνα ποσσὶ δατεῦντο

108—137. The mourning for the corpse is continued all the night. Next day Agamemnon sends parties of men to collect wood for the pyre. It is brought on mules, and laid ready to hand in a spot where Achilles proposes to raise a huge tumulus for himself and his friend. The body is conveyed thither in solemn procession of horsemen and cars.

110. ἐλεεινὸν is probably the neuter, to be construed with μυρομένοισι.

111. ἀξέμεν. See sup. 50.—ἐκ κλισιῶν, supply ἰόντας. Compare Soph. Antig. 1108, ἴτ᾽ ὀπάονες, οἵ τ᾽ ὄντες οἵ τ᾽ ἀπόντες ἀξίνας χεροῖν ὁρμᾶσθ᾽ ἑλόντες εἰς ἐπόψιον τόπον.—ἐπὶ, i. e. ἐπιστατῶν αὐτοῖς. (*Ad hoc exortus est*, Heyne.)

115. σειρὰς, cords for binding the faggots. Plaut. Capt. 658, 'Ite hinc, ecferte lora. Lo. Num lignatum mittimur?'

116. This verse is supposed to imitate the clattering of the feet on the 'ups and downs' of the mountain road. 'Many places upwards and downwards, or by (or off) the level path, and across country, did they visit.' Schol. Ven. 2, πάραντα, μήτε ἀνωφερῆ μήτε κατωφερῆ, ἀλλὰ εὐθύτομα. Hesych. τὰ παρὰ τὸ ἀντικρὺ, οἷον πλάγια, τὰ παρατετραμμένα τῆς εὐθείας ὁδοῦ. Lord Derby: "Now up, now down, now sideways, now aslope, They journey'd on." Cf. Xen. Oecon. xi. 17, ἱππασάμην ἱππασίαν οὔτε πλαγίου οὔτε κατάντους οὔτε τάφρου οὔτε ὀχετοῦ ἀπεχόμενος.

117. κνημοὺς, the shoulders or knolls towards the base of the mountain. See ii. 821.

120. διαπλήσσοντες, πληγαῖς διασχίζοντες, 'cutting them into convenient lengths, they fastened them to the mules to haul, while the men carried logs or faggots, φιτροί. The Schol. Ven. records a variant διαπλίσσοντες, which is explained, as it would seem, by Schol. Ven. 2 τοῖς ποσὶ διαβάντες, 'striding across the trees." He retains however διαπλήσσοντες in the lemma. This reading is adopted by Heyne. The word is used in Od. vi. 318 of the ambling pace of mules; and the sense here might well be 'as they trotted through the wood,' the action being poetically transferred from the mules to the men. Hesychius only recognizes διαπλήσσοντες, which he explains διασχίζοντες.

121. δατεῦντο, lit. 'divided,' i.e. went over step by step. Schol. Ven. διέκοπτον ταῖς ὁπλαῖς τὸ ἔδαφος, ἢ διεμερίζοντο τοῖς ποσὶ τὴν γῆν· μερισμῷ γάρ τινι ὅμοιόν ἐστιν, ἄλλοτε ἄλλῃ τιθεμένων τῶν ποδῶν. τὸ δὲ ἑξῆς ἐστὶ, ταὶ δὲ χθόνα ποσσὶ δατεῦντο, διὰ ῥωπήια πυκνὰ ἐλδόμεναι πεδίοιο. οὐ γὰρ τοῦ πεδίου τὰ ῥωπήια λέγει, ἀλλ᾽ ἐς τὸ πεδίον αὐτὰς ἐπείγεσθαι ἀπὸ τῶν ῥωπῶν. Hesych. δατεῦντο· ἐπορεύοντο, where he cites part of this verse.—ἐλδόμεναι, in their eagerness to get to the open plain through the scrub or brushwood.

ἐλδόμεναι πεδίοιο διὰ ῥωπήια πυκνά.
πάντες δ' ὑλοτόμοι φιτροὺς φέρον· ὣς γὰρ ἀνώγει
Μηριόνης θεράπων ἀγαπήνορος Ἰδομενῆος.
κὰδ δ' ἄρ' ἐπ' ἀκτῆς βάλλον ἐπισχερώ, ἔνθ' ἄρ' Ἀχιλλεὺς
φράσσατο Πατρόκλῳ μέγα ἠρίον ἠδὲ οἷ αὐτῷ. 126
αὐτὰρ ἐπεὶ πάντῃ παρακάμβαλον ἄσπετον ὕλην,
εἵατ' ἄρ' αὖθι μένοντες ἀολλέες. αὐτὰρ Ἀχιλλεὺς
αὐτίκα Μυρμιδόνεσσι φιλοπτολέμοισι κέλευσεν
χαλκὸν ζώννυσθαι, ζεῦξαι δ' ὑπ' ὄχεσφι ἕκαστον 130
ἵππους· οἱ δ' ὤρνυντο καὶ ἐν τεύχεσσιν ἔδυνον,
ἂν δ' ἔβαν ἐν δίφροισι παραιβάται ἡνίοχοί τε.
πρόσθε μὲν ἱππῆες, μετὰ δὲ νέφος εἵπετο πεζῶν,
μυρίοι· ἐν δὲ μέσοισι φέρον Πάτροκλον ἑταῖροι.
θριξὶ δὲ πάντα νέκυν καταείνυσαν, ἃς ἐπέβαλλον 135
κειρόμενοι. ὄπιθεν δὲ κάρη ἔχε δῖος Ἀχιλλεὺς
ἀχνύμενος· ἕταρον γὰρ ἀμύμονα πέμπ' Ἄϊδόσδε.
οἱ δ' ὅτε χῶρον ἵκανον ὅθι σφίσι πέφραδ' Ἀχιλλεύς,
κάτθεσαν, αἶψα δέ οἱ μενοεικέα νήεον ὕλην.
ἔνθ' αὖτ' ἄλλ' ἐνόησε ποδάρκης δῖος Ἀχιλλεύς· 140
στὰς ἀπάνευθε πυρῆς ξανθὴν ἀπεκείρατο χαίτην,

125. *ἐπισχερὼ*, in a row; one advanced beyond the other.—*φράσσατο*, contemplated, intended to construct.—*ἠρίον*, a tumulus; see on i. 268, where the derivation from *Fῆρ*, an old synonym of *vir*, is suggested. The word is used by the Alexandrine poets, but not elsewhere in Homer. Its antiquity therefore is not quite free from suspicion.

127. The *παρὰ*, of course, means 'near the spot,' and is not, as Mr. Trollope says, "redundant."

131. *ἔδυνον*. Compare x. 254, *ὣς εἰπόνθ' ὅπλοισιν ἔνι δεινοῖσιν ἐδύτην*. They armed, and mounted the cars in couples, a driver and a fighting-man standing in each. This was to do especial honour to one who was a *ἱππεύς*.

135. *θριξί*. This is a curious funeral custom, incidentally mentioned. The hair was shorn in token of grief, and the *πλόκαμος πενθητήριος* (Aesch. Cho. 4) was presented to the dead as a thing highly prized by the living, especially by the *καρηκομόωντες Ἀχαιοί*.—*καταείνυσαν*, the imperfect of *ἕννυμι*, root *Fες*. It may perhaps be doubted if this is a genuine form, and not rather pseudo-archaic. Aristarchus adopted it in preference to a variant *καταείλυον*, as the Schol. Ven. says. Heyne and Spitzner read *καταείνυον*, and so Hesychius, who explains it by *κατεκάλυπτον*.—*κάρη ἔχε*, he held or supported the head, taking the place of principal mourner. The Schol. Vict. says this was the custom of the Lindians, in Rhodes.

138—151. Arrived at the spot fixed upon for the pyre, the Myrmidons at once commence the piling of it. Meanwhile Achilles retires to a little distance, and cuts off, as an offering to his friend, a lock which he had cherished as sacred to the river Spercheius.

138. *πέφραδε*. See xviii. 90.—*κάτθεσαν*, sc. *αὐτοῦ τὸν νέκυν*.—*μενοεικέα*, Schol. Ven. *τινὲς τὸ μενοεικὲς πολὺ ἀπέδοσαν· ἔστι δὲ τὸ τῷ μένει ἐοικὸς, οἷον τὸ ἀρεστὸν, ἐξ οὗ τὴν ἱκανὴν βούλεται σημᾶναι.* "Quantum ipse volebat," Heyne.

τήν ῥα Σπερχειῷ ποταμῷ τρέφε τηλεθόωσαν.
ὀχθήσας δ' ἄρα εἶπε, ἰδὼν ἐπὶ οἴνοπα πόντον,
"Σπερχεί', ἄλλως σοί γε πατὴρ ἠρήσατο Πηλεὺς
κεῖσέ με νοστήσαντα φίλην ἐς πατρίδα γαῖαν 145
σοί τε κόμην κερέειν ῥέξειν θ' ἱερὴν ἑκατόμβην,
πεντήκοντα δ' ἔνορχα παραυτόθι μῆλ' ἱερεύσειν
ἐς πηγάς, ὅθι τοι τέμενος βωμός τε θυήεις.
ὣς ἠρᾶθ' ὁ γέρων, σὺ δέ οἱ νόον οὐκ ἐτέλεσσας.
νῦν δ' ἐπεὶ οὐ νέομαί γε φίλην ἐς πατρίδα γαῖαν, 150
Πατρόκλῳ ἥρωι κόμην ὀπάσαιμι φέρεσθαι."
ὣς εἰπὼν ἐν χερσὶ κόμην ἑτάροιο φίλοιο
θῆκεν, τοῖσι δὲ πᾶσιν ὑφ' ἵμερον ὦρσε γόοιο.
καί νύ κ' ὀδυρομένοισιν ἔδυ φάος ἠελίοιο,
εἰ μὴ Ἀχιλλεὺς αἶψ' Ἀγαμέμνονα εἶπε παραστάς 155
"Ἀτρείδη, σοὶ γάρ τε μάλιστά γε λαὸς Ἀχαιῶν

142. Σπερχειῷ. As rivers were κουροτρόφοι, it was a custom to offer them the θρεπτήριος πλόκαμος, to be cut off and laid as a tribute on the altar of the river-god at a specified age. So Orestes gives to the tomb of his father the πλόκαμος Ἰνάχῳ θρεπτήριος, Aesch. Cho. 5.

143. ἰδὼν, βλέψας ἐπὶ πόντον, looking over the sea in the direction of his native Thessaly.

144. ἠρήσατο, here simply ηὔξατο, ὑπέσχετο, or ἀρώμενος ὑπέσχετο (Doed.).—κερέειν some refer to Peleus, and suppose νοστήσαντα to be an accusative absolute.

147. παραυτόθι, either in the locative sense for αὐτοῦ, or the old epic suffix is used for παρ' αὐτοῖς. Cf. xiii. 42. There were variants παραύτικα and παρ' αὐτόφι.

150. νῦν δὲ κ.τ.λ. 'So now, as I shall not return to my own dear native land, may I give (i. e. *per te liceat dare*) this lock to the hero Patroclus to take for his own.' Here ὀπάσαιμι is the true optative, by which the leave of the river-god is in a manner asked. Plato, Resp. iii. p. 391, B, pretends to disbelieve that Achilles could have said any thing so impious, as to defraud a god, and devote his offering to a dead body. The passage in Soph. Ajax 1170 has been thought, without any good reason, to have reference to this: θάκει δὲ προστρόπαιος ἐν χεροῖν ἔχων κόμας ἐμὰς καὶ τῆσδε καὶ σαυτοῦ τρίτον.

152—183. Achilles, after depositing in his friend's hand the lock of his hair, requests Agamemnon to order the men to depart to a funeral banquet, the performance of the rest of the work being left to the chief mourners. The commander-in-chief accordingly dismisses the men to the fleet, the captains only being left to assist Achilles. A pile is raised a hundred feet square, and the body is placed on the top. In front of the pile many sheep and oxen are slain, with the fat of which the body is enveloped, the carcases also being ranged around. Jars, too, of oil and fragrant ointment are tilted against the bier, at once to assist in the combustion and to counteract the noxious odours. Horses and dogs are added, the favourites of the deceased chief. Lastly, human sacrifices are made by the slaughter of twelve Trojan youths. Then a light is set to the pile, and Achilles addresses his last words of farewell to his friend.

152. Construe κόμην θῆκεν ἐν χερσὶν ἑτάροιο.

154. ἔδυ φάος κ.τ.λ. Virg. Aen. xi. 200, 'semiustaque servant Busta, nec avelli possunt, nox humida donec Invertit caelum stellis fulgentibus aptum.'

πείσονται μύθοισι, γόοιο μὲν ἔστι καὶ ἆσαι,
νῦν δ' ἀπὸ πυρκαϊῆς σκέδασον καὶ δεῖπνον ἄνωχθι
ὅπλεσθαι. τάδε δ' ἀμφιπονησόμεθ', οἷσι μάλιστα
κήδεός ἐστι νέκυς· παρὰ δ' οἵ τ' ἀγοὶ ἄμμι μενόντων." 160
αὐτὰρ ἐπεὶ τό γ' ἄκουσε ἄναξ ἀνδρῶν Ἀγαμέμνων,
αὐτίκα λαὸν μὲν σκέδασεν κατὰ νῆας ἐίσας,
κηδεμόνες δὲ παραῦθι μένον καὶ νήεον ὕλην,
ποίησαν δὲ πυρὴν ἑκατόμπεδον ἔνθα καὶ ἔνθα,
ἐν δὲ πυρῇ ὑπάτῃ νεκρὸν θέσαν ἀχνύμενοι κῆρ. 165
πολλὰ δὲ ἴφια μῆλα καὶ εἰλίποδας ἕλικας βοῦς
πρόσθε πυρῆς ἔδερόν τε καὶ ἄμφεπον· ἐκ δ' ἄρα πάντων

157. *καὶ ἆσαι.* Not only to continue it another time (which is implied in the contrast with *νῦν δὲ* following), but even to take one's fill of it. Or perhaps, 'there is such a thing as having even too much of grief.' See xiii. 636, *πάντων μὲν κόρος ἔστι.* The next two verses seem made up from xix. 171, 172.—*τάδε*, the present work of the pile, &c. Cf. xvi. 28, *τοὺς μέν τ' ἰητροὶ πολυφάρμακοι ἀμφιπένονται.*

160. *κήδεος.* This is a strange verse, and one involving some critical difficulties. Whether *κήδεος* be regarded as a nominative, with the Schol. Ven. and Hesychius, who explains it by *κηδεύσιμος, ὑπὸ κηδεμονίαν πίπτων*, or as a genitive of *κῆδος*, we shall find it hard to defend the form of the word in the one case, or the construction in the other, by examples. Some critics assign to the adjective the grave accent, as in *φωλεὸς*, but Spitzner defends the common accent by *χρύσεος* and *χάλκεος*. It is remarkable that the MS. of Hesych. has *κήδιος*. It seems that we must acquiesce in an adjective *κήδεος* as a synonym of *κήδειος*. Mr. Trollope compares the double forms *χρύσεος* and *χρύσειος*, *χάλκεος* and *χάλκειος*. Not less difficulty meets us in *οἵ τ' ἀγοὶ*, for which most copies give *οἱ ταγοί*. Not only is this latter not an Homeric word, but the *α* is long, as in Aesch. Prom. 96. Ar. Equit. 159, *ὦ τῶν Ἀθηνῶν ταγὲ τῶν εὐδαιμόνων.* Aeschylus indeed has *τᾱγοῦχος ἀνὴρ*, Eum. 286, but *ξύμφρονα τάγαν* or *ταγὰν* (ᾱ) in Ag. 110. If we read *ἀγοὶ*, the *τε* becomes either an expletive, or a synonym of *καί*. Spitzner's brief note is, "*τε* relativo subjunctum et poetae et aliorum sermoni congruit." Bothe proposed *οἵ γ' ἀγοί*, the sound of which is intolerable. A much better correction would be *οἵδ' ἀγοί*, 'these officers of your staff,' as we say. The sense would seem to be, *ἄμμι δὲ παραμενόντων οἵ τε* (i. e. *οἵ περ*) *ἀγοί εἰσι.* It is difficult not to suspect the verse as the composition of an unskilled hand; but then it cannot be separated from the context.

164. *ἑκατόμπεδον*, a rectangle of a plethrum. This was a vast pile, and perhaps the unusual size was intended as a special honour to a great chief. In xxiv. 784, nine days are spent in bringing up wood for Hector's pile. But these examples are as nothing to the pile raised to the Scythian war-god, Herod. iv. 62, *φρυγάνων φάκελον συννενέαται ὅσον τ' ἐπὶ σταδίους τρεῖς μῆκος καὶ εὖρος, ὕψος δὲ ἔλασσον.* Spitzner prefers the form *ἑκατόμποδον*, of which the reading in the text appears to be only a euphonic variation.

167. *ἄμφεπον* appears to be the imperfect, like *ἔδερον* and *νήει.* See xi. 776, and for the wrapping in fat, i. 460. —*δρατὰ*, for *δαρτὰ*, the skinned bodies. This seems to have been done either on the pantheistic principle of propitiating the element of fire, or to convey food to the spirit in Hades. The honey-jars seem a form of *μειλιγμὸς* and *ἱλασμὸς* of the dead. (See the editor's paper on Homeric Tumuli, in the Transactions of the Camb. Phil. Soc., vol. xi. part ii. p. 272.)

δημὸν ἑλὼν ἐκάλυψε νέκυν μεγάθυμος Ἀχιλλεὺς
ἐς πόδας ἐκ κεφαλῆς, περὶ δὲ δρατὰ σώματα νήει.
ἐν δ' ἐτίθη μέλιτος καὶ ἀλείφατος ἀμφιφορῆας, 170
πρὸς λέχεα κλίνων· πίσυρας δ' ἐριαύχενας ἵππους
ἐσσυμένως ἐνέβαλλε πυρῇ, μεγάλα στεναχίζων.
ἐννέα τῷ γε ἄνακτι τραπεζῆες κύνες ἦσαν·
καὶ μὴν τῶν ἐνέβαλλε πυρῇ δύο δειροτομήσας,
δώδεκα δὲ Τρώων μεγαθύμων υἱέας ἐσθλοὺς 175
χαλκῷ δηιόων· κακὰ δὲ φρεσὶ μήδετο ἔργα.
ἐν δὲ πυρὸς μένος ἧκε σιδήρεον, ὄφρα νέμοιτο.
ᾤμωξέν τ' ἄρ' ἔπειτα, φίλον τ' ὀνόμηνεν ἑταῖρον.
"χαῖρέ μοι, ὦ Πάτροκλε, καὶ εἰν Ἀΐδαο δόμοισιν·
πάντα γὰρ ἤδη τοι τελέω τὰ πάροιθεν ὑπέστην. 180

171. *ἵππους.* Patroclus, as a shade in Hades, would require the ghosts of the horses that he had trained and fondled on earth, and also of the dogs that had fed from his table. Clearly this is the point and object of the sacrifice, which the Scholiasts entirely misunderstood. The idea seems one of vast antiquity, and even yet is common in remote regions of the earth. Thus we read of the funeral of an Indian maiden, in the "Missouri Democrat," the almost identical account given above. "The heads and tails of her two white ponies, which had been killed immediately after her death, were nailed to the posts, and the idolized daughter was prepared, according to their faith, to ride through those fair hunting-grounds to which she had gone apparelled as she had been on earth." The custom prevails even in Patagonia, where "the horses of the dead are killed, that he may have wherewithal to ride upon in the country of the dead" (Stevens' "Flint Chips," p. 388). In the poem inscribed "Teuton," a Scandinavian chief is thus addressed before his death in a burning ship: "Thou shalt not slumber 'neath the grassy mound In dull ignoble rest; Thy goodly war-horse and thy faithful hound Shall not be sent upon a bootless quest To serve their master in the grave."

173. *τραπεζῆες.* See xxii. 69.—*ἄνακτι*, viz. Ἀχιλλεῖ.

175. *Τρώων.* This massacre was principally perhaps for revenge, and not for a sacrifice proper; though both motives may have prevailed. See xviii. 336; xxi. 27. Herod. i. 86, *ὁ δὲ συννήσας πυρὴν μεγάλην ἀνεβίβασε ἐπ' αὐτὴν τὸν Κροῖσόν τε ἐν πέδησι δεδεμένον, καὶ δὶς ἑπτὰ Λυδῶν παρ' αὐτὸν παῖδας, ἐν νόῳ ἔχων εἴτε δὴ ἀκροθίνια ταῦτα καταγιεῖν θεῶν ὅτεῳ δή, εἴτε καὶ εὐχὴν ἐκτελέσαι θέλων.* See also *ibid.* iv. 71. Virg. Aen. vi. 655. Plato, Resp. iii. p. 391. "Juventus Mundi," p. 364. The immolation of human victims at the funeral of a chief was a practice of very remote times, and it has been shown to have been a feature of the very earliest British burials. (See some interesting examples enumerated in "Flint Chips," p. 394.)

176. *κακὰ δὲ κ.τ.λ.* Schol. Ven. 2 says these words are added as if to express the poet's indignation at the atrocious deed. Perhaps the meaning is, that vengeance and satisfaction were the principal motives. "Ipso hoc, quod necavit, atrox consilium exsequutus est," Heyne.

177. *σιδήρεον* expresses the idea of *ἀδάματον.—νέμοιτο*, that the fire might prey or feed on it. So passively in ii. 780, *οἱ δ' ἄρ' ἴσαν ὡς εἴ τε πυρὶ χθὼν πᾶσα νέμοιτο.*

180. *τελέω*, 'I am paying.' Spitzner takes it for the future, "Achilles, pube Trojana rogo injecta, se munere amici Manibus promisso jam functurum esse affirmat." There was a variant (Schol.

δώδεκα μὲν Τρώων μεγαθύμων υἱέας ἐσθλούς,
τοὺς ἅμα σοὶ πάντας πῦρ ἐσθίει· Ἕκτορα δ' οὔ τι
δώσω Πριαμίδην πυρὶ δαπτέμεν, ἀλλὰ κύνεσσιν."
ὣς φάτ' ἀπειλήσας· τὸν δ' οὐ κύνες ἀμφεπένοντο,
ἀλλὰ κύνας μὲν ἄλαλκε Διὸς θυγάτηρ Ἀφροδίτη 185
ἤματα καὶ νύκτας, ῥοδόεντι δὲ χρῖεν ἐλαίῳ
ἀμβροσίῳ, ἵνα μή μιν ἀποδρύφοι ἑλκυστάζων.
τῷ δ' ἐπὶ κυάνεον νέφος ἤγαγε Φοῖβος Ἀπόλλων
οὐρανόθεν πεδίονδε, κάλυψε δὲ χῶρον ἅπαντα
ὅσσον ἐπεῖχε νέκυς, μὴ πρὶν μένος ἠελίοιο 190
σκήλει' ἀμφὶ περὶ χρόα ἴνεσιν ἠδὲ μέλεσσιν.
οὐδὲ πυρὴ Πατρόκλου ἐκαίετο τεθνηῶτος.
ἔνθ' αὖτ' ἄλλ' ἐνόησε ποδάρκης δῖος Ἀχιλλεύς.
στὰς ἀπάνευθε πυρῆς δοιοῖς ἠρᾶτ' ἀνέμοισιν,
Βορέῃ καὶ Ζεφύρῳ, καὶ ὑπέσχετο ἱερὰ καλά· 195
πολλὰ δὲ καὶ σπένδων χρυσέῳ δέπαϊ λιτάνευεν
ἐλθεῖν, ὄφρα τάχιστα πυρὶ φλεγεθοίατο νεκροί

Ven.) τετελεσμένα ὥσπερ ὑπέστην. Bekker omits the colon after δόμοισιν.

182. ἐσθίει, not as a future, but describing a fact then taking place.

184—191. The threatened indignities to the corpse of Hector are frustrated by the special protection of Apollo and Aphrodite, who anoint it with an antiseptic, and shelter it from the heat of the sun.

186. χρῖεν. Schol. Ven. 2, ἰσχυροποίησε τὸ σῶμα διὰ τῆς χρίσεως, ἵνα μὴ ἑλκόμενον ὑπ' Ἀχιλλέως ἀποξέοιτο. 'She anointed it with ambrosial (divine) oil of roses' (i. e. unguent scented with roses). This is a repetition (nearly) of what Thetis did for Patroclus, xix. 38. Mr. Gladstone remarks ("Juventus Mundi," p. 452) that this is one of the passages which show that Aphrodite was an "eminently Trojan" divinity. The act was done in reference to the dragging the corpse round the tomb of Patroclus, xxiv. 15.—ἀποδρύφοι, ἀποδρύπτοι. Compare the shortened forms τέμω, βλάβω, γλύφω or γλάφω. Doederlein thinks it is here the aorist of ἀποδρύπτω.

190. ἐπεῖχε. See xxi. 244.—σκήλειε, σκέλλω, Schol. Ven. σκληροποιήσειε, ξηράνῃ. Cf. ἀποσκλῆναι, 'to shrivel' or shrink to nothing, Ar. Vesp. 160.—πρὶν, "scil. quam Priamus adventaret redempturus," Doederlein.—ἴνεσιν, the dative after ἀμφὶ περὶ, the sinews and limb-bones being as it were the centres round which the flesh contracts.

192—211. The lighted pyre does not burn briskly: Achilles therefore utters a prayer with a vow to the winds, which is conveyed to them by Iris, to fan the flames that they may rapidly consume the corpse. The messenger-goddess finds the Winds feasting in the house of Zephyrus. She communicates the request, but declines to stay on the plea of haste.

195. Βορέῃ, pronounced with double ῥ, or the y sound. Cf. 226. Heyne well observes, "suspicari licet boream et zephyrum memorari, quia sunt venti stati in illa regione, qui sub certum noctis tempus exoriuntur." Cf. ix. 5, Βορέης καὶ Ζέφυρος, τώ τε Θρῄκηθεν ἄητον.

197. φλεγεθοίατο, καταφλέγοιντο. Some (as Heyne) read νεκρὸν, but the verb could hardly have a transitive sense.—σεύαιτο, al. ἐσσεύαιτο (compare ἐσσυμένως, an exceptional augmented

ὕλη τε σεύαιτο καήμεναι. ὠκέα δ' Ἶρις
ἀράων ἀίουσα μετάγγελος ἦλθ' ἀνέμοισιν.
οἱ μὲν ἄρα Ζεφύροιο δυσαέος ἀθρόοι ἔνδον 200
εἰλαπίνην δαίνυντο· θέουσα δὲ Ἶρις ἐπέστη
βηλῷ ἔπι λιθέῳ. τοὶ δ' ὡς ἴδον ὀφθαλμοῖσιν,
πάντες ἀνήιξαν, κάλεόν τέ μιν ἐς ἓ ἕκαστος.
ἡ δ' αὖθ' ἕζεσθαι μὲν ἀνήνατο, εἶπε δὲ μῦθον.
"οὐχ ἕδος· εἶμι γὰρ αὖτις ἐπ' Ὠκεανοῖο ῥέεθρα, 205
Αἰθιόπων ἐς γαῖαν, ὅθι ῥέζουσ' ἑκατόμβας
ἀθανάτοις, ἵνα δὴ καὶ ἐγὼ μεταδαίσομαι ἱρῶν.
ἀλλ' Ἀχιλεὺς Βορέην ἠδὲ Ζέφυρον κελαδεινόν
ἐλθεῖν ἀρᾶται, καὶ ὑπίσχεται ἱερὰ καλά,
ὄφρα πυρὴν ὄρσητε καήμεναι ᾗ ἔνι κεῖται 210
Πάτροκλος, τὸν πάντες ἀναστενάχουσιν Ἀχαιοί."
ἡ μὲν ἄρ' ὣς εἰποῦσ' ἀπεβήσετο, τοὶ δ' ὀρέοντο
ἠχῇ θεσπεσίῃ, νέφεα κλονέοντε πάροιθεν.
αἶψα δὲ πόντον ἵκανον ἀήμεναι, ὦρτο δὲ κῦμα
πνοιῇ ὕπο λιγυρῇ. Τροίην δ' ἐρίβωλον ἱκέσθην, 215
ἐν δὲ πυρῇ πεσέτην, μέγα δ' ἴαχε θεσπιδαὲς πῦρ.

form, perhaps for σεσυμένως). Schol. Ven. ὁρμὴν λάβοι. There appear, from this grammarian's somewhat obscure comment, to have been variants ὕλην τ' ἐσσεύαιντο and ἐσσεύοιντο. Cf. xi. 414, ὡς δ' ὅτε κάπριον ἀμφὶ κύνες—σεύωνται, and iii. 25, εἴπερ ἂν αὐτὸν σεύωνται ταχέες τε κύνες κ.τ.λ.—ὠκέα δ', perhaps ὦκα δὲ Ϝῖρις, if the passage is really ancient.—μετάγγελος, see xv. 144. Mr. Gladstone ("Juventus," p. 332) says that Homer has "marked the separation of the Iris from the older deities after a most curious fashion.—The want of time is evidently an excuse devised by good manners: in truth, the higher deity of the Olympian order will not stoop to keep company with the mere agents of nature."

200. Ζεφύροιο. The construction of the genitive is not clear. Perhaps δόμου is to be supplied with ἔνδον. Cf. Virg. Georg. i. 371, 'quum Eurique Zephyrique tonat domus.'

205. οὐχ ἕδος. Cf. xi. 648.—Αἰθιόπων, to the farthest east, perhaps; cf. Od. i. 24.

208. ἀλλά. 'But I just called to say,' &c.

209. ἐλθεῖν ἀρᾶται. Propert. v. 7. 31, 'Cur ventos non ipse rogis, ingrate, petisti? Cur nardo flammae non oluere meae?'—ἀλλὰ, 'but my message is, that,' &c.

212—225. The winds arise at the summons, and passing over the Thracian shores, fall briskly on the pyre. All night it burns, Achilles meanwhile pouring copious libations of wine on the earth as he invokes the spirit of his friend. His grief is compared to that of a father for the loss of a newly-married son.

212. ὀρέοντο, an irregular imperfect from the same root as ὄρνυμι, ὤρετο, ὄρσεο, &c. It occurs also ii. 398. These are very fine verses, and the dactylic rhythm well expresses the speed of the buoyant winds careering over the waters. The omission of the Ϝ in μέγα δ' ἴαχε should be noticed.

214. ἀήμεναι, the infinitive, expressing the purpose of the arrival.

παννύχιοι δ' ἄρα τοί γε πυρῆς ἄμυδις φλόγ' ἔβαλλον,
φυσῶντες λιγέως. ὁ δὲ πάννυχος ὠκὺς Ἀχιλλεὺς
χρυσέου ἐκ κρητῆρος, ἔχων δέπας ἀμφικύπελλον,
οἶνον ἀφυσσόμενος χαμάδις χέε, δεῦε δὲ γαῖαν, 220
ψυχὴν κικλήσκων Πατροκλῆος δειλοῖο.
ὡς δὲ πατὴρ οὗ παιδὸς ὀδύρεται ὀστέα καίων,
νυμφίου, ὅς τε θανὼν δειλοὺς ἀκάχησε τοκῆας,
ὣς Ἀχιλεὺς ἑτάροιο ὀδύρετο ὀστέα καίων,
ἑρπύζων παρὰ πυρκαϊήν, ἁδινὰ στεναχίζων. 225
ἦμος δ' Ἑωσφόρος εἶσι φόως ἐρέων ἐπὶ γαῖαν,
ὅν τε μέτα κροκόπεπλος ὑπεὶρ ἅλα κίδναται Ἠώς,
τῆμος πυρκαϊὴ ἐμαραίνετο, παύσατο δὲ φλόξ.
οἱ δ' ἄνεμοι πάλιν αὖτις ἔβαν οἶκόνδε νέεσθαι
Θρηίκιον κατὰ πόντον· ὁ δὲ στένεν οἴδματι θύων. 230
Πηλεΐδης δ' ἀπὸ πυρκαϊῆς ἑτέρωσε λιασθεὶς
κλίνθη κεκμηώς, ἐπὶ δὲ γλυκὺς ὕπνος ὄρουσεν.
οἱ δ' ἀμφ' Ἀτρεΐωνα ἀολλέες ἠγερέθοντο·

217. ἔβαλλον, Schol. Ven. τῷ πνεύματι. Like βάλλειν τινὰ λίθοις, &c.

220. χαμάδις χέε. The libations were, no doubt, propitiatory, and originally (like the sacrifices) designed as good cheer for the ghost. The kindly earth was supposed to convey them to the spirit, which however might be hovering round the spot.

223. νυμφίου, νεογάμου, and with or without children. The Schol. Ven. cites Od. vii. 65, νυμφίον ἐν μεγάρῳ, μίαν οἴην παῖδα λιπόντα. Mr. Gladstone (Preface to Schliemann's 'Mycenae,' p. xxxiv), remarks that this passage 'testifies to a general practice' of burning the dead.

225. ἑρπύζων. Schol. Ven. 2, βαρεῖά τις καὶ μογερὰ κίνησις διὰ τοῦ ἑρπύζειν δηλοῦται. τοῦτο δὲ πρὸς τὸ ταπεινὸν Ἀχιλλέως διὰ τὴν λύπην. Ar. Vesp. 271, ἥν τί πως ἀκούσας τοὐμοῦ μέλους ὑφ' ἡδονῆς ἑρπύσῃ θύραζε. See Od. i. 193.

226—248. By the early morning the pyre has burnt out, and the flame has subsided. The winds depart, and the weary Achilles sinks into repose. The chiefs who had been present (sup. 160) return to Agamemnon, and Achilles requests him to supply wine for the complete extinction of the fire, that the bones of Patroclus may be carefully selected from the rest, and placed in a golden urn. A tumulus is then to be raised, but of a moderate size, that it may be enlarged when the ashes of Achilles shall some day be added to those of his friend.

226. φόως ἐρέων. See ii. 49. The morning-star (*Lucifer*, i.e. Venus), says the poet, precedes the dun morning (*lutea aurora*, 'the morn in russet mantle clad,' Shakspeare calls it in 'Hamlet'), as it spreads over the sea from the brightening east. Cf. Od. xiii. 93, εὖτ' ἀστὴρ ὑπερέσχε φαάντατος, ὅς τε μάλιστα ἔρχεται ἀγγέλλων φάος ἠοῦς ἠριγενείης.—ἐμαραίνετο, 'began to get low, and the flame had ceased.' Cf. ix. 212, αὐτὰρ ἐπεὶ κατὰ πῦρ ἐκάη καὶ φλὸξ ἐμαράνθη.

230. Θρηίκιον, viz. the Hellespont.—ἑτέρωσε, Achilles turned away from the pile, and lay down to rest, wearied out with his labours.—κλίνθη, on the ground, probably.—ὄρουσεν, as the Schol. Ven. 2 remarks; implies the speed with which slumber came over him.

233. οἱ ἀμφί, i. e. οἱ Ἀτρείωνος ἀγοὶ (sup. 160) ἀμφ' αὐτὸν ἠγερέθοντο. We have οἱ ἀμφὶ Πρίαμον, 'Priam's party,' in

τῶν μιν ἐπερχομένων ὅμαδος καὶ δοῦπος ἔγειρεν.
ἕζετο δ' ὀρθωθείς, καί σφεας πρὸς μῦθον ἔειπεν. 235
"Ἀτρεΐδη τε καὶ ἄλλοι ἀριστῆες Παναχαιῶν,
πρῶτον μὲν κατὰ πυρκαϊὴν σβέσατ' αἴθοπι οἴνῳ
πᾶσαν, ὁπόσσον ἐπέσχε πυρὸς μένος· αὐτὰρ ἔπειτα
ὀστέα Πατρόκλοιο Μενοιτιάδαο λέγωμεν,
εὖ διαγιγνώσκοντες. ἀριφραδέα δὲ τέτυκται· 240
ἐν μέσσῃ γὰρ ἔκειτο πυρῇ, τοὶ δ' ἄλλοι ἄνευθεν
ἐσχατιῇ καίοντ' ἐπιμίξ, ἵπποι τε καὶ ἄνδρες.
καὶ τὰ μὲν ἐν χρυσέῃ φιάλῃ καὶ δίπλακι δημῷ
θείομεν, εἰς ὅ κεν αὐτὸς ἐγὼν Ἄϊδι κεύθωμαι·
τύμβον δ' οὐ μάλα πολλὸν ἐγὼ πονέεσθαι ἄνωγα, 245
ἀλλ' ἐπιεικέα τοῖον. ἔπειτα δὲ καὶ τὸν Ἀχαιοί
εὐρύν θ' ὑψηλόν τε τιθήμεναι, οἵ κεν ἐμεῖο
δεύτεροι ἐν νήεσσι πολυκλήισι λίπησθε."

iii. 146, ἀμφὶ Νεστορίδην, ix. 81. The sense here is, 'Agamemnon's men now mustered round him,' i. e. returning from the pile.—ὅμαδος, the noise and heavy tread woke Achilles; perhaps after an hour or two of repose.

237. κατὰ here must belong to σβέσατε by *tmesis*. The libation of wine was probably rather in acknowledgment of the service done by the fire, than intended for the ghost; for even fire, according to pantheistic views, was divine. With the same meaning perhaps Propertius has 'fracto busta piare cado,' v. 7. 34. But σπένδειν αἴθοπα οἶνον ἐπ' αἰθομένοις ἱεροῖσιν seems somewhat different, xi. 775.—ἐπέσχε, as far as the fire extended. The outside parts of the pyre remained more or less unconsumed; the central part was burnt out, and must be cooled by pouring wine over it, before the bones could be picked out.—λέγωμεν, Achilles includes himself in this duty, but not in pouring the wine (Schol. Ven.). Compare with this Virg. Aen. vi. 226, 'postquam conlapsi cineres et flamma quievit, Reliquias vino et bibulam lavere favillam, Ossaque lecta cado texit Corynaeus aeno.'

243. δημῷ. The bones were wrapt in fat in the metallic urn to preserve them, says Schol. Ven. Neither this practice nor the use of a vase of precious metal instead of a jar of baked clay (so far as we know), has yet been verified from remains found in early tumuli. This throws some suspicion on the genuineness of the account.—The use of φιάλη for 'an urn' is remarkable. It generally means a wide and flat libation-vessel.

244. κεύθωμαι seems the true reading; but the Scholiasts and Hesychius have the strange form κλεύθωμαι, which they derive from κέλευθος, and interpret πορεύωμαι. Bentley proposed κεκύθωμαι, a reduplicated aorist.

245. πολλὸν, μέγαν.—ἐπιεικέα τοῖον, lit. 'of moderate size, so big.' Thus the Attics say τυννουτοσὶ, as Ar. Ach. 367.—Ἀχαιοὶ, supply some such sense as 'let them remember to make.' We might expect Ἀχαιοὺς, depending on ἄνωγα.—This passage (see sup. on 82) seems to show that tumuli were sometimes added to and used for subsequent burials; which indeed is as natural an impulse as our practice of re-opening family vaults.—δεύτεροι, Schol. Ven. ὕστεροι. Achilles here speaks as one conscious that he is destined to die in Troy, as his mother had told him would be his fate if he avenged Patroclus by slaying Hector. Hence his companions are spoken of as 'left in the fleet after him,' the return home not having yet taken place.

ὣς ἔφαθ', οἱ δ' ἐπίθοντο ποδώκεϊ Πηλεΐωνι.
πρῶτον μὲν κατὰ πυρκαϊὴν σβέσαν αἴθοπι οἴνῳ, 250
ὅσσον ἐπὶ φλὸξ ἦλθε, βαθεῖα δὲ κάππεσε τέφρη·
κλαίοντες δ' ἑτάροιο ἐνηέος ὀστέα λευκά
ἄλλεγον ἐς χρυσέην φιάλην καὶ δίπλακα δημόν,
ἐν κλισίῃσι δὲ θέντες ἑανῷ λιτὶ κάλυψαν.
τορνώσαντο δὲ σῆμα, θεμείλιά τε προβάλοντο 255
ἀμφὶ πυρήν· εἶθαρ δὲ χυτὴν ἐπὶ γαῖαν ἔχευαν.
χεύαντες δὲ τὸ σῆμα πάλιν κίον. αὐτὰρ Ἀχιλλεὺς
αὐτοῦ λαὸν ἔρυκε, καὶ ἵζανεν εὐρὺν ἀγῶνα,
νηῶν δ' ἔκφερ' ἄεθλα, λέβητάς τε τρίποδάς τε
ἵππους θ' ἡμιόνους τε βοῶν τ' ἴφθιμα κάρηνα 260
ἠδὲ γυναῖκας ἐυζώνους πολιόν τε σίδηρον.
ἱππεῦσιν μὲν πρῶτα ποδώκεσιν ἀγλά' ἄεθλα

249—261. The pyre is extinguished by pouring wine, and the bones of Patroclus are carefully and reverently placed in an urn, which is covered with a cloth and deposited in the tent of Achilles. The outline of a tumulus is then made with large stones, and earth is brought to cover over the site of the fire. Achilles then brings from the fleet prizes to be competed for in games which he proposes to hold near the place of interment.

251. *τέφρη*, the white ashes fell in where the wine was poured. The Schol. Ven. gives a variant *ὕλη*.

253. *ἀναλέγειν* implies careful selection. See xxi. 321. A Roman slave was called Analecta, 'the picker-up' of fragments at dinner.—*λιτί*, with carpet or coverlet of finely woven stuff. So viii. 441, *κατὰ λῖτα πετάσσας*.—*ἑανῷ*, iii. 385, xviii. 352.

255. *τορνώσαντο.* It has been shown in the paper on Homeric Tumuli (Camb. Phil. Soc. Transact. xi. pt. ii. p. 272), that an oval rather than a circular outline may be meant. Compare Od. v. 249, *ὅσσον τίς τ' ἔδαφος νηὸς τορνώσεται ἀνὴρ φορτίδος εὐρείης.* Probably from this shape, that of a walnut-shell or beetle, a kind of barge was called *κάνθαρος*, Ar. Pac. 143. This view is accepted by the learned author of "Flint Chips," p. 385. See, on the "long barrows," ibid. p. 394. The *τόρνος* was a fixed peg with a string from it as the radius of a circle, or the arc of a circle.—*προβάλοντο*, cf. i. 458; xii. 259. These stones are still seen at the base of tumuli in the Troad and elsewhere; and it has been thought that some of the structures that are called 'Druidical circles' may in fact be the remnants of tumuli from which the earth has been removed. Herod. i. 93, *ἔστι αὐτόθι Ἀλυάττεω τοῦ Κροίσου πατρὸς σῆμα, τοῦ ἡ κρηπὶς μέν ἐστι λίθων μεγάλων, τὸ δὲ ἄλλο σῆμα χῶμα γῆς.*—*χυτὴν γαῖαν*, loose earth, brought perhaps in baskets, or in the folds of garments (*κόλπῳ βυσσίνου πεπλώματος*, Aesch. Theb. 1039). It is remarkable, that even in American tumuli this practice prevailed of bringing earth—perhaps as a kind of tribute—for making the mound. See "Flint Chips," p. 382. Cf. Xen. Oeconom. xvi. 12, *εἰκὸς γάρ ἐστι μάλιστα χεῖσθαι τὴν γῆν τηνικαῦτα κινουμένην.*

258. *ἵζανεν*, he made the people sit down in a wide ring or company. The Scholiasts wrongly supply *εἰς* with *ἀγῶνα*.

260. *κάρηνα*, not the 'heads,' but so many 'head of oxen,' as we say; and *ἴφθιμα*, *κλυτά*, of a choice breed.

262—286. The first prize, for a chariot-race, is a skilled slave-woman and a tripod; the second prize, a mare in foal; the third, a large new caldron;

θῆκε γυναῖκα ἄγεσθαι ἀμύμονα ἔργα ἰδυῖαν
καὶ τρίποδ' ὠτώεντα δυωκαιεεικοσίμετρον,
τῷ πρώτῳ· ἀτὰρ αὖ τῷ δευτέρῳ ἵππον ἔθηκεν 265
ἑξέτε' ἀδμήτην, βρέφος ἡμίονον κυέουσαν·
αὐτὰρ τῷ τριτάτῳ ἄπυρον κατέθηκε λέβητα
καλόν, τέσσαρα μέτρα κεχανδότα, λευκὸν ἔτ' αὔτως·
τῷ δὲ τετάρτῳ θῆκε δύω χρυσοῖο τάλαντα,
πέμπτῳ δ' ἀμφίθετον φιάλην ἀπύρωτον ἔθηκεν. 270
στῆ δ' ὀρθὸς καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν.
"Ἀτρεΐδη τε καὶ ἄλλοι ἀριστῆες Παναχαιῶν,
ἱππῆας τάδ' ἄεθλα δεδεγμένα κεῖτ' ἐν ἀγῶνι.
εἰ μὲν νῦν ἐπὶ ἄλλῳ ἀεθλεύοιμεν Ἀχαιοί,

the fourth, two talents of gold; the fifth, a vase or urn. The contest is then announced to all by Achilles, who himself declines to compete, since his steeds are of immortal breed; and besides, they are disheartened at the loss of their driver.

262. *πρῶτα*. As Patroclus bore the title of *ἱππεὺς*, the first game in honour of him was fitly a chariot-race. To this we may perhaps attribute the very great length of the description, extending to 650, while the other games are compressed into a very short compass.—*ποδώκεσιν*, referring to the speed of the horses; whence some read *ἵπποισιν* (Schol. Vict.).—*ἀμύμονα*, to be construed with *ἔργα*, as the pause in the verse shows, and also ix. 128, *δώσω δ' ἑπτὰ γυναῖκας ἀμύμονα ἔργα ἰδυίας*. Virg. Aen. v. 284, 'Olli serva datur, operum haud ignara Minervae.'—*ἄγεσθαι*, said of a person, as *φέρεσθαι* of a thing, taken off as a prize. Compare viii. 290, *πρώτῳ τοι μετ' ἐμὲ πρεσβήιον ἐν χερὶ θήσω, ἢ τρίποδ', ἠὲ δύω ἵππους αὐτοῖσιν ὄχεσφιν, ἠὲ γυναῖκα.*

264. *ὠτώεντα*, with handles, *οὔατα*, xviii. 378. For the compound the Schol. Vict. compares *δυωκαιεικοσίπηχυ*, xv. 678. The *μέτρον* is spoken of as a definite measure; perhaps it was only about a quart, as inf. 741 a silver bowl is described as holding six *μέτρα*, though four *μέτρα*, one gallon, may seem small for a *λέβης*, inf. 268.

266. *βρέφος*. This passage shows the *ἡμίονος* was the offspring of the male ass. See Herod. iv. 30, who says the same. Perhaps the *οὐρεὺς* was of converse parentage.

268. *λευκὸν ἔτ' αὔτως*, white (not blackened with the fire), just as it was made, *καινὸν*, Schol. Ven. 2. "Still quite bright," Mr. Trollope. Compare *νήπιος αὔτως*, xxii. 484.

269. *τάλαντα*. The Scholiasts remark that the talent must here be a comparatively insignificant sum, if two talents of gold made only the fourth prize. See xviii. 507. Mr. Gladstone believes that certain silver 'blades,' weighing about 6 ounces, found at Hissarlik were the Homeric 'talents,' and he thinks the value of silver and gold was nearly the same.

270. *ἀμφίθετον*, Schol. Ven. *γένος τι λέβητος, ἐκπέταλον* (i. e. a flat surface) *ἐκ παντὸς μέρους δυνάμενον ἔχειν*. Hesychius, among several explanations, gives *ἑκατέρωθεν τίθεσθαι δυναμένη*. Perhaps, like a dice-box or a *δέπας ἀμφικύπελλον*, it would stand with either side uppermost; as might be the case, if it opened round the middle.—*ἀπύρωτον* may either mean 'not yet put on the fire,' or 'not made for the fire.'

273. *δεδεγμένα*, 'awaiting;' used transitively, as in iv. 107. The ancients doubted if *δεδειγμένα* or *δεδεχμένα* (*sic*) was the true reading; and there was a variant *ἱππεῦσι* for *ἱππῆας*.

274. *ἐπὶ ἄλλῳ*, 'in honour of any other than Patroclus.'—*πρῶτα, πρωτεῖα*, Schol. Vict.

ἦ τ' ἂν ἐγὼ τὰ πρῶτα λαβὼν κλισίηνδε φεροίμην· 275
ἴστε γὰρ ὅσσον ἐμοὶ ἀρετῇ περιβάλλετον ἵπποι·
ἀθάνατοί τε γάρ εἰσι, Ποσειδάων δὲ πόρ' αὐτοὺς
πατρὶ ἐμῷ Πηλῆι, ὃ δ' αὖτ' ἐμοὶ ἐγγυάλιξεν.
ἀλλ' ἦ τοι μὲν ἐγὼ μενέω καὶ μώνυχες ἵπποι·
τοίου γὰρ σθένος ἐσθλὸν ἀπώλεσαν ἡνιόχοιο, 280
ἠπίου, ὅ σφωιν μάλα πολλάκις ὑγρὸν ἔλαιον
χαιτάων κατέχευε, λοέσσας ὕδατι λευκῷ.
τὸν τώ γ' ἑσταότες πενθείετον, οὔδεϊ δέ σφιν
χαῖται ἐρηρέδαται, τὼ δ' ἕστατον ἀχνυμένω κῆρ.
ἄλλοι δὲ στέλλεσθε κατὰ στρατόν, ὅς τις Ἀχαιῶν 285
ἵπποισίν τε πέποιθε καὶ ἅρμασι κολλητοῖσιν."
ὣς φάτο Πηλεΐδης, ταχέες δ' ἱππῆες ἔγερθεν.
ὦρτο πολὺ πρῶτος μὲν ἄναξ ἀνδρῶν Εὔμηλος,
Ἀδμήτου φίλος υἱός, ὃς ἱπποσύνῃ ἐκέκαστο·
τῷ δ' ἐπὶ Τυδεΐδης ὦρτο κρατερὸς Διομήδης, 290
ἵππους δὲ Τρῳούς ὕπαγε ζυγόν, οὕς ποτ' ἀπηύρα
Αἰνείαν, ἀτὰρ αὐτὸν ὑπεξεσάωσεν Ἀπόλλων.

276. περιβάλλετον, ὑπερβάλλουσιν, Schol. Ven., who remarks that the dual indicates the συνωρὶς, or two-horsed car. The περὶ seems to have the same sense as in περιεῖναι, περιγενέσθαι, &c., and βάλλειν to be used as inf. 462, περὶ τέρμα βαλούσας.

277. Ποσειδάων, Schol. Vict. ὁ ἵππιος θεός. The horses were given to Peleus on his marriage with Thetis. See xvi. 380; xvii. 443.

280. *Vulgo* κλέος, but γράφεται σθένος Schol. Ven.—ἠπίου, elsewhere ἐνήεος, here said in reference to the treatment of his steeds. Plato (Prot. p. 334, B) says that oil is πολεμιώτατον to the hair of all creatures but man.

283. πενθείετον reads like an imitative archaic form; it is hardly defensible on sound analogy. Some copies give πενθήετον.

285. ἄλλοι, viz. χωρὶς ἐμοῦ.—στέλλεσθε, ἐπὶ ἀγῶνα πορεύσθε. The Schol. Ven. construes κατὰ στρατὸν ὅστις πέποιθε κ.τ.λ., but it is easier to understand 'Others of you start in the race any where in the army, if any Achaean has trust in his horses and well-framed cars.' For στέλλεσθαι, to undertake a journey in quest of some object, cf. Ar. Vesp. 487, ὅστις ἡμῶν ἐπὶ τυραννίδ' ὧδ' ἐστάλης.

287—305. The first who enters the lists is Eumelus, son of Admetus; then Diomede, with the horses he had taken from Aeneas (v. 323); next to him Menelaus, with a horse of his own and one of Agamemnon's mares; lastly, Antilochus, son of Nestor, with steeds bred at Pylos. Before starting, some instructions are given him by his father, himself formerly an adept at driving, whence he is often called ἱππότα Νέστωρ.

287. ἔγερθεν, 'rose at the word of command.' There was a variant ἄγερθεν, which is preferred by Spitzner.—ταχέες, for ταχέως, as the Schol. Ven. points out.—For Eumelus and his steeds see ii. 764.—The μὲν, though it violates the digamma in ἄναξ, is, as Spitzner remarks, almost necessary for the syntax. Bentley proposed πρώτιστα Ϝάναξ κ.τ.λ., and so Bekker. Heyne πρῶτός γε.

292. αὐτὸν, Aeneas himself Apollo

τῷ δ' ἄρ' ἐπ' Ἀτρεΐδης ὦρτο ξανθὸς Μενέλαος
διογενής, ὑπὸ δὲ ζυγὸν ἤγαγεν ὠκέας ἵππους
Αἴθην τὴν Ἀγαμεμνονέην τὸν ἑόν τε Πόδαργον· 295
τὴν Ἀγαμέμνονι δῶκ' Ἀγχισιάδης Ἐχέπωλος
δῶρ', ἵνα μή οἱ ἕποιθ' ὑπὸ Ἴλιον ἠνεμόεσσαν
ἀλλ' αὐτοῦ τέρποιτο μένων· μέγα γάρ οἱ ἔδωκεν
Ζεὺς ἄφενος, ναῖεν δ' ὅ γ' ἐν εὐρυχόρῳ Σικυῶνι·
τὴν ὅ γ' ὑπὸ ζυγὸν ἦγε μέγα δρόμου ἰσχανόωσαν. 300
Ἀντίλοχος δὲ τέταρτος ἐΰτριχας ὡπλίσαθ' ἵππους,
Νέστορος ἀγλαὸς υἱὸς ὑπερθύμοιο ἄνακτος
τοῦ Νηληϊάδαο· πυλοιγενέες δέ οἱ ἵπποι
ὠκύποδες φέρον ἅρμα. πατὴρ δέ οἱ ἄγχι παραστὰς
μυθεῖτ' εἰς ἀγαθὰ φρονέων νοέοντι καὶ αὐτῷ. 305
"Ἀντίλοχ', ἦ τοι μέν σε νέον περ ἐόντα φίλησαν

had rescued, or got safely away, from Diomede. See v. 323. 344.

293. Μενέλαος. Schol. Ven. 2, *εἰς τιμὴν Ἀχιλλέως οἱ βασιλεῖς ἀγωνίζονται, ἄτοπον δὲ ἦν, εἰ ἡσσήθη Ἀγαμέμνων· τὸ δὲ μηδέτερον ἀγωνίσασθαι, ἀπρεπές.* Agamemnon, in fact, was represented by his favourite mare; just as modern society recognizes a state-carriage in a funeral procession as a sufficient representative of its owner.—In τὴν and τὸν we have the Attic use of the article.

296. τὴν κ.τ.λ. 'This mare had been given to Agamemnon by a son of Anchises, Echepolus, as a present, that he might not attend him on his voyage to Troy, but stay at home and enjoy himself.' On the θωή, or commutation-money for declining to serve, see xiii. 669. Schol. Ven. *χρησιμώτερον γὰρ ἐνόμιζε πολεμικὸν ἵππον ἢ ἀστράτευτον ἄνδρα λαβεῖν.*

299. ἄφενος, here clearly a neuter word, though ὁ ἄφενος is also found. Buttmann, who strangely derives it from ἄφθονος (Lexil. p. 178), thinks the masculine is a later and less genuine form. Compare τὸ χέραδος in xxi. 319. Curtius (500) says it is the Sanscrit *ap-nas* and the Latin *ops*. The usual derivation from ἔνης or ἔνος, an old word for *year*, i. e. the *annona*, seems generally rejected as unsatisfactory.—Σικυῶνι, mentioned only here and ii. 572.

300. *ἰσχανόωσαν, ἐπιθυμοῦσαν.* See xvii. 572. Od. viii. 288, *ἰσχανόων φιλότητος ἐυστεφάνου Κυθερείης.*

304. ὠκύποδες must be regarded as otiose or common-place, since the horses were βάρδιστοι, i. e. slowest of the four competitors, inf. 310.

305. The construction of εἰς ἀγαθὰ is ambiguous. Schol. Ven. *ἐὰν συνάπτωμεν, ἔσται ὁ λόγος, εἰς ἀγαθὰ φρονέων, οἷον εὐνοῶν· ἐὰν δὲ χωρίζωμεν, μυθεῖτ' εἰς ἀγαθά, ἔλεγεν ἐπ' ἀγαθῷ, ὡς καὶ ἐν ἄλλοις* (ix. 102), *ὅταν τινὰ θυμὸς ἀνώγῃ εἰπεῖν εἰς ἀγαθόν, ὃ καὶ βέλτιον.* The Schol. Ven. 2 seems to take φρονέων actively, *σωφρονίζων*, as if he had read φρενόων. We might have expected *φρονέων φρονέοντι καὶ αὐτῷ*, 'prudent as they both were.' Compare Hes. Opp. 202, *νῦν δ' αἶνον βασιλεῦσι Ϝερέω φρονέουσι καὶ αὐτοῖς.*

306—348. The instructions of Nestor relate to the necessity of using skill and judgment as an equivalent for want of speed in the horses. By skill, he says, all successes are attained. To keep a tight rein, and turn sharply and closely round the terminal post, must be his principal aim. He points out the object, a stump projecting from the plain, round which he will have to drive. Let him go as close as he can without striking it with his wheel. That is the point at which a clever driver will get past his less skilful competitors.

Ζεύς τε Ποσειδάων τε, καὶ ἱπποσύνας ἐδίδαξαν
παντοίας· τῷ καί σε διδασκέμεν οὔ τι μάλα χρεώ·
οἶσθα γὰρ εὖ περὶ τέρμαθ' ἑλισσέμεν. ἀλλά τοι ἵπποι
βάρδιστοι θείειν· τῷ τ' οἴω λοίγι' ἔσεσθαι. 310
τῶν δ' ἵπποι μὲν ἔασιν ἀφάρτεροι, οὐδὲ μὲν αὐτοί
πλείονα ἴσασιν σέθεν αὐτοῦ μητίσασθαι.
ἀλλ' ἄγε δὴ σύ, φίλος, μῆτιν ἐμβάλλεο θυμῷ
παντοίην, ἵνα μή σε παρὲκ προφύγῃσιν ἄεθλα.
μήτι τοι δρυτόμος μέγ' ἀμείνων ἠὲ βίηφιν· 315
μήτι δ' αὖτε κυβερνήτης ἐνὶ οἴνοπι πόντῳ
νῆα θοὴν ἰθύνει ἐρεχθομένην ἀνέμοισιν·
μήτι δ' ἡνίοχος περιγίγνεται ἡνιόχοιο.
ἀλλ' ὃς μέν θ' ἵπποισι καὶ ἅρμασι οἷσι πεποιθὼς
ἀφραδέως ἐπὶ πολλὸν ἑλίσσεται ἔνθα καὶ ἔνθα, 320
ἵπποι δὲ πλανόωνται ἀνὰ δρόμον, οὐδὲ κατίσχει·

309. εὖ belongs to οἶσθα, not to ἑλίσσειν. Bentley read περὶ τέρμα Fελισσέμεν, and so Bekker; cf. 323; but Spitzner shows from xxii. 162, inf. 333 and 358, that the plural is more usual in this sense. See also inf. 320. Antilochus, Nestor thinks, knows well the ordinary practice of driving round a pillar; but this is a special occasion, for his steeds are not so quick as the others, and that is why, he adds, 'he fears mischief will come to him,' i. e. defeat. Cf. xxi. 533. The τε represents τοι, as the Schol. Ven. 2 perceived. Some good copies give τῷ κ' οἴω κ.τ.λ., where κ' would represent καί.

311. ἀφάρτεροι, an adjective found only here, and formed from ἄφαρ, i.e. ταχύτεροι. 'The others have indeed nimbler steeds, but then the drivers themselves do not know how to make use of expedients so well as yourself,' lit. 'but themselves do not know more in the way of contriving than you do.' Schol. Vict. ὁ μὲν ἀντὶ τοῦ μὴν, ὅ ἐστιν οὐ μήν. Schol. Ven. 2, οὐκ εἶπεν ὅτι κρείσσων τυγχάνεις, ἀλλ' ὅτι οὐδὲ ἥσσων.

314. παρὲκ προφυγεῖν seems borrowed from the passing of a car by driving on one side and so getting ahead of it.

315. μῆτι. As it is in craft or cunning that the wood-cutter is superior, rather than in mere strength, so it is by cunning that one driver surpasses another, rather than by mere speed.

317. ἐρεχθομένην, Schol. Ven. ἐρεθομένην, ὅ ἐστιν ἐρεθιζομένην. He gives a variant ἐεργομένην. See on ὀρέχθεον, sup. 30.

321. After this verse there seems an aposiopesis, as if he had meant to add, νίκης στέρεται. 'But whosoever, putting his trust (not in skill, but) in his horses and chariot, thoughtlessly turns now this way, now that, over a wide space (or, a great part of the course), and his horses run wide along the course, and he does not rein them in,' &c. It would be possible, but somewhat awkward, to place the apodosis at ἵπποι δὲ κ.τ.λ. Bentley proposed ἄλλος μέν θ' ἵπποισι, Spitzner ἀλλ' ὃς μέν χ' ἵπποισι κ.τ.λ. Doederlein takes ὃς μὲν demonstratively, for ὁ μὲν, *alter*. The ἀλλὰ contrasts the skilful with the unskilful driver. The contrast with στρέφει ἐγγύθεν inf. 323, and a comparison with περὶ τέρμαθ' ἑλισσέμεν sup. 309, suggests that ἐπὶ πολλὸν ἑλίσσεται may mean 'drives wide in turning the pillar.' Mr. Newman, "But whoso, on his nimble steeds and chariot relying, Hither and thither, ill-advised, in lengthen'd courses windeth, His coursers wide extravagant are spent, nor aught prevails he."

ὃς δέ κε κέρδεα εἰδῇ ἐλαύνων ἥσσονας ἵππους,
αἰεὶ τέρμ' ὁρόων στρέφει ἐγγύθεν, οὐδέ ἑ λήθει
ὅππως τὸ πρῶτον τανύσῃ βοέοισιν ἱμᾶσιν,
ἀλλ' ἔχει ἀσφαλέως καὶ τὸν προὔχοντα δοκεύει. 325
σῆμα δέ τοι ἐρέω μάλ' ἀριφραδές, οὐδέ σε λήσει.
ἕστηκε ξύλον αὖον, ὅσον τ' ὄργυι' ὑπὲρ αἴης,
ἢ δρυὸς ἢ πεύκης· τὸ μὲν οὐ καταπύθεται ὄμβρῳ,
λᾶε δὲ τοῦ ἑκάτερθεν ἐρηρέδαται δύο λευκώ
ἐν ξυνοχῇσιν ὁδοῦ, λεῖος δ' ἱππόδρομος ἀμφίς· 330
ἤ τευ σῆμα βροτοῖο πάλαι κατατεθνηῶτος,

322. ὃς δέ κε κ.τ.λ. 'But he who knows cunning arts in driving (even) inferior horses, ever keeps his eye on the end of the course, and takes the turn close to the pillar, nor does it escape him how at the first he should pull in the horses with the leathern reins; but he keeps on his course without a check, and watches the driver who is next in advance of him.' There is some ambiguity as to τανύσῃ. Doederlein renders it, "non ignarus est, quomodo initio sibi accelerandus sit cursus equorum lori usu," i. e. "quomodo temperandus ne justo prius fatiscant." It is one thing to say τανύσαι ἱμάντας, another τανύσαι ἵππους ἱμᾶσιν. Generally, τανύειν is a synonym of τείνειν or ἐντείνειν. Cf. xvi. 375 and 475. Here perhaps it is used absolutely in the sense of *habenas adducere*. For ὅππως we might read ὅππου, and perhaps τανύσει, 'at what precise point he shall draw in;' since the art was to begin turning neither too soon nor too late. To this the line in Persius refers, iii. 68, 'metae quam mollis flexus et unde.'—ἐλαύνων, as the Schol. Ven. observes, may also be construed with στρέφει.—ἔχει, he has them well in hand (as we say), without a trip or a collision, and keeps his eye steadily on the driver immediately before him, viz. to see where he can best pass him.

326. σῆμα, a mark by which you may know precisely where to commence the turn, viz. at the point opposite to the two white stones, inf. 329. These stones may have been part of the monument, like the 'Bautastene" or memorial stones, and the "ship-barrows" in Sweden, which consist of two high stones placed at the extremities of the longer diameter of the oval, and connected by a row of shorter stones. Any how, they here stood on each side of, but at a little distance from, the wooden post, at the place where the road narrowed. Schol. Ven. φησὶ τὸν καμπτῆρα εἶναι ἐν τῷ μέσῳ καὶ στενωτάτῳ τῆς ὁδοῦ (τοῦτο γὰρ συνοχὰς εἴρηκεν), λεῖον δὲ εἶναι τὸ πλησίον τοῦ καμπτῆρος, ὃ καὶ ἱππόδρομον εἶπε. Cf. inf. 427. The description is far from clear: it would be more so if we could omit 330. And indeed Spitzner remarks that the expression ἐν ξ. ὁδοῦ is a favourite one with the Alexandrine poets, albeit he supposes them to have copied it from Homer. We should imagine the race was on the level plain (inf. 359), round a post and back again, not on a 'road;' though possibly ὁδὸς merely means στάδιον. At the point then where the two limbs of the stadium begin to converge towards the pillar, there stand two stones, on each side (i. e. on the outside) of which a smooth course would be found, while they would also serve as a mark where to commence the turn. Buttmann, Lexil. p. 94, renders ἀμφὶς 'round;' but the Scholiasts better explained it χωρὶς, or πέρας, 'beyond them.' "Seorsum a recta via," Doederlein.

331, 332. ἤ—ἤ, for εἴτε—εἴτε. 'Whether it was a monument of some man long ago dead, or had been made for a pillar (of a race-course) in the time of ancient people, now also (i. e. on the latter supposition) Achilles has made it a goal for the racers.' The Schol. Vict. records a strange reading of Aristarchus, who combined 332, 333 into one, ἦε σκῖρος ἔην, νῦν αὖ θέτο τέρματ'

ἤ τό γε νύσσ' ἐτέτυκτο ἐπὶ προτέρων ἀνθρώπων,
καὶ νῦν τέρματ' ἔθηκε ποδάρκης δῖος Ἀχιλλεύς.
τῷ σὺ μάλ' ἐγχρίμψας ἐλάαν σχεδὸν ἅρμα καὶ ἵππους,
αὐτὸς δὲ κλινθῆναι ἐυπλέκτῳ ἐνὶ δίφρῳ 335
ἦκ' ἐπ' ἀριστερὰ τοῖιν· ἀτὰρ τὸν δεξιὸν ἵππον
κένσαι ὁμοκλήσας, εἶξαί τέ οἱ ἡνία χερσίν.
ἐν νύσσῃ δέ τοι ἵππος ἀριστερὸς ἐγχριμφθήτω,
ὡς ἄν τοι πλήμνη γε δοάσσεται ἄκρον ἱκέσθαι
κύκλου ποιητοῖο· λίθου δ' ἀλέασθαι ἐπαυρεῖν, 340
μή πως ἵππους τε τρώσῃς κατά θ' ἅρματα ἄξῃς,
χάρμα δὲ τοῖς ἄλλοισιν, ἐλεγχείη δὲ σοὶ αὐτῷ
ἔσσεται. ἀλλά, φίλος, φρονέων πεφυλαγμένος εἶναι.
εἰ γάρ κ' ἐν νύσσῃ γε παρεξελάσῃσθα διώκων,

Ἀχιλλεύς: where *σκῖρος* is a 'stump,' *stipes*, and probably a comparatively late word.

334. *μάλ', ἐγχρίμψας*, bringing your chariot-wheel as close as possible to it. Cf. Soph. El. 720, *κεῖνος δ' ὑπ' αὐτὴν ἐσχάτην στήλην ἔχων ἔχριμπτ' ἀεὶ σύριγγα, δεξιόν τ' ἀνεὶς σειραῖον ἵππον εἶργε τὸν προσκείμενον.*

335—340. These verses are cited by Plato, Ion, p. 537, A, and the first three by Xenophon, Sympos. iv. 6. The sense is clear, if with the Schol. Ven. we explain *τοῖιν* of the horses, not of the two white stones. 'Do you yourself lean in the well-compacted car slightly to the left of the steeds; then spur and encourage with your voice the right horse, and give him the reins with your hands, but let the left horse go close to the pillar, so that the nave of the well-made wheel may seem to touch the edge of it; but mind not to strike against the stone, lest you should at once lame your horses and break down your car.' A right appreciation of a Greek chariot-race will show that it was not so much a contest of speed as the excitement of the danger that was attractive. The cars were small and light, and the overthrow of some of them, either round the pillar or elsewhere, was a chief part of the amusement. By *λίθου* he must mean the white stone which would meet him just after turning the wooden post which forms the *νύσσα*. Spitzner says, "ne in alterum utrum lapidem impingat Antilochus, pater monet." For *ἐπαυρεῖν*, 'to come in contact with,' with the notion of evil consequences resulting therefrom, see xi. 391; xiii. 689. Lexil. p. 150. The 'leaning to the left,' or to the near side, was, of course, to counteract the centrifugal force which might have thrown the driver from the car on the other side. Lord Derby seems to take this wrongly; "And leaning o'er the wicker body, leave Close on the left the stones." Mr. Newman, "In the well-joined car thyself must leftwise gently lean thee."

337. *κένσαι*, as if from *κέντω* (like *κύρω, κύρσω*), is a form that occurs here only. Cf. *πολύκεστος, ἥκεστος*, iii. 371; vi. 94.

338. *ἐν νύσσῃ*, 'at the pillar.' With *ἐγχριμφθήτω* supply *αὐτῇ*.

339. *δοάσσεται, δόξῃ*. See xiii. 458. Lexil. p. 215. Curtius, Gr. Et. 235, compares *δῆλος* and *δέατο*, from root *διϜ*. Plato, ut sup., reads *ὡς ἂν μὴ* for *ὡς ἄν τοι κ.τ.λ.*

343. *ἔσσεται*, as well as the preceding subjunctives, depends on *μή*. See on xxii. 123.—*πεφυλαγμένος*, like *δεδεγμένος* sup. 273, *πεφυγμένος*, vi. 488, xxii. 219, has a transitive sense. So also Hes. Opp. 706, *εὖ δ' ὄπιν ἀθανάτων μακάρων πεφυλαγμένος εἶναι.*

344. *ἐν νύσσῃ*. 'If you drive by the

οὐκ ἔσθ' ὅς κέ σ' ἕλῃσι μετάλμενος οὐδὲ παρέλθῃ, 345
οὐδ' εἴ κεν μετόπισθεν Ἀρείονα δῖον ἐλαύνοι,
Ἀδρήστου ταχὺν ἵππον, ὃς ἐκ θεόφιν γένος ἦεν,
ἢ τοὺς Λαομέδοντος, οἳ ἐνθάδε γ' ἔτραφεν ἐσθλοί."
ὣς εἰπὼν Νέστωρ Νηλήιος ἂψ ἐνὶ χώρῃ
ἕζετ', ἐπεὶ ᾧ παιδὶ ἑκάστου πείρατ' ἔειπεν. 350
Μηριόνης δ' ἄρα πέμπτος ἐύτριχας ὡπλίσαθ' ἵππους·
ἂν δ' ἔβαν ἐς δίφρους, ἐν δὲ κλήρους ἐβάλοντο.
πάλλ' Ἀχιλεύς, ἐκ δὲ κλῆρος θόρε Νεστορίδαο
Ἀντιλόχου· μετὰ τὸν δὲ λάχεν κρείων Εὔμηλος,
τῷ δ' ἄρ' ἐπ' Ἀτρεΐδης δουρικλειτὸς Μενέλαος, 355
τῷ δ' ἐπὶ Μηριόνης λάχ' ἐλαυνέμεν· ὕστατος αὖτε
Τυδεΐδης, ὄχ' ἄριστος ἐών, λάχ' ἐλαυνέμεν ἵππους.
σταν δὲ μεταστοιχί, σήμηνε δὲ τέρματ' Ἀχιλλεὺς
τηλόθεν ἐν λείῳ πεδίῳ· παρὰ δὲ σκοπὸν εἷσεν
ἀντίθεον Φοίνικα, ὀπάονα πατρὸς ἑοῖο, 360

others at the goal (viz. by taking advantage of the shortest turn, while they take a wider circuit), there is no one of them who will overtake you by a sudden spring, much less pass you.' Schol. Ven. 2, οὐδεὶς μετὰ σὲ ὁρμῶν καταλάβοι σε· εἰ δὲ καὶ καταλάβοι, ἀλλ' οὐ παρέλθοι.

346. Ἀρείονα. On the 'Adrasti vocalis Arion' see Propert. iii. 26. 37. It was said to have been gifted with a human voice, and to have carried Adrastus safe out of the battle-field. See Apollodor. iii. 6, § 4 and § 8. The Schol. Ven. says, ἡ ἱστορία παρὰ τοῖς κυκλικοῖς. He might have added, 'from whence the mention of it in the present passage was evidently borrowed.' See on xxii. 59.

349—361. Nestor returns to his place as a spectator. Meriones comes forward as a fifth competitor, and lots are drawn for the first place at starting. The luck falls to Eumelus, Diomede being last. Achilles places Phoenix near the pillar to watch the result and to ensure fair play, viz. to see that none drove on the inside of the post (μή πώς τις ἐντὸς τοῦ καμπτῆρος κάμψῃ, Schol. Ven. 2).

350. ἑκάστου πείρατα (πεῖραρ). Schol. Ven. 2, τὰ ἀπὸ τῆς ἐμπειρίας ἀποβησόμενα πράγματα, i. e. the ends or results that would follow from observing the special instructions. "Viam ac rationem quidque exsequendi," Doederlein.

352. κλήρους. They drew lots for the order or position in which each should start. The stadium was an extempore one, and the race, as the Schol. Ven. 2 remarks, was only once round the terminal post. Hence it was the more important to get fairly away at the first. Compare Soph. El. 710, στάντες δ' ὅθ' αὐτοὺς οἱ τεταγμένοι βραβῆς κλήρους ἔπηλαν καὶ κατέστησαν δίφρους.—ἐν δὲ, i. e. ἐν σφίσιν, ἐν μέσῳ αὐτῶν,—or perhaps, ἕκαστος ἐν κυνέῃ ἐβάλλετο κλῆρον. So vii. 175, οἳ δὲ κλῆρον ἐσημήναντο ἕκαστος, ἐν δ' ἔβαλον κυνέῃ Ἀγαμέμνονος.—ἐκ δὲ κ.τ.λ., cf. *ibid.* 182, ἐκ δ' ἔθορε κλῆρος κυνέης, ὃν ἄρ' ἤθελον αὐτοί.

358. μεταστοιχί, 'in a rank or row,' i. e. ἑξῆς, for the balloting for places would not have been needless, as the Scholiasts remark, since the outermost chariot would have to make a longer turn round the pillar.—σήμηνε, Achilles showed them the object they would have to drive round, distinguishing it from the two white stones, sup. 329.

ὡς μεμνέῳτο δρόμου καὶ ἀληθείην ἀποείποι.
οἱ δ' ἅμα πάντες ἐφ' ἵπποιιν μάστιγας ἄειραν,
πέπληγόν θ' ἱμᾶσιν ὁμόκλησάν τε ἔπεσσιν
ἐσσυμένως. οἱ δ' ὦκα διέπρησσον πεδίοιο,
νόσφι νεῶν, ταχέως· ὑπὸ δὲ στέρνοισι κονίη 365
ἵστατ' ἀειρομένη ὥς τε νέφος ἠὲ θύελλα,
χαῖται δὲ ῥώοντο μετὰ πνοιῇς ἀνέμοιο.
ἅρματα δ' ἄλλοτε μὲν χθονὶ πίλνατο πουλυβοτείρῃ,
ἄλλοτε δ' ἀΐξασκε μετήορα. τοὶ δ' ἐλατῆρες
ἕστασαν ἐν δίφροις, θυμὸς δ' ἐπάτασσε ἑκάστου 370
νίκης ἱεμένων· κέκλοντο δὲ οἷσι ἕκαστος
ἵπποις, οἱ δ' ἐπέτοντο κονίοντες πεδίοιο.
ἀλλ' ὅτε δὴ πύματον τέλεον δρόμον ὠκέες ἵπποι

361. μεμνέῳτο, Schol. Ven. 2, ἐπιμέλοιτο. Both the form, which is of the later Attic, and the use of the word in this sense are remarkable. The meaning perhaps is, 'that he might remember how each had conducted himself, and report the truth.' Spitzner reads δρόμους, after Aristarchus. The optative of the perfect would be μεμνηοίμην, but ηο becomes εω by the usual interchange of long and short vowels, and the ι is *subscriptum* with the long letter. A form somewhat analogous is δαινῦτο for δαινύοιτο in xxiv. 665, and we have μεμνήμην for μεμνηείμην in xxiv. 745, as in the Attic the double forms ἐπίθοιντο and ἐπιθεῖντο occur in MSS. The Schol. Ven. cites μεμνῷτο from Xenophon, Cyrop. i. 6. 3, and μεμνῆτο from Ar. Plut. 991. The latter form Bekker here adopts.

362—372. The drivers start, with voice and lash urging the steeds, till the dust rises and hangs like a cloud over them. The cars jolt along on the unlevel ground, but each keeps his footing, thinking only of victory.

362. ἅμα, all at the same moment.—πέπληγον, the reduplicated aorist, as the sense indicates, rather than the imperfect of a reduplicated present.—ἱμᾶσιν has the short ῐ sup. 324.

365. νόσφι νεῶν, away from the fleet, and towards the city. Schol. Ven. 2, ἤρξαντο μὲν ἀπὸ Σιγείου, ἔνθα ἦν Ἀχιλλεύς, ἔτρεχον δὲ ἐπὶ τὸ Ῥοίτειον. νόσφιν οὖν νεῶν τῶν πρὸς τῷ αἰγιαλῷ νεωλκηθεισῶν. κατὰ δὲ Ἀρίσταρχον ὁ δρόμος γέγονεν ἐν τῷ ἀπὸ τοῦ τείχους διαστήματι ἄχρι τῆς θαλάσσης. To the nearness to the sea νηῶν δ' ἔκφερ' ἄεθλα refers, sup. 259. Compare also inf. 374. The meaning perhaps is, 'keeping on the plain and not on the sea-strand.'—ταχέως, supply πετόμενοι. Cf. 372.

366. Compare ii. 251, ποδῶν δ' ὑπένερθε κονίη ἵστατ' ἀειρομένη.—ῥώοντο, see i. 529. For ὥστε νέφος κ.τ.λ., xvi. 375.

368. χθονὶ πίλνατο, 'now approached the ground, now sprang aloft.' This is an idiomatic way of saying that now they ran on the level, and so kept close to and in contact with the ground; at another they rose up, or tilted their wheels, with the jolting. So in Soph. Trach. 986, Hercules in his agony ἐσπᾶτο πέδονδε καὶ μετάρσιος. Eur. Suppl. 689, ἢ τοὺς ἄνω τε καὶ κάτω φορουμένους ἱμᾶσιν.—ἕστασαν, εἱστήκεισαν, kept their places in spite of the jolting.

370. ἐπάτασσε, their hearts went pit-pat, as we say, in their eagerness for victory. See xiii. 282.

373—416. After passing the post, and entering on the return course, the competitors ran close; but the steeds of Eumelus draw ahead, followed by those of Diomede. The latter, when on the point of passing, drops his whip, which however is restored to him by Athene. The goddess then causes the yoke of

ἂψ ἐφ᾽ ἁλὸς πολιῆς, τότε δὴ ἀρετή γε ἑκάστου
φαίνετ᾽, ἄφαρ δ᾽ ἵπποισι τάθη δρόμος. ὦκα δ᾽ ἔπειτα 375
αἱ Φηρητιάδαο ποδώκεες ἔκφερον ἵπποι.
τὰς δὲ μετ᾽ ἐξέφερον Διομήδεος ἄρσενες ἵπποι
Τρώιοι, οὐδέ τι πολλὸν ἄνευθ᾽ ἔσαν ἀλλὰ μάλ᾽ ἐγγύς·
αἰεὶ γὰρ δίφρου ἐπιβησομένοισι ἐίκτην,
πνοιῇ δ᾽ Εὐμήλοιο μετάφρενον εὐρέε τ᾽ ὤμω 380
θέρμετ᾽· ἐπ᾽ αὐτῷ γὰρ κεφαλὰς καταθέντε πετέσθην.
καί νύ κεν ἢ παρέλασσ᾽ ἢ ἀμφήριστον ἔθηκεν,
εἰ μὴ Τυδέος υἷι κοτέσσατο Φοῖβος Ἀπόλλων,
ὅς ῥά οἱ ἐκ χειρῶν ἔβαλεν μάστιγα φαεινήν.
τοῖο δ᾽ ἀπ᾽ ὀφθαλμῶν χύτο δάκρυα χωομένοιο, 385
οὕνεκα τὰς μὲν ὅρα ἔτι καὶ πολὺ μᾶλλον ἰούσας,
οἱ δέ οἱ ἐβλάφθησαν ἄνευ κέντροιο θέοντες.

Eumelus' car to break, which results in the heavy fall of the driver. Diomede, some way ahead of the rest, turns out of the way to avoid the collision. Antilochus competes with Menelaus for the second place, telling his steeds he will kill them if they fail in passing him.

373. πύματον δρόμον is not 'the last heat' (there being but one), but 'the last part of the course,' viz. after the καμπτήρ.—τέλεον, as Soph. El. 726, τελοῦντες ἕκτον ἕβδομόν τ᾽ ἤδη δρόμον. Antig. 1065, μὴ πολλοὺς ἔτι τρόχους ἁμιλλητῆρας ἡλίου τελῶν.—ἐφ᾽ ἁλὸς, towards the sea; the upward course having been νόσφι νεῶν, sup. 365. So Aristarchus; others read ἀφ᾽ ἁλὸς, which the Schol. Ven. seems inclined to prefer (μήποτε λόγον ἔχει).

375. τάθη δρόμος, their speed was increased. Schol. Min. σύντονος ἐγένετο.—ἔκφερον, sc. ἔξω τῶν ἄλλων ἔφερον ἅρμα, the horses belonging to Admetus the son of Pheres. Cf. inf. 758, τοῖσι δ᾽ ἀπὸ νύσσης τέτατο δρόμος, ὦκα δ᾽ ἔπειτα ἔκφερ᾽ Ὀϊλιάδης. "Effusis habenis festinabant," Doederlein.

379. ἐπιβησόμενος, elsewhere an aorist, as from βήσετο, is here a future. So close did the horses gallop to the low chariot in front, that their fore-legs, as they raised them, seemed to be mounting it. This, in fact, is actually represented in a sculpture on the Parthenon. The horses' fore-legs touch the stepping-board of the car next in front, and their heads also touch the back of the driver.

380. πνοιῇ. As Eumelus drove first, Diomede close after him, the horses of the latter almost breathed on the back of the former, ἐμπνείοντε μεταφρένῳ, xvii. 502. Compare Soph. El. 718, ὁμοῦ γὰρ ἀμφὶ νῶτα καὶ τροχῶν βάσεις ἤφριζον, εἰσέβαλλον ἱππικαὶ πνοαί.—It would not be correct, in our opinion, to suppose that Sophocles here *copied* Homer. Both accounts describe the ordinary incidents of a race, such as occurred at the Olympic or Delphic games; and it seems improbable that the Homeric narrative should be so much older than the numerous vases and sculptures of the best period of Greek art, which represent horse-races precisely identical in all their details.—The cars, we may here remark, are always very short and light; the top does not reach much higher than the horse's belly.

382. ἀμφήριστον, he would have made the contest at least doubtful.—κοτέσσατο, "Nam Eumeli equas, quas cursu superare tum nitebatur Diomedes, ipse Apollo aluerat; vid. ii. 766." Doederlein.

387. οἱ δέ οἱ κ.τ.λ. Lit. 'while the others, for himself, were thrown back in the course.' For the dative cf. inf. 500.—Mr. Gladstone, "Juventus," p. 272,

οὐδ' ἄρ' Ἀθηναίην ἐλεφηράμενος λάθ' Ἀπόλλων
Τυδεΐδην, μάλα δ' ὦκα μετέσσυτο ποιμένα λαῶν,
δῶκε δέ οἱ μάστιγα, μένος δ' ἵπποισιν ἐνῆκεν. 390
ἡ δὲ μετ' Ἀδμήτου υἱὸν κοτέουσα βεβήκειν.
ἵππειον δέ οἱ ἦξε θεὰ ζυγόν· αἱ δέ οἱ ἵπποι
ἀμφὶς ὁδοῦ δραμέτην, ῥυμὸς δ' ἐπὶ γαῖαν ἐλύσθη.
αὐτὸς δ' ἐκ δίφροιο παρὰ τροχὸν ἐξεκυλίσθη,
ἀγκῶνάς τε περιδρύφθη στόμα τε ῥῖνάς τε, 395
θρυλίχθη δὲ μέτωπον ἐπ' ὀφρύσι· τὼ δέ οἱ ὄσσε
δακρυόφιν πλῆσθεν, θαλερὴ δέ οἱ ἔσχετο φωνή.
Τυδεΐδης δὲ παρατρέψας ἔχε μώνυχας ἵππους,
πολλὸν τῶν ἄλλων ἐξάλμενος· ἐν γὰρ Ἀθήνη
ἵπποις ἧκε μένος καὶ ἐπ' αὐτῷ κῦδος ἔθηκεν. 400
τῷ δ' ἄρ' ἐπ' Ἀτρεΐδης εἶχε ξανθὸς Μενέλαος.
Ἀντίλοχος δ' ἵπποισιν ἐκέκλετο πατρὸς ἑοῖο
"ἔμβητον καὶ σφῶϊ· τιταίνετον ὅττι τάχιστα.

remarking that Athene and Apollo, the two principal divinities of Olympus, never came into actual collision with each other, adds, "Apollo here, though saved as far as the Poet's art can do it, comes off second best; but only as against Athene." See also a good comment *ibid.* p. 390 on the issue of this contest, and the distribution of the prizes by Achilles; it is however too long for quotation here. "Notwithstanding" (he concludes) "the device effected in the race itself, a strong sense of right predominates in the whole scene of the distribution, and governs the final adjustment."

388. ἐλεφηράμενος. Schol. Ven. 2, παραλόγως καὶ ἀδίκως βλάψας αὐτόν. In this sense the word is used in Hes. Theog. 330; in Od. xix. 595 it means 'to be light or vain.' The construction is Ἀπόλλων οὐκ ἔλαθε Ἀθηναίην ἐλεφηράμενος Τυδεΐδην.

392. οἱ ἦξε is perhaps an evidence of lateness, though we might read Ϝέαξε, or ἵππειόν οἱ ἦξε (Bekker).

393. ἀμφὶς ὁδοῦ seems to mean 'on each side of the road.' Schol. Ven. 2, τῆς προκειμένης ὁδοῦ χωρὶς ἔδραμον.—ἐλύσθη, fell or hung loose on the ground, being no longer held up by the yoke, and the chariot having only two wheels. The Schol. Ven. compares Od. ix. 433, λασίην ὑπὸ γαστέρ' ἐλυσθείς: Doederlein, inf. xxiv. 510, προπάροιθε ποδῶν Ἀχιλῆος ἐλυσθείς. Buttmann, Lexil. p. 272, compares ἔλυμα, the share-beam of a plough, and thinks the primary idea of ἐλύω was the same as ἔλω, ἔλσω, 'to thrust or drive forward.' Hesych. ἐλύσθη· παρελύθη, συνειλήθη, ἔπεσεν, ἐνεποδίσθη.

396. θρυλίχθη, was bruised, περιεθραύσθη, Schol. Ven., συνετρίβη, συνεθραύσθη, ἀπεδρύφθη, Hesychius. The word hardly occurs elsewhere, and is said to be formed from the sound, by *onomatopoeia*.—The next verse occurred xvii. 696.

399. ἐξάλμενος, having already sprung far ahead of the rest, i. e. so as to afford time to drive a little aside without losing the race. Cf. xvii. 342, ὣς φάτο, καί ῥα πολὺ προμάχων ἐξάλμενος ἔστη.

400. αὐτῷ seems in antithesis with ἵπποισιν, 'and to himself besides she gave glory.'

401. τῷ δ' ἄρ' ἐπ' κ.τ.λ. Menelaus is gaining on Diomede, and Antilochus hopes to outstrip him, and so at least to come in second.

403. ἐμβαίνειν, like ἐπιβαίνειν sup.

ἤ τοι μὲν κείνοισιν ἐριζέμεν οὔ τι κελεύω,
Τυδεΐδεω ἵπποισι δαΐφρονος, οἷσιν Ἀθήνη 405
νῦν ὤρεξε τάχος καὶ ἐπ' αὐτῷ κῦδος ἔθηκεν·
ἵππους δ' Ἀτρεΐδαο κιχάνετε, μηδὲ λίπησθον,
καρπαλίμως, μὴ σφῶιν ἐλεγχείην καταχεύῃ
Αἴθη θῆλυς ἐοῦσα. τί ἦ λείπεσθε, φέριστοι;
ὧδε γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται· 410
οὐ σφῶιν κομιδὴ παρὰ Νέστορι ποιμένι λαῶν
ἔσσεται, αὐτίκα δ' ὔμμε κατακτενεῖ ὀξέι χαλκῷ,
εἴ κ' ἀποκηδήσαντε φερώμεθα χεῖρον ἄεθλον.
ἀλλ' ἐφομαρτεῖτον καὶ σπεύδετον ὅττι τάχιστα.
ταῦτα δ' ἐγὼν αὐτὸς τεχνήσομαι ἠδὲ νοήσω, 415
στεινωπῷ ἐν ὁδῷ παραδύμεναι, οὐδέ με λήσει."
ὣς ἔφαθ', οἳ δὲ ἄνακτος ὑποδείσαντες ὁμοκλὴν
μᾶλλον ἐπεδραμέτην ὀλίγον χρόνον. αἶψα δ' ἔπειτα
στεῖνος ὁδοῦ κοίλης ἴδεν Ἀντίλοχος μενεχάρμης.
ῥωχμὸς ἔην γαίης, ᾗ χειμέριον ἀλὲν ὕδωρ 420

379, perhaps refers to the horses as it were *treading on* the car immediately in front. Some refer it to the military sense of ἐμβαίνειν, *incedere*.

405, 406. The Alexandrine critics rejected this distich, on the ground that Antilochus could not have known the aid given by Athene to Diomede. The Schol. Ven. 2 replies that he infers it, στοχάζεται, ὡς ὢν συνετός.

409. θῆλυς ἐοῦσα. This shows that the Greeks did not attribute that superiority to mares, which has been thought by some to account for the frequent use of the feminine, e.g. εἰς Πῖσαν μολὼν θοαῖσιν ἵπποις, Eur. Iph. Taur. 2, ξανθαῖσι πώλοις, Soph. El. 705.

413. ἀποκηδήσαντε, by carelessness, remissness; differing from ἀκηδεῖν, xiv. 427, only as ἀπότιμος from ἄτιμος, &c. On the dual the Schol. Ven. remarks, ἔδει, ἀποκηδησάντων ὑμῶν. ἢ ἀποκηδήσαντε ἐγώ τε καὶ ὑμεῖς. From a var. lect. ἀποκηδήσαντες, Mr. Trollope supposes ἀρώμεθα to be the old reading. The idea of *killing* horses because they lose a race, is an unworthy, if not an absurd one. We could well spare 410—416, especially as the mention of στεῖνος ὁδοῦ in 419 comes all the better for not being anticipated here.

417—441. Antilochus takes advantage of a sudden narrowing of the course, with a deep ditch on one side, and resolves to pass Menelaus, who was driving more slowly at the dangerous point. The latter calls out to him to rein in his steeds. But Antilochus pretends not to hear, and attempts to pass him at full speed. Menelaus therefore slackens his speed that he may pass before they reach the narrowest point, bitterly reproaching his competitor for his recklessness. Below, 585, he calls it δόλος, unfair driving.

418. ἐπεδραμέτην, μετεδιωκέτην. See x. 354.

419. κοίλης. The road was not only narrow, but it was depressed, so that no wider range could be taken.—ῥωχμός, a cleft or break in the earth, made by a mountain torrent which had been forced into a narrow space (εἰλεῖν, cf. xxii. 12).—ὁδοῖο, sc. μέρος τι. Schol. Vict., Ἀττικῶς, ἀντὶ τοῦ ὁδόν.—βάθυνε, had deepened, by washing away the earth from the whole place, and left a cavity into which the cars might fall.

ἐξέρρηξεν ὁδοῖο, βάθυνε δὲ χῶρον ἅπαντα.
τῇ ῥ' εἶχεν Μενέλαος ἁματροχιὰς ἀλεείνων.
Ἀντίλοχος δὲ παρατρέψας ἔχε μώνυχας ἵππους
ἐκτὸς ὁδοῦ, ὀλίγον δὲ παρακλίνας ἐδίωκεν.
Ἀτρεΐδης δ' ἔδεισε καὶ Ἀντιλόχῳ ἐγεγώνειν 425
"Ἀντίλοχ', ἀφραδέως ἱππάζεαι. ἀλλ' ἄνεχ' ἵππους·
στεινωπὸς γὰρ ὁδός, τάχα δ' εὐρυτέρῃ παρελάσσεις,
μή πως ἀμφοτέρους δηλήσεαι ἅρματι κύρσας."
ὣς ἔφατ', Ἀντίλοχος δ' ἔτι καὶ πολὺ μᾶλλον ἔλαυνεν
κέντρῳ ἐπισπέρχων, ὡς οὐκ ἀΐοντι ἐοικώς. 430
ὅσσα δὲ δίσκου οὖρα κατωμαδίοιο πέλονται,
ὅν τ' αἰζηὸς ἀφῆκεν ἀνὴρ πειρώμενος ἥβης,
τόσσον ἐπεδραμέτην. αἱ δ' ἠρώησαν ὀπίσσω
Ἀτρεΐδεω· αὐτὸς δὲ ἑκὼν μεθέηκεν ἐλαύνειν,
μή πως συγκύρσειαν ὁδῷ ἔνι μώνυχες ἵπποι, 435
δίφρους τ' ἀνστρέψειαν ἐυπλεκέας, κατὰ δ' αὐτοί
ἐν κονίῃσι πέσοιεν ἐπειγόμενοι περὶ νίκης.

422. τῇ ῥά κ.τ.λ., not at the spot where the ῥωχμὸς was, but where it first became visible to the sight. Here Menelaus was driving his steeds (εἶχε) so as to avoid a collision, i.e. by leaving room for Antilochus to pass. Antilochus on his part had turned his horses on the other side of the road, and was giving him chase a little out of the middle of the course, ὀλίγον παρακλίνας. (See Aesch. Ag. 746.) The alarm of Menelaus was lest a collision should occur in the narrowest part, from the necessity of Antilochus avoiding the ῥωχμός. The literal sense of ἁματροχιὰ seems to be 'a running side-by-side.' The Schol. Ven. 2 compares Od. xv. 451, παῖδα—ἅμα τροχόωντα, a child running by his mother's side. Cf. inf. 505.

428. κύρσας, προσκύρσας, προσπαίσας.

431. δίσκου οὖρα, the range of a quoit's throw, when hurled by a vigorous man by the force of the arm exerted from the shoulder; δίσκουρα inf. 523. Cf. x. 351; xxi. 405.—Heyne understands the passage thus: 'for the distance of a quoit's throw they drove side by side, but at last Menelaus lets his horses fall back,' seeing a collision inevitable at the narrowest point. Thus the ἐπὶ in ἐπεδραμέτην will mean, 'over so much ground did they run.'—ἀφῆκεν, so xvi. 589, αἰγανέης ῥιπῇ—ἥν ῥά τ' ἀνὴρ ἀφέῃ πειρώμενος.

433. ἠρώησαν (ἐρωεῖν, i. 303). The steeds of Menelaus slackened pace, or retired back, viz. to allow the other to pass, rather than risk a collision in the narrowest place. See Lexil. p. 310. It seems clear from the context that Antilochus accordingly did pass him here. See inf. 515. Hence Menelaus reproaches him (438) and calls him reckless, ὀλοὸς, but says that even so, i. e. though he has got first, he shall not carry off the prize without taking an oath that it was fairly won. See inf. 585. Hence ἔρρε in 440 means φθείρου, 'pass, if you must, and bad luck attend you!' This also appears from 443, where Menelaus, now behind Antilochus, urges his horses to overtaking him, confident that they will be the winners in the long run. See also 515. 517. On this too the point of ἀχνυμένω depends, viz. 'though discouraged at being passed.'

τὸν καὶ νεικείων προσέφη ξανθὸς Μενέλαος
"Ἀντίλοχ', οὔ τις σεῖο βροτῶν ὀλοώτερος ἄλλος.
ἔρρ', ἐπεὶ οὔ σ' ἔτυμόν γε φάμεν πεπνῦσθαι Ἀχαιοί. 440
ἀλλ' οὐ μὴν οὐδ' ὧς ἄτερ ὅρκου οἴσῃ ἄεθλον."
ὧς εἰπὼν ἵπποισιν ἐκέκλετο, φώνησέν τε
"μή μοι ἐρύκεσθον μηδ' ἕστατον ἀχνυμένω κῆρ.
φθήσονται τούτοισι πόδες καὶ γοῦνα καμόντα
ἢ ὑμῖν· ἄμφω γὰρ ἀτέμβονται νεότητος." 445
ὧς ἔφαθ', οἳ δὲ ἄνακτος ὑποδείσαντες ὁμοκλήν
μᾶλλον ἐπεδραμέτην, τάχα δέ σφισιν ἄγχι γένοντο.
Ἀργεῖοι δ' ἐν ἀγῶνι καθήμενοι εἰσορόωντο
ἵππους· τοὶ δ' ἐπέτοντο κονίοντες πεδίοιο.
πρῶτος δ' Ἰδομενεὺς Κρητῶν ἀγὸς ἐφράσαθ' ἵππους· 450
ἧστο γὰρ ἐκτὸς ἀγῶνος ὑπέρτατος ἐν περιωπῇ,
τοῖο δ' ἄνευθεν ἐόντος ὁμοκλητῆρος ἀκούσας
ἔγνω, φράσσατο δ' ἵππον ἀριπρεπέα προὔχοντα,
ὃς τὸ μὲν ἄλλο τόσον φοῖνιξ ἦν, ἐν δὲ μετώπῳ
λευκὸν σῆμ' ἐτέτυκτο περίτροχον ἠύτε μήνη. 455
στῆ δ' ὀρθὸς καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν.
"ὦ φίλοι Ἀργείων ἡγήτορες ἠδὲ μέδοντες,

442—447. Menelaus resolves to drive at full speed, as a last hope, trusting to the more enduring power of his younger steeds.

444. *φθήσονται καμόντα, πρότερον καμοῦνται.* Cf. xxi. 611.—*τούτοισι*, the steeds of Antilochus.—*ἀτέμβονται, στέρονται, ἐνδεεῖς εἰσί*, Schol. Ven. 2. An Odyssey word, of uncertain etymology.

447. *σφισιν, αὐτοῖς*, again the horses of Antilochus.

448—472. The Argive host await the return of the drivers in anxious suspense. Idomeneus, from a higher point, can descry that other steeds are now running first than those which first passed the terminal post. He fears some mishap has befallen Eumelus (as in fact it had, sup. 392); and he calls on the rest to see if he is right in believing Diomede's horses are coming in first.

448. *εἰσορόωντο*, 'were watching.' See on xxii. 166.

451. *περιωπῇ, σκοπιᾷ*, xiv. 8.

452. *ἄνευθεν ἐόντος, μακρὰν ἀπόντος*, Schol. Vict. Spitzner separates this clause by commas, with Heyne. The *τοῖο* is rather ambiguous, since *τοῦ ἄνευθεν*, or *τοῦ ὁμοκλητῆρ*, or *ὁ ὁμοκλητῆρ*, might be meant. The sense seems to be 'and on hearing the voice of Diomede urging his steeds, while yet in the distance, he recognized it.' The ear gave the first indication, then the eye, *φράσσατο*, or rather, as Plato would say, the eye acting with the mind, showed that not Menelaus, but Diomede, was driving first. Idomeneus seems not to have been sharp-sighted, inf. 470. He was personally interested in the race; cf. 351. 528.

454. *ἄλλο τόσον.* See xxii. 322.—*ἠύτε μήνη*, cf. Hor. Carm. iv. 2. 56, 'vitulus—fronte curvatos imitatus ignes Tertium lunae referentis ortum.'—*φοῖνιξ*, *spadix*, 'bay.'

οἷος ἐγὼν ἵππους αὐγάζομαι ἦε καὶ ὑμεῖς ;
ἄλλοι μοι δοκέουσι παροίτεροι ἔμμεναι ἵπποι,
ἄλλος δ' ἡνίοχος ἰνδάλλεται· αἳ δέ που αὐτοῦ 460
ἔβλαβεν ἐν πεδίῳ, αἳ κεῖσέ γε φέρτεραι ἦσαν.
ἤ τοι γὰρ τὰς πρῶτα ἴδον περὶ τέρμα βαλούσας,
νῦν δ' οὔ πῃ δύναμαι ἰδέειν· πάντῃ δέ μοι ὄσσε
Τρωικὸν ἂμ πεδίον παπταίνετον εἰσορόωντι.
ἦε τὸν ἡνίοχον φύγον ἡνία, οὐδὲ δυνάσθη 465
εὖ σχεθέειν περὶ τέρμα, καὶ οὐκ ἐτύχησε ἑλίξας ;
ἔνθα μιν ἐκπεσέειν ὀίω κατά θ' ἅρματα ἆξαι,
αἳ δ' ἐξηρώησαν, ἐπεὶ μένος ἔλλαβε θυμόν.
ἀλλὰ ἴδεσθε καὶ ὔμμες ἀνασταδόν· οὐ γὰρ ἐγώ γε
εὖ διαγιγνώσκω, δοκέει δέ μοι ἔμμεναι ἀνὴρ 470
Αἰτωλὸς γενεήν, μετὰ δ' Ἀργείοισι ἀνάσσει,
Τυδέος ἱπποδάμου υἱὸς κρατερὸς Διομήδης."
τὸν δ' αἰσχρῶς ἐνένιπεν Ὀιλῆος ταχὺς Αἴας.
"Ἰδομενεῦ, τί πάρος λαβρεύεαι, αἳ δέ τ' ἄνευθεν
ἵπποι ἀερσίποδες πολέος πεδίοιο δίενται. 475
οὔτε νεώτατός ἐσσι μετ' Ἀργείοισι τοσοῦτον,

458, 459. Both *αὐγάζομαι* and *παροίτεροι* seem words of a later dialect. With the latter compare *ἀφάρτεροι*, 341, *πρόσσοθεν*, 533.

460. *ἰνδάλλεται*, *φαίνεται*. See xvii. 213.—*ἔβλαβεν*, see sup. 387. 392.—*κεῖσε*, 'up to that point.' Zenodotus and Aristophanes read *κεῖθι*. The sense, as given by Spitzner, is "Idomeneus Eumeli currum *eo usque* principem tenuisse locum, jam vero alium aurigam et alios equos antevertisse significat."

462. *τὰς*, the mares of Eumelus.—*βαλούσας*, Schol. Ven. *καμπτούσας*. Rather, *καμψάσας*. "Negat Idomeneus se eas, quas antea primas circa metam actas conspexerit, nunc vel intenta oculorum acie posse conspicere" (Spitz.). But *βαλεῖν περί τι* is a singular phrase. See sup. 276. The word seems used intransitively, as in Ag. 1172 *ἐγὼ δὲ θερμόνους τάχ' ἐν πέδῳ βαλῶ*. But the right reading perhaps is, *αὐτὸν δὲ θερμοὺς σταγόνας ἐν πέδῳ βαλεῖν*, sc. *αὐτὸν τὸν Πρίαμον*.

466. *σχεθέειν*, *κατασχεῖν*, to rein in his steeds.—*ἑλίξας*, did he miss the pillar in making the turn. Cf. iv. 106.

468. *ἐξερωεῖν* occurs also in Theocr. xxv. 189, *ὣς εἰπὼν μέσσης ἐξηρώησε κελεύθου Φυλεύς*. See Lexil. p. 310.—*μένος*, 'spirit,' 'mettle.'

471. The Schol. Vict. says this verse was rejected by the critics; but *ἀνὴρ Αἰτωλὸς* seems continuous.

473—487. Ajax testily denies the correctness of Idomeneus' view. He asserts that Eumelus' steeds are still ahead, and that Eumelus himself is driving them. Idomeneus, offended by his bluntness, offers a wager that he is right.

473. *ἐνένιπεν*. See xv. 546. Lexil. p. 126.—*πάρος λαβρεύεαι*. Schol. Ven. *προγλωσσεύῃ*, 'why are you so forward in talk,' or 'speak before you know?' By *λαβρὸς* the Greeks expressed noisy and forward talk, as *λαβροὶ παγγλωσσίᾳ*, Pind. Ol. ii. 86.—*αἳ δὲ κ.τ.λ.*, 'yonder apart from the rest the high-stepping mares are running over a wide extent of plain,' viz. at a great distance from the

οὔτε τοι ὀξύτατον κεφαλῆς ἐκδέρκεται ὄσσε·
ἀλλ' αἰεὶ μύθοις λαβρεύεαι. οὐδέ τί σε χρὴ
[λαβραγόρην ἔμεναι· πάρα γὰρ καὶ ἀμείνονες ἄλλοι.]
ἵπποι δ' αὐταὶ ἔασι παροίτεραι αἳ τὸ πάρος περ, 480
Εὐμήλου, ἐν δ' αὐτὸς ἔχων εὔληρα βέβηκεν."
τὸν δὲ χολωσάμενος Κρητῶν ἀγὸς ἀντίον ηὔδα
"Αἶαν νεῖκος ἄριστε, κακοφραδές, ἄλλα τε πάντα
δεύεαι Ἀργείων, ὅτι τοι νόος ἐστὶν ἀπηνής.
δεῦρό νυν, ἢ τρίποδος περιδώμεθον ἠὲ λέβητος, 485
ἵστορα δ' Ἀτρεΐδην Ἀγαμέμνονα θείομεν ἄμφω,
ὁππότεραι πρόσθ' ἵπποι, ἵνα γνώῃς ἀποτίνων."
ὣς ἔφατ', ὤρνυτο δ' αὐτίκ' Ὀϊλῆος ταχὺς Αἴας
χωόμενος χαλεποῖσιν ἀμείψασθαι ἐπέεσσιν.
καί νύ κε δὴ προτέρω ἔτ' ἔρις γένετ' ἀμφοτέροισιν, 490
εἰ μὴ Ἀχιλλεὺς αὐτὸς ἀνίστατο καὶ κατέρυκεν.
"μηκέτι νῦν χαλεποῖσιν ἀμείβεσθον ἐπέεσσιν,
Αἶαν Ἰδομενεῦ τε, κακοῖς, ἐπεὶ οὐδὲ ἔοικεν.

rest. Compare inf. 521, and for *δίεσθαι*, *διώκειν*, vii. 197; xii. 304.

479. *ἀμείνονες*, Schol. Ven. *εἰς τὸ λαβρεύεσθαι*. The verse, he adds, was rejected by the critics; but a better interpretation of *ἀμείνονες*, "alii meliores, quibus Idomeneus verecundiam debeat" (Spitzner), may save it from condemnation.

481. *εὔληρα*, a word *ἅπαξ εἰρημένον* in Homer, is derived by Schol. Ven. 2 from *εἰλεῖν*, quasi *εἴληρα*. Epicharmus is said to have used a Doric form *αὔληρα*. It does not seem a very ancient form; possibly it may be connected with *lora*. Curtius (554), citing *ἄβληρα· ἡνία*, and *αὔληρον· χαλινὸν*, from Hesychius, agrees with Schol. Ven. in referring it to *εἰλεῖν*, root *Fελ*, and supposes *ἔFληρον* the primitive form.

483. *νεῖκος ἄριστε*, as *εἶδος ἄριστε*, iii. 39.—*δεύεαι*, 'you are inferior to.' We might have expected *ὅτι τε νόος* (cf. 602).—*περιδώμεθον*, 'let us wager a tripod.' See on *ἐπιδώμεθα*, xxii. 254. Ar. Ach. 772, *αἰ λῇς, περιδοῦ μοι περὶ θυμιτιδᾶν ἀλῶν*. Od. xxiii. 78, *ἐγὼν ἐμέθεν περιδώσομαι αὐτῆς*. The form of the dual, *περιδώμεθον*, is said to be Alexandrine. See Mr. Trollope's note, who refers to Elmsley on Acharn. 733. Hence he reads *περιδώμεσθ'*, some good copies having *περιδώμεθα*. The genitive probably depends on the *περὶ* in composition, lit. 'to make a deposit with a view to securing a wager.' Schol. Ven. 2, *λείπει ἡ περὶ εἰς τὸ τρίποδος*.—*ἵστορα*, a witness or arbiter. Ar. Ach. 1115, *βούλει περιδόσθαι, κἀπιτρέψαι Λαμάχῳ*; See xviii. 501.

487. *γνώῃς*, that you may know to your cost, by having to pay. Schol. Ven. *ἵνα τὸ ἐπιτίμιον διδοὺς γνῷς ὁπότεραι εἰσὶν ἵπποι πρότεραι*. Spitzner objects to *γνῴης*, as an Attic form, and reads *γνοίης*. But *περιδόσθαι* is an Attic use, as well as a good many other words that pass for archaic forms, e.g. *ἐπιδοῦναι*, inf. 559. He says *γνώῃς* (for *γνῷς*) does not elsewhere occur.

488—498. Ajax is about to rejoin in anger, but Achilles stops the dispute. He bids them wait till the end, when all will know who wins and who loses.

489. *ἀμείψασθαι*, 'for the purpose of replying in anger with harsh words.' For the infinitive compare sup. 214.

491—493. There are variants *καὶ φάτο μῦθον* (so Spitzner and Heyne) and *ἄναξ* for *κακοῖς*. The adjective, placed where it is, means *ἃ κακά ἐστι*.

καὶ δ' ἄλλῳ νεμεσᾶτον, ὅτις τοιαῦτά γε ῥέζοι.
ἀλλ' ὑμεῖς ἐν ἀγῶνι καθήμενοι εἰσοράασθε 495
ἵππους· οἳ δὲ τάχ' αὐτοὶ ἐπειγόμενοι περὶ νίκης
ἐνθάδ' ἐλεύσονται. τότε δὲ γνώσεσθε ἕκαστος
ἵππους Ἀργείων, οἳ δεύτεροι οἵ τε πάροιθεν."
ὣς φάτο, Τυδεΐδης δὲ μάλα σχεδὸν ἦλθε διώκων,
μάστι δ' αἰὲν ἔλαυνε κατωμαδόν· οἱ δέ οἱ ἵπποι 500
ὑψόσ' ἀειρέσθην ῥίμφα πρήσσοντε κέλευθον.
αἰεὶ δ' ἡνίοχον κονίης ῥαθάμιγγες ἔβαλλον,
ἅρματα δὲ χρυσῷ πεπυκασμένα κασσιτέρῳ τε
ἵπποις ὠκυπόδεσσιν ἐπέτρεχον, οὐδέ τι πολλή
γίγνετ' ἐπισσώτρων ἁρματροχιὴ κατόπισθεν 505
ἐν λεπτῇ κονίῃ· τὼ δὲ σπεύδοντε πετέσθην.
στῆ δὲ μέσῳ ἐν ἀγῶνι, πολὺς δ' ἀνεκήκιεν ἱδρώς
ἵππων ἔκ τε λόφων καὶ ἀπὸ στέρνοιο χαμᾶζε.
αὐτὸς δ' ἐκ δίφροιο χαμαὶ θόρε παμφανόωντος,
κλῖνε δ' ἄρα μάστιγα ποτὶ ζυγόν. οὐδὲ μάτησεν 510
ἴφθιμος Σθένελος, ἀλλ' ἐσσυμένως λάβ' ἄεθλον,
δῶκε δ' ἄγειν ἑτάροισιν ὑπερθύμοισι γυναῖκα
καὶ τρίποδ' ὠτώεντα φέρειν· ὁ δ' ἔλυεν ὑφ' ἵππους.
τῷ δ' ἄρ' ἐπ' Ἀντίλοχος Νηλήιος ἤλασεν ἵππους,

494. *νεμεσᾶτον*, 'you are yourselves angry with another, whoever (i. e. if any one) does the same.' Cf. Od. vi. 286, *καὶ δ' ἄλλῃ νεμεσῶ, ἥτις τοιαῦτά γε ῥέζοι.*—*ἀλλ' ὑμεῖς κ.τ.λ.*, addressed to Ajax and Idomeneus, and their respective friends: 'do you sit quietly in the assembly, and look out for the horses: they will soon come here of themselves, in their eagerness for victory.'

499—513. The horses of Diomede come in first, lashed by their driver to their fullest speed. The sweat pours from them when the car is stayed. Sthenelus takes possession of the first prize, which is conveyed by his companions into his tent.

500. *μάστι κ.τ.λ.* So xv. 352, *ὣς εἰπὼν μάστιγι κατωμαδὸν ἤλασεν ἵππους.*—*οἱ δέ οἱ*, see sup. 387.

502. *ῥαθάπιγγες.* See xi. 536.—*χρυσῷ κ.τ.λ.*, Spitzner compares x. 438, *ἅρμα δέ οἱ χρυσῷ τε καὶ ἀργύρῳ εὖ ἤσκηται.*—*ἐπέτρεχον*, the car seemed to run upon the horses, and scarcely a track was left behind of the wheel-tire on the thin dust. An hyperbole, of course, like Camilla's speed, Virg. Aen. vii. 809, 'nec cursu teneras laesisset aristas.'

510. *μάτησεν*, he did not delay, did not idle away the time. See v. 233; xvi. 474.

514—538. Next after Diomede comes in Antilochus, with Menelaus close behind, for he had gained upon him. The space between them is compared to the interval between a horse's tail and the wheel of the car he is drawing. Meriones is a spear's throw behind Menelaus. Last is Eumelus, whose car had broken down. Moved by the sight of the man trailing his own chariot, and believing his steeds to be really the best, Achilles proposes to give him the second prize.

514. *Νηλήιος* is noted by the Scholiasts

κέρδεσιν, οὔ τι τάχει γε παραφθάμενος Μενέλαον. 515
ἀλλὰ καὶ ὧς Μενέλαος ἔχ' ἐγγύθεν ὠκέας ἵππους.
ὅσσον δὲ τροχοῦ ἵππος ἀφίσταται, ὅς ῥα ἄνακτα
ἕλκῃσιν πεδίοιο τιταινόμενος σὺν ὄχεσφιν·
τοῦ μέν τε ψαύουσιν ἐπισσώτρου τρίχες ἄκραι
οὐραῖαι· ὁ δέ τ' ἄγχι μάλα τρέχει, οὐδέ τι πολλή 520
χώρη μεσσηγύς, πολέος πεδίοιο θέοντος·
τόσσον δὴ Μενελαος ἀμύμονος Ἀντιλόχοιο
λείπετ'. ἀτὰρ τὰ πρῶτα καὶ ἐς δίσκουρα λέλειπτο,
ἀλλά μιν αἶψα κίχανεν· ὀφέλλετο γὰρ μένος ἠύ
ἵππου τῆς Ἀγαμεμνονέης, καλλίτριχος Αἴθης. 525
εἰ δέ κ' ἔτι προτέρω γένετο δρόμος ἀμφοτέροισιν,
τῷ κέν μιν παρέλασσ' οὐδ' ἀμφήριστον ἔθηκεν.
αὐτὰρ Μηριόνης θεράπων ἐῢς Ἰδομενῆος
λείπετ' ἀγακλῆος Μενελάου δουρὸς ἐρωήν·
βάρδιστοι μὲν γάρ οἱ ἔσαν καλλίτριχες ἵπποι, 530
ἥκιστος δ' ἦν αὐτὸς ἐλαυνέμεν ἅρμ' ἐν ἀγῶνι.
υἱὸς δ' Ἀδμήτοιο πανύστατος ἤλυθεν ἄλλων,
ἕλκων ἅρματα καλά, ἐλαύνων πρόσσοθεν ἵππους.

as a rare use: 'the descendant (grandson) of Neleus' for 'son of Nestor.' On the same principle Achilles is Αἰακίδης, ii. 860.—κέρδεσιν, 'by cunning,' viz. by choosing the place for passing him, where Menelaus had pulled in his horses to avoid a mishap, sup. 423 seqq.

518. σὺν ὄχεσφιν. See xxii. 22.—ἐπισσώτρου, the wheel-tire. In the sculptures from the Parthenon the horses' tails sometimes touch the front of the car, which projects very slightly beyond the wheel. Sometimes the tails lash the wheel, sometimes they are projected over and above it.

521. θέοντος, sc. αὐτοῦ. Cf. sup. 475.

523. δίσκουρα, δίσκου οὖρα sup. 431. At first he had been a quoit's throw behind, but he had gained on him, and if the course had been longer, he would have passed him. From 444 it seems that Menelaus had relied on gaining on his rival at the end of the race.

528. αὐτὰρ κ.τ.λ. Meriones however was considerably farther behind, because his horses were the slowest, and he himself was the gentlest of the drivers, i. e. he spared the whip and the goad. The Schol. Ven. notices ἥκιστος (ἦκα, sup. 336) as ἅπαξ εἰρημένον. The Attic ἥκιστα, though aspirated, must be ultimately the same word, as also ἄκην, ἀκᾶ, perhaps ἥσυχος. Two correlative forms seem to have coexisted, ἠκύς and ὠκύς, whence ἦκα and ὦκα, like τάχα from ταχύς. Buttmann (Lexil. p. 329) seems to be rash in rejecting ἥκιστος, and reading ἥκιστος, 'worst,' as a superlative of ἥσσων. The latter word seems to have been ἠκίων, like μάσσων, ἐλάσσων, &c., perhaps even ἠχίων, the aspirate coming from the χ, as the θ in θάσσων from χ in ταχύς.

532. πανύστατος, 'last of all,' or 'long after the rest.' They came in thus:—1 Diomede, 2 Antilochus, 3 Menelaus, 4 Meriones, 5 Eumelus; having started, 1 Eumelus, 2 Diomede, 3 Menelaus, 4 Antilochus, 5 Meriones.

533. ἕλκων. He appears to have unyoked his steeds after the accident (392), and driven them before him, dragging

τὸν δὲ ἰδὼν ᾤκτειρε ποδάρκης δῖος Ἀχιλλεύς,
στὰς δ' ἄρ' ἐν Ἀργείοις ἔπεα πτερόεντ' ἀγόρευεν. 535
"λοῖσθος ἀνὴρ ὤριστος ἐλαύνει μώνυχας ἵππους.
ἀλλ' ἄγε δή οἱ δῶμεν ἀέθλιον, ὡς ἐπιεικές,
δεύτερ'. ἀτὰρ τὰ πρῶτα φερέσθω Τυδέος υἱός."
ὣς ἔφαθ', οἳ δ' ἄρα πάντες ἐπῄνεον ὡς ἐκέλευεν.
καί νύ κέ οἱ πόρεν ἵππον (ἐπῄνησαν γὰρ Ἀχαιοί), 540
εἰ μὴ ἄρ' Ἀντίλοχος, μεγαθύμου Νέστορος υἱός,
Πηλεΐδην Ἀχιλῆα δίκῃ ἠμείψατ' ἀναστάς.
"ὦ Ἀχιλεῦ, μάλα τοι κεχολώσομαι, εἴ κε τελέσσῃς
τοῦτο ἔπος· μέλλεις γὰρ ἀφαιρήσεσθαι ἄεθλον,
τὰ φρονέων ὅτι οἱ βλάβεν ἅρματα καὶ ταχέ' ἵππω 545
αὐτός τ' ἐσθλὸς ἐών. ἀλλ' ὤφελεν ἀθανάτοισιν
εὔχεσθαι· τό κεν οὔ τι πανύστατος ἦλθε διώκων.
εἰ δέ μιν οἰκτείρεις καί τοι φίλος ἔπλετο θυμῷ,
ἔστι τοι ἐν κλισίῃ χρυσὸς πολύς, ἔστι δὲ χαλκός
καὶ πρόβατ', εἰσὶ δέ τοι δμωαὶ καὶ μώνυχες ἵπποι· 550
τῶν οἱ ἔπειτ' ἀνελὼν δόμεναι καὶ μεῖζον ἄεθλον,

or trailing the light car himself. This seems the easiest explanation, and far the most natural one. By πρόσσοθεν he means 'from his position in front' (*a fronte*, Doederlein). He led the horses by the heads, instead of driving them from behind. The adverb indeed is ἅπαξ εἰρημένον, and is perhaps a pseudo-archaic form for πρόσωθεν, on the principle of commutation and compensation. Some have considered the verse spurious; others suppose that Eumelus was in his car, and slowly driving it, as disabled. Spitzner: "Eumelus equos qualicunque modo currui adjunctos et proinde lente procedentes ante se egit."

538. δεύτερα, as δευτερεῖα. This seems utterly opposed to all fairness and honour. The last in is to have the second prize, because the giver of the prizes compassionates his failure. The Schol. Vict. suggests favouritism as a motive: ἄλλως τε καὶ Θεσσαλὸς ὁ Εὔμηλος. It is remarkable, that all approved this arbitrary decree (539), except Antilochus, the rightful claimant.

539—554. Antilochus enters a vigorous protest against the mare (sup. 265) being given to Eumelus. It was his own presumption, he says, that caused the disaster. If he is to have a present, let that be given him, but not the second prize, to which another is justly entitled.

542. δίκῃ, 'on the question of right' (Doederlein). Or, 'with a just proposal.'

544. μέλλεις, κ.τ.λ., you are going to deprive me of the prize, on the idea that he lost the race by misfortune and not by his fault.—αὐτὸς, as if he had added ἔπεσε. But ἐβλάβη may refer to his hurt, v. 395. The Harleian MS. omits the τ', by which αὐτὸς would refer to Achilles. As for ἵππω, they were fairly said βλαβῆναι, to have been kept back, by the breaking down of the car.—ἀλλ' ὤφελεν κ.τ.λ., 'Well, he ought to have prayed to the gods, and then he would not have come in driving last of all.' Cf. inf. 769. 863. Schol. Ven. 2, ἐναντιώσῃ οὖν τοῖς θεοῖς, εἰ ὃ ἀφῄρηνται ἐκεῖνοι αὐτὸς δώσεις.—τό κεν, διὰ τοῦτο. Bentley would read τῷ κ'. Spitzner compares xii. 9, τὸ καὶ οὔ τι πολὺν χρόνον ἔμπεδον ἦεν.

551. ἔπειτα, μετὰ ταῦτα Schol. Ven.,

ἠὲ καὶ αὐτίκα νῦν, ἵνα σ' αἰνήσωσιν Ἀχαιοί.
τὴν δ' ἐγὼ οὐ δώσω· περὶ δ' αὐτῆς πειρηθήτω
ἀνδρῶν ὅς κ' ἐθέλῃσιν ἐμοὶ χείρεσσι μάχεσθαι."
ὣς φάτο, μείδησεν δὲ ποδάρκης δῖος Ἀχιλλεύς 555
χαίρων Ἀντιλόχῳ, ὅτι οἱ φίλος ἦεν ἑταῖρος.
καί μιν ἀμειβόμενος ἔπεα πτερόεντα προσηύδα.
"Ἀντίλοχ', εἰ μὲν δή με κελεύεις οἴκοθεν ἄλλο
Εὐμήλῳ ἐπιδοῦναι, ἐγὼ δέ κε καὶ τὸ τελέσσω.
δώσω οἱ θώρηκα τὸν Ἀστεροπαῖον ἀπηύρων, 560
χάλκεον, ᾧ πέρι χεῦμα φαεινοῦ κασσιτέροιο
ἀμφιδεδίνηται· πολέος δέ οἱ ἄξιος ἔσται."
ἦ ῥα, καὶ Αὐτομέδοντι φίλῳ ἐκέλευσεν ἑταίρῳ
οἰσέμεναι κλισίηθεν· ὁ δ' ᾤχετο καί οἱ ἔνεικεν.
[Εὐμήλῳ δ' ἐν χερσὶ τίθη· ὁ δὲ δέξατο χαίρων.] 565
τοῖσι δὲ καὶ Μενέλαος ἀνίστατο θυμὸν ἀχεύων,
Ἀντιλόχῳ ἄμοτον κεχολωμένος· ἐν δ' ἄρα κῆρυξ
χερσὶ σκῆπτρον ἔθηκε, σιωπῆσαί τε κέλευσεν
Ἀργείους. ὁ δ' ἔπειτα μετηύδα ἰσόθεος φώς
"Ἀντίλοχε πρόσθεν πεπνυμένε, ποῖον ἔρεξας. 570
ᾔσχυνας μὲν ἐμὴν ἀρετήν, βλάψας δέ μοι ἵππους,

who thinks it is opposed to ἠὲ καὶ αὐτίκα. It seems to mean, 'take then and give him of your stores;' or (like the Latin *i nunc* &c.) a kind of exhortation may be conveyed.—ἀνελὼν, sc. μέρος τι. See i. 301.—αἰνήσωσιν, viz. for your liberality, if not for your justice.—τὴν δὲ, the mare which is rightfully mine. If any one would have it, he adds, he must fight with me for it.

555—564. Achilles averts his anger by a gentle answer. He at once consents to give his friend Antilochus a separate prize, a breastplate worked with tin filigree, and of great price.

559. ἐπιδοῦναι, to make a free or extra present (ἐπίδοσις). This is one of the words that have a characteristic sense in the Attic idiom.

560—562. A passage nearly similar occurs Od. viii. 403—405.—Ἀστεροπαῖον, see xxi. 170 seqq.—χεῦμα, a seam of molten tin (pewter or *latten*). The work was probably Phoenician. See xi. 19 seqq., and Mure, Hist. Gr. Lit. ii. p. 17.

566—585. Menelaus is jealous of the extra prize assigned to Antilochus, and addresses the assembly on the injustice done to himself by him, by passing him in the narrow (429). He calls on the people to decide between them; and on his own part he proposes that Antilochus should take a solemn oath that he did not intend to act unfairly.

568. σκῆπτρον, the staff or baton taken in the hand of a public speaker, iii. 218. Od. ii. 37, σκῆπτρον δέ οἱ ἔμβαλε χειρὶ κῆρυξ Πεισήνωρ. The address, as the Schol. remarks, is in fact only to Antilochus; but it is in the form of a public challenge.

570. πεπνυμένε. See sup. 440.—ᾔσχυνας, you have thrown discredit on my skill as a driver, and you have checked the pace of my steeds by putting your own in front of them. See 443 and 639.—χείρονες, viz. as being older, sup. 445.

τοὺς σοὺς πρόσθε βαλών, οἵ τοι πολὺ χείρονες ἦσαν.
ἀλλ' ἄγετ', Ἀργείων ἡγήτορες ἠδὲ μέδοντες,
ἐς μέσον ἀμφοτέροισι δικάσσατε, μηδ' ἐπ' ἀρωγῇ,
μή ποτέ τις εἴπῃσιν Ἀχαιῶν χαλκοχιτώνων 575
‘Ἀντίλοχον ψεύδεσσι βιησάμενος Μενέλαος
οἴχεται ἵππον ἄγων, ὅτι οἱ πολὺ χείρονες ἦσαν
ἵπποι, αὐτὸς δὲ κρείσσων ἀρετῇ τε βίῃ τε.’
εἰ δ' ἄγ' ἐγὼν αὐτὸς δικάσω, καί μ' οὔ τινα φημί
ἄλλον ἐπιπλήξειν Δαναῶν· ἰθεῖα γὰρ ἔσται. 580
Ἀντίλοχ', εἰ δ' ἄγε δεῦρο, διοτρεφές, ἣ θέμις ἐστίν,
στὰς ἵππων προπάροιθε καὶ ἅρματος, αὐτὰρ ἱμάσθλην
χερσὶν ἔχων ῥαδινήν, ᾗ περ τὸ πρόσθεν ἔλαυνες,
ἵππων ἁψάμενος γαιήοχον ἐννοσίγαιον
ὄμνυθι μή τι ἑκὼν τὸ ἐμὸν δόλῳ ἅρμα πεδῆσαι.” 585
τὸν δ' αὖτ' Ἀντίλοχος πεπνυμένος ἀντίον ηὔδα

574. *ἐς μέσον*, ‘as between us.’ Not *ἐς μέσον ἐλθόντες*, but *μέσον δικάσατε, μήτε τούτῳ προχαριζόμενοι μήτε ἐμοί*, Schol. Ven. Compare Aristotle's doctrine that the *δικαστὴς* is a *μεσίδιος*, Eth. N. v. 4. 7.— *ἀρωγῇ*, *χάριτι*.

575. *μήποτε κ.τ.λ.* See xxii. 106. The taunt was this: ‘Menelaus unfairly deprived Antilochus of his rights and went off with the prize-mare on false pretences (*ψεύδεσσι*), because he was a better man in skill and strength, though his horses were far inferior.’ Heyne, “superior fuit in judicio, quod, etsi haberet equos deteriores, auctoritate tamen et potentia prevaleret.” This explains *μηδ' ἐπ' ἀρωγῇ*, i. e. don't let it be said that Menelaus caused the prize to be adjudged to him because he was more powerful, and that he told falsehoods about Antilochus' trying unfairly to pass him. “Calumnia, doli mali eum temere arguens, et per vim superans,” Heyne.

580. *ἰθεῖα*, viz. *ἡ δίκη*, implied in *δικάσω*, like *ἐκδικάσας μίαν*, Ar. Equit. 50. Vesp. 595.

581. This verse was rejected by the Alexandrines, on the ground that *διοτρεφὲς* was too complimentary a term to be applied by one who was angry. It is almost always an epithet of kings; here it seems a kind of metrical commonplace.—*ἣ θέμις*, as is the custom in taking oaths, viz. to touch the object in dispute. See 667. 780. The threat that he would exact an oath was uttered by Menelaus sup. 441.

583. *ῥαδινὴν*, *teretem*, the taper whip. This was named as the easiest article to grasp in the formula of adjuration. The very same whip was to be held that he had used in the race, and he was to stand in front of the horses and car, as if before an altar, and as it were making them witnesses.—*γαιήοχον*, “it is in direct connexion with games that all which relates to horses is placed under the sanction of Poseidon, whom tradition so long connected with the Olympian contests” (“Juventus Mundi,” p. 138). The word seems better interpreted *ὁ ἔχων γῆν* than with the Schol. Min. and Hesychius *ὁ τοῖς ὀχήμασι γαίων, ὅ ἐστι γαυριῶν*. Doederlein however prefers the latter view.—*τὸ ἐμὸν*, a singular hiatus. See sup. 278. Bentley, who held that *ἐμὸς* was sometimes pronounced *μεὸς*, *meus*, here proposed *τοὐμόν*.

586—595. Antilochus makes a gracious reply, pleading in his excuse the natural hastiness of youth. He resigns the prize to one whom he acknowledges his superior, and declares that he would rather give any other of his own posses-

"ἄνσχεο νῦν· πολλὸν γὰρ ἐγώ γε νεώτερος εἰμί
σεῖο, ἄναξ Μενέλαε, σὺ δὲ πρότερος καὶ ἀρείων.
οἶσθ' οἷαι νέου ἀνδρὸς ὑπερβασίαι τελέθουσιν·
κραιπνότερος μὲν γάρ τε νόος, λεπτὴ δέ τε μῆτις. 590
τῷ τοι ἐπιτλήτω κραδίη. ἵππον δέ τοι αὐτός
δώσω, τὴν ἀρόμην. εἰ καί νύ κε οἴκοθεν ἄλλο
μεῖζον ἐπαιτήσειας, ἄφαρ κέ τοι αὐτίκα δοῦναι
βουλοίμην ἢ σοί γε, διοτρεφές, ἤματα πάντα
ἐκ θυμοῦ πεσέειν καὶ δαίμοσιν εἶναι ἀλιτρός." 595
ἦ ῥα, καὶ ἵππον ἄγων μεγαθύμου Νέστορος υἱός
ἐν χείρεσσι τίθη Μενελάου. τοῖο δὲ θυμός
ἰάνθη ὡς εἴ τε περὶ σταχύεσσιν ἐέρση
ληΐου ἀλδήσκοντος, ὅτε φρίσσουσιν ἄρουραι·
ὣς ἄρα σοὶ Μενέλαε μετὰ φρεσὶ θυμὸς ἰάνθη. 600
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα.
"Ἀντίλοχε, νῦν μέν τοι ἐγὼν ὑποείξομαι αὐτός

sions than offend Menelaus or incur the wrath of the gods.

587. ἄνσχεο, ἀνάσχου, bear with me, don't be offended. The Schol. Ven. gives a variant ἴσχεο. Doederlein compares i. 586, τέτλαθι, μῆτερ ἐμή, καὶ ἀνάσχεο, κηδομένη περ.

590. νόος, viz. νέου ἀνδρός. Schol. Ven. 2, κραιπνότερος, ὀξύτερος κατὰ κίνησιν καὶ πρᾶξιν· ἡ δὲ βουλὴ ἀσθενής. Translate, 'his intelligence is quicker, though his judgment may be small.' Cf. iii. 108, αἰεὶ δ' ὁπλοτέρων ἀνδρῶν φρένες ἠερέθονται: x. 226, ἀλλά τε οἱ βράσσων τε νόος λεπτὴ δέ τε μῆτις.

591. Schol. Ven. 2, φιλοτίμως τὴν μὲν νίκην προσποιεῖται, τοῦ δὲ ἄθλου ἐξίσταται ἑκών· ὁ γὰρ λέγων Αὐτὸς δώσω κατασκευάζει ὅτι ἐμὴν οὖσαν λήψῃ αὐτήν, οὐκ ἐκ μέσου, ἀλλὰ παρ' ἐμοῦ. He adds, that ἄλλο μεῖζον implies that the mare was already his rightful property.—ἐπαιτεῖν, generally 'to be a beggar,' here means 'to ask in addition.' There is a variant ἀπαιτήσειας. The Harleian MS., perhaps rightly, gives ἐπ' αἰτήσειας.

594. For βούλομαι ἤ, see i. 117; xi. 319. Lexil. p. 195.—ἐκ θυμοῦ πεσεῖν, 'to fall from regard,' as i. 562, ἀλλ' ἀπὸ θυμοῦ μᾶλλον ἐμοὶ ἔσεαι.—ἀλιτρὸς, ἐναγής, guilty in the sight of the gods, viz. by any act of unfairness; "violando reverentiam majori natu debitam," Heyne; who compares xv. 204. "Si pejerem," Doederlein. He thinks Antilochus virtually admits that he was guilty of δόλος, since he declines to take an oath to the contrary.

596—611. Antilochus brings out the mare with his own hand and gives her to Menelaus, who is delighted with his prize, and cordially forgives the offence, though he warns Antilochus to be careful in future. For his sake and for his father's he now renounces the gift, and restores it to Antilochus.

598. ὡς εἴ τε (ὡσεί τε Heyne, Spitzner), *ut si forte*, &c. This beautiful simile is equally well expressed by Aeschylus, Ag. 1361, βάλλει μ' ἐρεμνῇ ψακάδι φοινίας δρόσου, χαίρουσαν οὐδὲν ἧσσον ἢ διοσδότῳ γάνει σπορητὸς κάλυκος ἐν λοχεύμασιν.—ἀλδήσκοντος, ἀκμάζοντος, *segete luxuriante*, Spitzner, i.e. while the corn is yet green and growing. So of a man in the vigour of life, Aesch. Theb. 12, βλαστημὸν ἀλδαίνοντα σώματος πολύν.—φρίσσουσιν, as Virg. Georg. iii. 198, 'segetes altae—lenibus horrescunt flabris.' Schol. Ven. 2, ἀντὶ τοῦ φρίσσοντας ἔχουσι τοὺς στάχυας. Mr. Trollope compares Eur. Suppl. 30, φρίξας ὑπὲρ γῆς τῆσδε κάρπιμος στάχυς.

602. The final ε is made long before

χωόμενος, ἐπεὶ οὔ τι παρήορος οὐδ' ἀεσίφρων
ἦσθα πάρος· νῦν αὖτε νόον νίκησε νεοίη.
δεύτερον αὖτ' ἀλέασθαι ἀμείνονας ἠπεροπεύειν. 605
οὐ γάρ κέν με τάχ' ἄλλος ἀνὴρ παρέπεισεν Ἀχαιῶν·
ἀλλὰ σὺ γὰρ δὴ πολλὰ πάθες καὶ πολλὰ μόγησας,
σός τε πατὴρ ἀγαθὸς καὶ ἀδελφεός, εἵνεκ' ἐμεῖο·
τῷ τοι λισσομένῳ ἐπιπείσομαι, ἠδὲ καὶ ἵππον
δώσω ἐμήν περ ἐοῦσαν, ἵνα γνώωσι καὶ οἵδε 610
ὡς ἐμὸς οὔ ποτε θυμὸς ὑπερφίαλος καὶ ἀπηνής."
ἦ ῥα, καὶ Ἀντιλόχοιο Νοήμονι δῶκεν ἑταίρῳ
ἵππον ἄγειν· ὁ δ' ἔπειτα λέβηθ' ἕλε παμφανόωντα.
Μηριόνης δ' ἀνάειρε δύω χρυσοῖο τάλαντα
τέτρατος, ὡς ἔλασεν. πέμπτον δ' ὑπελείπετ' ἄεθλον, 615
ἀμφίθετος φιάλη· τὴν Νέστορι δῶκεν Ἀχιλλεὺς
Ἀργείων ἀν' ἀγῶνα φέρων, καὶ ἔειπε παραστάς
"τῆ νῦν, καὶ σοὶ τοῦτο, γέρον, κειμήλιον ἔστω,
Πατρόκλοιο τάφου μνῆμ' ἔμμεναι· οὐ γὰρ ἔτ' αὐτόν
ὄψεαι ἐν Ἀργείοισι. δίδωμι δέ τοι τόδ' ἄεθλον 620
αὔτως· οὐ γὰρ πύξ γε μαχήσεαι, οὐδὲ παλαίσεις,

νῦν as in xvi. 556, Αἴαντε, νῦν σφῶιν κ.τ.λ., compared by Spitzner.—αὐτὸς, ἑκὼν, εἴξω τῆς χολῆς.—παρήορος, ἄφρων Hesych., παρηρτημένος τὰς φρένας, οὐκ ἀραρῶς οὐδὲ κατὰ χώραν ἔχων αὐτὰς, Schol. Ven. The meaning appears to be 'loose,' 'undisciplined,' the metaphor being from the trace-horse, see vii. 156; xvi. 474. Doederlein happily compares Archil. Frag. 88, τίς σὰς παρήειρε φρένας;—ἀεσίφρων, weak-minded, infatuate; because he was ordinarily πεπνυμένος, sup. 570. 586.—νεοίη, ἡ νεότης, Hesych., *novitas*. A word ἅπαξ εἰρημένον, in which νεϝο becomes by *hyperthesis* νεοϝ. It may be a coined word of no early date. Antimachus is said to have read νόημα, which implies some further change in the verse (νέον νίκησε νόημα, Heyne).

605. δεύτερον (al. ὕστερον and βέλτερον), 'on a future occasion.' Cf. Hes. Ἔργ. 34, σοὶ δ' οὐκέτι δεύτερον ἔσται ὧδ' ἔρδειν.—ἀλέασθαι, in the imperative sense, 'avoid playing false to your superiors.'

608. εἵνεκ' ἐμεῖο, viz. for the recovery of Helen. It makes the concession as a due for personal services done, rather than as a gratuitous act of generosity.—ἀδελφεὸς, Thrasymedes.

612—623. Menelaus, on giving back the mare, himself accepts the third prize (sup. 267). Meriones takes the fourth (269); the fifth, which is without a claimant, is presented by Achilles to Nestor, as a funeral-gift to commemorate the occasion, and on the plea that he is too old to compete in the more athletic contests that are to follow.

612. Νοήμονι. The Scholiasts shrewdly remark, that this man, who was the son of Φρονίος, *Wiseman*, Od. ii. 386, was a proper companion for one who was himself πεπνυμένος (570).

615. ὑπελείπετο, viz. because Eumelus had been disqualified by not completing the race.—τήν, ταύτην.

618. τῆ, 'take.' See xiv. 219; xxiv. 287. Lexil. p. 505. The word occurs several times in the Odyssey. Hesych. τῆ· λάβε, δέξαι.—αὐτὸν, *ipsum*.

621. αὔτως, 'thus at once,' viz. with-

οὐδέ τ' ἀκοντιστὺν ἐσδύσεαι, οὐδὲ πόδεσσιν
θεύσεαι· ἤδη γὰρ χαλεπὸν κατὰ γῆρας ἐπείγει."
ὣς εἰπὼν ἐν χερσὶ τίθη· ὃ δὲ δέξατο χαίρων,
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα. 625
"ναὶ δὴ ταῦτά γε πάντα, τέκος, κατὰ μοῖραν ἔειπες·
οὐ γὰρ ἔτ' ἔμπεδα γυῖα, φίλος, πόδες, οὐδ' ἔτι χεῖρες
ὤμων ἀμφοτέρωθεν ἐπαΐσσονται ἐλαφραί.
εἴθ' ὣς ἡβώοιμι, βίη τέ μοι ἔμπεδος εἴη,
ὡς ὁπότε κρείοντ' Ἀμαρυγκέα θάπτον Ἐπειοί 630
Βουπρασίῳ, παῖδες δὲ θέσαν βασιλῆος ἄεθλα.
ἔνθ' οὔ τίς μοι ὁμοῖος ἀνὴρ γένετ', οὔτ' ἄρ' Ἐπειῶν
οὔτ' αὐτῶν Πυλίων οὔτ' Αἰτωλῶν μεγαθύμων.
πὺξ μὲν ἐνίκησα Κλυτομήδεα Ἤνοπος υἱόν,
Ἀγκαῖον δὲ πάλῃ Πλευρώνιον, ὅς μοι ἀνέστη· 635
Ἴφικλον δὲ πόδεσσι παρέδραμον ἐσθλὸν ἐόντα,

out your attempting any thing to gain it.—*οὐ γάρ—γε*, for, of course, if you have not contended in horsemanship, you will not do so in the other games.—*ἀκοντιστὺν*, a word of Ionic termination, as *πληθὺς*, *ὀαριστὺς*, *ὀρχηστὺς*, &c. Heyne thinks it here means 'to enter the lists of javelin-throwers,' and he compares *πόλεμον* or *μάχην δῦναι*.

623. *ἐπείγει*, 'weighs you down.' So xii. 452, *ὀλίγον δέ μιν ἄχθος ἐπείγει*. There are variants *ὀπάζει*, *ἱκάνει*, *ἔπεισι*.

624—650. Nestor, in joyfully accepting the present, indulges his usual habit of telling rather long stories, and narrates how, when he was young, he gained many prizes at Buprasium, in Elis, at the funeral of one of the kings of the Epeians. He returns his thanks for the gift, and declares that he feels the honour that has been paid him.

627. *πόδες κ.τ.λ.* The first symptoms of old age were looked for in the failure of these members, and of the knee. See Hes. Ἔργ. 114, *ἀεὶ πόδας καὶ χεῖρας ὁμοῖοι*. Od. xi. 497, *οὕνεκά μιν κατὰ γῆρας ἔχει χεῖράς τε πόδας τε*.—*ἐπαΐσσονται*, *ῥώονται*, move lightly. Hes. Theog. 150, *τῶν ἑκατὸν μὲν χεῖρες ἀπ' ὤμων ἀΐσσοντο*. Sup. vi. 509, *ἀμφὶ δὲ χαῖται ὤμοις ἀΐσσονται*. There is a variant *ἀπαΐσσονται*. Spitzner thinks the *ἐπί* conveys the notion of aiming blows in boxing.

629. The same verse occurred vii. 157; xi. 670.—*Ἀμαρυγκέα*, see ii. 622; iv. 517. He is said to have been an ally of king Augeas, with the sons of Molus.

631. *Βουπρασίῳ*. See ii. 615; xi. 760. Gladstone, "Studies," i. p. 326.—*παῖδες*, cf. Hes. Ἔργ. 654, *ἔνθα δ' ἐγὼν ἐπ' ἄεθλα δαΐφρονος Ἀμφιδάμαντος Χαλκίδα τ' εἰσεπέρησα, τὰ δὲ προπεφραδμένα πολλὰ ἄθλ' ἔθεσαν παῖδες μεγαλήτορες*. In what respects the Epeians, Pylians, and Aetolians differ, and in what relation they stand to each other, is somewhat uncertain. From Od. xiii. 275, *Ἤλιδα δῖαν, ὅθι κρατέουσιν Ἐπειοί*, it seems that the latter were the invading and conquering race, though beaten by the Pylians under Nestor, sup. xi. 753. The stories were probably taken from the old ballad-lore of the Achaean chiefs, in connexion with legends of Hercules.

635. *ἀνέστη*, stood up to face me. Cf. Soph. Trach. 441, *Ἔρωτι μέν νυν ὅστις ἐξανίσταται, πύκτης ὅπως, ἐς χεῖρας, οὐ καλῶς φρονεῖ*. Aesch. Prom. 354. *Τυφῶνα θοῦρον, πᾶσιν ὃς ἀνέστη θεοῖς* (*ἀντέστη* MSS.). Mr. Trollope cites Od. xviii. 334, *μή τίς τοι τάχα Ἴρου ἀμείνων ἄλλος ἀναστῇ*.

δουρὶ δ' ὑπειρέβαλον Φυλῆά τε καὶ Πολύδωρον.
οἴοισίν μ' ἵπποισι παρήλασαν Ἀκτορίωνε,
πλήθει πρόσθε βαλόντες, ἀγασσάμενοι περὶ νίκης,
οὕνεκα δὴ τὰ μέγιστα παραυτόθι λείπετ' ἄεθλα. 640
οἱ δ' ἄρ' ἔσαν δίδυμοι· ὁ μὲν ἔμπεδον ἡνιόχευεν,
ἔμπεδον ἡνιόχευ', ὁ δ' ἄρα μάστιγι κέλευεν.
ὣς ποτ' ἔον· νῦν αὖτε νεώτεροι ἀντιοώντων
ἔργων τοιούτων· ἐμὲ δὲ χρὴ γήραϊ λυγρῷ
πείθεσθαι, τότε δ' αὖτε μετέπρεπον ἡρώεσσιν. 645
ἀλλ' ἴθι καὶ σὸν ἑταῖρον ἀέθλοισι κτερέιζε.
τοῦτο δ' ἐγὼ πρόφρων δέχομαι, χαίρει δέ μοι ἦτορ
ὥς μευ ἀεὶ μέμνησαι ἐνηέος, οὐδέ σε λήθω
τιμῆς ἧς τέ μ' ἔοικε τετιμῆσθαι μετ' Ἀχαιοῖς.
σοὶ δὲ θεοὶ τῶνδ' ἀντὶ χάριν μενοεικέα δοῖεν." 650
ὣς φάτο, Πηλεΐδης δὲ πολὺν καθ' ὅμιλον Ἀχαιῶν
ᾤχετ', ἐπεὶ πάντ' αἶνον ἐπέκλυε Νηλεΐδαο.

639. πλήθει, viz. being two against one, both of them engaged in driving the same car.—πρόσθε βαλόντες, see sup. 572. Doederlein compares κάρα προβάλλων, Soph. El. 740. According to Schol. Ven., some critics interpreted πλήθει and δίδυμοι of a personal junction of the sons of Actor, Cteatus and Eurytus (ii. 621), συμπεφυκότας ἀλλήλοις (like the 'Siamese twins'), quoting the authority of Hesiod.—ἀγασσάμενοι (ἄγαμαι, ἀγάομαι), 'jealously eager about the victory.' See xvii. 71. Literally, as Heyne renders it, "invidentes, ne ego victor essem."

640. οὕνεκα gives the reason why they were so eager, viz. 'because the greatest prizes were left for the chariot-race,' which therefore came last, and not, as here, first in the order of the games.—παραυτόθι, αὐτοῦ, αὐτόθι (xiii. 42). Compare ἐπ' αὐτόφιν xix. 255, παρ' αὐτόφιν xii. 302. The Schol. Ven. explains it by παρ' αὐτοῖς.

641. ἔμπεδον. Schol. Ven. 2, ἀντὶ τοῦ ἑδραίως καὶ ἀσφαλῶς. See xv. 683. For the repetition, ἐπανάληψις, see xx. 372; xxii. 127. The one, he says, kept firm hold of the reins, while the other plied the whip.

643. ἔον, 'I was.' For this form of the imperfect see xi. 762, ὣς ἔον, εἴ ποτ' ἔον γε, μετ' ἀνδράσιν.—νῦν κ.τ.λ., but now let younger men engage in exploits of this kind.

646. καὶ, *etiam*; sc. ut filii Amaryncei patrem honoraverunt (Doederlein).—κτερέϊζε, Schol. Ven. 2, γέραιρε καὶ δόξαζε τὸν σὸν φίλον τοῖς ἄθλοις.

648. ἐνηέος. Schol. Ven. ὡς ἐνηέος, as one kindly disposed to you (προσφιλοῦς, εὐμενοῦς). Doederlein thinks the nominative ἐνηής is to be understood. The epithet is commonly applied to Patroclus; see xvii. 204, "Ut mei benevoli semper recordaris, neque honorem inter Achivos mihi debitum recusas" (Spitzner). The construction οὐ λήθω σε τιμῆς is remarkable, and so is the genitive by attraction (ἧς), which would properly be a cognate accusative. Some regarded οὐδέ σε λήθω as a parenthesis; but the sense virtually is οὐ λανθάνει τῆς ἐμῆς τιμῆς.

651—663. Achilles, after listening patiently to the old man's story, proceeds to announce the prizes for a contest of pugilism. The first is to be a six-year old mule, unbroken; while a double cup is offered as some solace and recompense for the person defeated.

652. αἶνος, 'the tale.' See Od. xiv. 508.

αὐτὰρ ὃ πυγμαχίης ἀλεγεινῆς θῆκεν ἄεθλα.
ἡμίονον ταλαεργὸν ἄγων κατέδησ' ἐν ἀγῶνι
ἑξετέ', ἀδμήτην, ἥ τ' ἀλγίστη δαμάσασθαι· 655
τῷ δ' ἄρα νικηθέντι τίθη δέπας ἀμφικύπελλον.
στῆ δ' ὀρθὸς καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν.
"Ἀτρεΐδη τε καὶ ἄλλοι ἐυκνήμιδες Ἀχαιοί,
ἄνδρε δύω περὶ τῶνδε κελεύομεν, ὥ περ ἀρίστω,
πὺξ μάλ' ἀνασχομένω πεπληγέμεν. ᾧ δέ κ' Ἀπόλλων
δώῃ καμμονίην, γνώωσι δὲ πάντες Ἀχαιοί, 661
ἡμίονον ταλαεργὸν ἄγων κλισίηνδε νέεσθω·
αὐτὰρ ὁ νικηθεὶς δέπας οἴσεται ἀμφικύπελλον."
ὣς ἔφατ', ὤρνυτο δ' αὐτίκ' ἀνὴρ ἠύς τε μέγας τε
εἰδὼς πυγμαχίης, υἱὸς Πανοπῆος Ἐπειός, 665
ἥψατο δ' ἡμιόνου ταλαεργοῦ, φώνησέν τε
"ἆσσον ἴτω ὅς τις δέπας οἴσεται ἀμφικύπελλον·
ἡμίονον δ' οὔ φημί τιν' ἀξέμεν ἄλλον Ἀχαιῶν
πυγμῇ νικήσαντ', ἐπεὶ εὔχομαι εἶναι ἄριστος.
ἦ οὐχ ἅλις ὅττι μάχης ἐπιδεύομαι; οὐδ' ἄρα πως ἦν 670
ἐν πᾶσιν ἔργοισι δαήμονα φῶτα γενέσθαι.
ὧδε γὰρ ἐξερέω, τὸ δὲ καὶ τετελεσμένον ἔσται·
ἀντικρὺς χρόα τε ῥήξω σύν τ' ὀστέ' ἀράξω.

653. ἀλεγεινῆς, 'painful,' rather than πολυφρόντιδος καὶ πολλῆς δεομένης τῆς ἐπισκέψεως (Schol. Ven. 2).

655. ἑξετέα κ.τ.λ. See sup. 266. Whether the being unbroken, i. e. to the yoke, is mentioned as adding to or detracting from the value, is not clear.

660. ἀνασχομένω, scil. χεῖρας, as iii. 362.—μάλα, *fortiter*, κρατερῶς.—πεπληγέμεν, the aorist, 'to deal blows.'—καμμονίην, καρτέρησιν, see xxii. 257.—γνώωσι, viz. ἄριστον, μονιμώτατον ὄντα.

662. νεέσθω, al. φερέσθω.

664—675. A sturdy and skilled pugilist rises, and gives a challenge to any one who wishes for the second prize. He lays his hand on the mule, already claiming it for his own, and boastfully threatens destruction to his adversary.

666. ἅψασθαι is the *manum inicere* of the Romans, viz. a form of taking possession. Mr. Trollope compares Virg. Aen. v. 380, "Tum laeva taurum cornu tenet, atque ita fatur" (viz. Dares).—οἴσεται, *reportaturus est.*—ἀξέμεν, the aorist, as the accent shows.

670. ἦ οὐχ ἅλις κ.τ.λ. Mr. Newman: "In battle of the spear and sword I yield: doth that content you?" Schol. Ven. τὸ ὁμολογεῖν ἐφ' οἷς τις ἡττᾶται, πίστιν ἐμποιεῖ περὶ ὧν τις ἐπαγγέλλεται. "Epeios, the winner in this match, himself declares that he does not possess the gifts necessary for distinction in battle; an indication by the way, among many, of the immense value set by Homer upon skill as compared with mere strength" ("Juventus Mundi," p. 419). This Epeius was the maker of the wooden horse (Od. viii. 493). Hence, probably, he says that he was no warrior (670).

671. The vulgate ἐν πάντεσσ' ἔργοισι violates the digamma.

673. ἀντικρύς. Schol. Ven. 2, ἐξ ἐναντίου ἀγωνιζόμενος. And so Heyne,

κηδεμόνες δέ οἱ ἐνθάδ' ἀολλέες αὖθι μενόντων,
οἵ κέ μιν ἐξοίσουσιν ἐμῆς ὑπὸ χερσὶ δαμέντα." 675
ὣς ἔφαθ', οἱ δ' ἄρα πάντες ἀκὴν ἐγένοντο σιωπῇ.
Εὐρύαλος δέ οἱ οἶος ἀνίστατο, ἰσόθεος φώς,
Μηκιστῆος υἱὸς Ταλαϊονίδαο ἄνακτος,
ὅς ποτε Θήβασδ' ἦλθε δεδουπότος Οἰδιπόδαο
ἐς τάφον· ἔνθα δὲ πάντας ἐνίκα Καδμείωνας. 680
τὸν μὲν Τυδεΐδης δουρικλυτὸς ἀμφεπονεῖτο
θαρσύνων ἔπεσιν, μέγα δ' αὐτῷ βούλετο νίκην.
ζῶμα δέ οἱ πρῶτον παρακάμβαλεν, αὐτὰρ ἔπειτα
δῶκεν ἱμάντας ἐυτμήτους βοὸς ἀγραύλοιο.
τὼ δὲ ζωσαμένω βήτην ἐς μέσσον ἀγῶνα, 685
ἄντα δ' ἀνασχομένω χερσὶ στιβαρῇσιν ἅμ' ἄμφω
σύν ῥ' ἔπεσον, ξὺν δέ σφι βαρεῖαι χεῖρες ἔμιχθεν.
δεινὸς δὲ χρόμαδος γενύων γένετ', ἔρρεε δ' ἱδρώς
πάντοθεν ἐκ μελέων. ἐπὶ δ' ὤρνυτο δῖος Ἐπειός,

"Coram, hic in conspectu omnium." Rather, perhaps, *plane* 'entirely.'—κηδεμόνες, οἱ κηδόμενοι αὐτοῦ.—ἐξοίσουσιν, φοράδην δηλονότι, *id.*

676—699. Euryalus alone ventures to oppose the champion who has just spoken. He is attended by Diomede as his second, who hands him a cincture and the hand-thongs. They fight; and Euryalus is knocked down almost senseless by Epeius, who accordingly carries off the prize.

678. For the form Ταλαϊονίδης, 'a son of Talaus,' used also by Pindar (Ol. vi. 15), compare Πηληϊάδης, Κρειοντιάδης (xix. 240), Ἰαπετιονίδης (Hes. Ἔργ. 54).—ἐς τάφον, 'to the funeral.' It is better to take δεδουπότος absolutely, for πεσόντος or θανόντος ἐν πολέμῳ, as in xiii. 426, ἢ αὐτὸς δουπῆσαι ἀμύνων λοιγὸν Ἀχαιοῖς. The ὃς refers to Mecisteus, who had gone to Thebes to be present at the funeral, and to take part in the games. The Schol. Ven. expressly says that Crates, the grammarian, wrongly referred ὃς to Euryalus. In favour of the latter however is ἐνίκα, and the inference from it: if Euryalus proved the best man then, he was emboldened to try his luck now. As the son of a pugilist however he might have followed his father's profession.—The legend of Oedipus having died at Thebes, not at Athens, is remarkable. Hesiod also mentions Oedipus, and a fight about his flocks, Ἔργ. 163. The passage has in all probability been adapted from the Thebais.

681. Τυδεΐδης. He was a relation of Euryalus by the mother's side, his mother Deipyla being a daughter of Adrastus, and Mecisteus being a brother to the latter. Hence μέγα (μάλα) βούλετο νίκην, he hoped to share in the credit of a victory.

683. ζῶμα is here a mere cincture or cloth round the loins, and is distinct from the military lappet so called (iv. 187). Thuc. i. 6, τὸ δὲ πάλαι καὶ ἐν τῷ Ὀλυμπιακῷ ἀγῶνι διαζώματα ἔχοντες περὶ τὰ αἰδοῖα οἱ ἀθληταὶ ἠγωνίζοντο, καὶ οὐ πολλὰ ἔτη ἐπειδὴ πέπαυται. So ζωσαμένω inf. 710.

686. ἀνασχομένω. See sup. 660. Here we may supply κεφαλὰς or πρόσωπα. Construe χερσὶ συνέπεσον. Heyne renders ἀνασχομένω (σὺν) χερσὶν, "arrecti, manibus et ipsis erectis."

688. χρόμαδος, a creaking or crashing sound. A word formed to express the effect; root χρεμ, χρομ, as in χρεμετίζειν. Hesych. χρόμαδος· κρότος, ψόφος. It appears to be ἅπαξ εἰρημένον.—ἐπώρνυτο, ἐπέκειτο, *incumbebat.*

κόψε δὲ παπτήναντα παρήιον. οὐδ' ἄρ' ἔτι δὴν 690
ἑστήκειν· αὐτοῦ γὰρ ὑπήριπε φαίδιμα γυῖα.
ὡς δ' ὅθ' ὑπὸ φρικὸς Βορέω ἀναπάλλεται ἰχθὺς
θίν' ἐν φυκιόεντι, μέλαν δέ ἑ κῦμα κάλυψεν,
ὣς πληγεὶς ἀνέπαλτο. ἀτὰρ μεγάθυμος Ἐπειὸς
χερσὶ λαβὼν ὤρθωσε· φίλοι δ' ἀμφέσταν ἑταῖροι, 695
οἵ μιν ἄγον δι' ἀγῶνος ἐφελκομένοισι πόδεσσιν
αἷμα παχὺ πτύοντα, κάρη βάλλονθ' ἑτέρωσε·
κὰδ δ' ἀλλοφρονέοντα μετὰ σφίσιν εἷσαν ἄγοντες,
αὐτοὶ δ' οἰχόμενοι κόμισαν δέπας ἀμφικύπελλον.
Πηλεΐδης δ' αἶψ' ἄλλα κατὰ τρίτα θῆκεν ἄεθλα, 700
δεικνύμενος Δαναοῖσι, παλαιμοσύνης ἀλεγεινῆς,
τῷ μὲν νικήσαντι μέγαν τρίποδ' ἐμπυριβήτην,
τὸν δὲ δυωδεκάβοιον ἐνὶ σφίσι τῖον Ἀχαιοί·

691. *αὐτοῦ*, the adverb, perhaps: 'for then and there his fine limbs gave way under him.' Doederlein understands *ipsius*, viz. opposed to *παρήιον*.—*παπτήναντα*, 'wary as he was.' Others explain, 'just as he had looked off.'

692—694. As a fish rises and darts about the surface near the weedy shore, so did Euryalus leap up and then sink down on receiving the blow. The simile is not quite clear, nor the precise motion supposed to be made by the fish. The passage however is interesting, as illustrating an apparent confusion between *ἀναπάλλεσθαι* and *ἀνεφάλλεσθαι*, on which see Preface, § 3. Here we must assume an epic aorist *ἐπάλμην* (xv. 645), of which the infinitive and participle would be *πάλθαι* and *πάλμενος*. Perhaps the sense is, that the fish first leaps above the surface, and then dives into the depth, and so the 'dark wave hides it.' Thus the double motion of Euryalus is shown. Schol. Vict. *ἀναπηδᾷ γὰρ ἑκάτερος καὶ πάλιν καταφέρεται*. Cf. xxi. 126, *θρώσκων τις κατὰ κῦμα μέλαιναν φρῖχ' ὑπαΐξει ἰχθύς*.

698. *ἀλλοφρονέων* is one of the remarkable and characteristic words common to our Homeric text and Herodotus. It occurs also Od x. 374.—*κόμισαν*, as he could not fetch it, they brought to him the cup, the prize reserved for the conquered. Cf. 511. 667. 849.

700—724. The third contest is proposed, a wrestling-match. The victor is to win a tripod, valued at twelve oxen, while a slave-girl is reserved for the defeated competitor. Ajax, son of Telamon, and Ulysses rise for this bout. Their grip is compared to the cross-beams of a house-roof. After ineffectual struggles Ajax proposes the manoeuvre of the hoist (*ἄρδην*).

700. *κατάθηκεν* may be construed, albeit in quaint English we might say, 'down the third prize did he set.' Cf. 798. 885.—*δεικνύμενος*, pointing out and severally specifying them.

702. *ἐμπυριβήτην*, "qui igni admoveri posset; cujus esse posset usus, ut igni imponeretur, non ut soli ostentationi esset inter domus ornamenta" (Heyne). It is opposed to *λέβης ἄπυρος*, of a more ornamental kind, inf. 885.

703. *τῖον*, they priced or appraised it among themselves at the value of twelve oxen. See xi. 555.—"The arms of Glaucos and of Diomed, the tripod which is the first prize for wrestlers in the games, and the skilled woman who was the second, are all valued or priced in oxen; and the ox is the commodity which represents in Homer what we now term the measure of value, as far as it can be said to be represented at all" ("Juventus Mundi," p. 446).

ἀνδρὶ δὲ νικηθέντι γυναῖκ' ἐς μέσσον ἔθηκεν,
πολλὰ δ' ἐπίστατο ἔργα, τίον δέ ἑ τεσσαράβοιον. 705
στῆ δ' ὀρθὸς καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν.
"ὄρνυσθ' οἳ καὶ τούτου ἀέθλου πειρήσεσθον."
ὣς ἔφατ', ὦρτο δ' ἔπειτα μέγας Τελαμώνιος Αἴας,
ἂν δ' Ὀδυσεὺς πολύμητις ἀνίστατο, κέρδεα εἰδώς.
ζωσαμένω δ' ἄρα τώ γε βάτην ἐς μέσσον ἀγῶνα, 710
ἀγκὰς δ' ἀλλήλων λαβέτην χερσὶ στιβαρῇσιν
ὡς ὅτ' ἀμείβοντες, τούς τε κλυτὸς ἤραρε τέκτων,
δώματος ὑψηλοῖο, βίας ἀνέμων ἀλεείνων.
τετρίγει δ' ἄρα νῶτα θρασειάων ἀπὸ χειρῶν
ἑλκόμενα στερεῶς· κατὰ δὲ νότιος ῥέεν ἱδρώς, 715
πυκναὶ δὲ σμώδιγγες ἀνὰ πλευράς τε καὶ ὤμους
αἵματι φοινικόεσσαι ἀνέδραμον· οἳ δὲ μάλ' αἰεί
νίκης ἱέσθην τρίποδος πέρι ποιητοῖο.
οὔτ' Ὀδυσεὺς δύνατο σφῆλαι οὔδει τε πελάσσαι,
οὔτ' Αἴας δύνατο, κρατερὴ δ' ἔχε ἲς Ὀδυσῆος. 720

707. πειρήσεσθον. The dual has reference to the *pairs* who may be willing to contend.

709. Note the introductory ἂν followed by the compound ἀνίστατο.

711. ἀγκὰς, 'at the elbows,' i. e. the lower extremities of the ulna. This preliminary was called λαβὴν λαβεῖν. As for the genitive (unless, with Hesychius, we take ἀγκὰς as a synonym of ἀγκάλας), we must suppose that the active, in point of sense, represents λαβέσθην.—ἀμείβοντες, 'rafters,' crossing and interlacing beams (ἐπημοιβοὶ xii. 456), such as form the 'principals' of a sloping roof. Supply some verb like ἑστᾶσι or ἀλλήλων λαμβάνονται.—ἀλεείνων, avoiding the violent effects of winds by the use of cross-braces. We may here notice a clear allusion to a *gabled* roof on a Greek house; a fact of considerable interest.—τέκτων, cf. Eur. Hipp. 468, οὐδ' ἂν στέγην γάρ, ᾗ κατηρεφεῖς δόμοι, καλῶς ἀκριβώσειαν, i. e. the roof-timbers are left by the workman in the rough.

714. τετρίγει, creaked; the ἀπὸ gives the notion of the part whence the sound proceeded. There is no mention of anointing, and if the skin was not slippery, but wet with perspiration, the hand would make some kind of noise, perhaps. But it may be an hyperbole, just as a man's back-bone is said to creak with violent dancing, σφόνδυλος ἠχεῖ (Ar. Vesp. 1489). Mr. Newman: "Their backs in hardy tussle crack'd; from head to foot sweat trickled, And many a wale, blood-purple, ran along their sides and shoulders." For ἕλκειν, a technical term, see Donaldson on Pind. Nem. iv. 93, who compares Hes. Scut. 302, οἳ δ' ἐμάχοντο πύξ τε καὶ ἑλκηδόν. (This however means, 'both in the boxing-match and in the *pancratium*.')

715. νότιος. Cf. Theocr. ii. 106, ἐκ δὲ μετώπω ἱδρώς μευ κοχύδεσκεν ἴσον νοτίαισιν ἐέρσαις.

716. σμώδιγγες, 'weals,' which ran in purple stripes along the parts pinched. This shows that Greek wrestling was a painful affair; perhaps the custom of anointing was introduced to remedy the evil.—φοινικόεσσαι takes the *synizesis* usual in this word. See x. 133.

720. ἔχε may either mean κατεῖχε, 'restrained,' i. e. prevented him, or ἔμενεν, 'remained staunch.'

ἀλλ᾽ ὅτε δή ῥ᾽ ἀνίαζον ἐυκνήμιδας Ἀχαιούς,
δὴ τότε μιν προσέειπε μέγας Τελαμώνιος Αἴας
"διογενὲς Λαερτιάδη, πολυμήχαν᾽ Ὀδυσσεῦ,
ἤ μ᾽ ἀνάειρ᾽ ἢ ἐγὼ σέ· τὰ δ᾽ αὖ Διὶ πάντα μελήσει."
ὣς εἰπὼν ἀνάειρε. δόλου δ᾽ οὐ λήθετ᾽ Ὀδυσσεύς· 725
κόψ᾽ ὄπιθεν κώληπα τυχών, ὑπέλυσε δὲ γυῖα,
κὰδ δ᾽ ἔπεσ᾽ ἐξοπίσω· ἐπὶ δὲ στήθεσσιν Ὀδυσσεὺς
κάππεσε· λαοὶ δ᾽ αὖ θηεῦντό τε θάμβησάν τε.
δεύτερος αὖτ᾽ ἀνάειρε πολύτλας δῖος Ὀδυσσεύς,
κίνησεν δ᾽ ἄρα τυτθὸν ἀπὸ χθονός, οὐδέ τ᾽ ἄειρεν, 730
ἐν δὲ γόνυ γνάμψεν· ἐπὶ δὲ χθονὶ κάππεσον ἄμφω
πλησίοι ἀλλήλοισι, μιάνθησαν δὲ κονίῃ.
καί νύ κε τὸ τρίτον αὖτις ἀναΐξαντε πάλαιον,
εἰ μὴ Ἀχιλλεὺς αὐτὸς ἀνίστατο καὶ κατέρυκεν.
"μηκέτ᾽ ἐρίζεσθον μηδὲ τρίβεσθε κακοῖσιν. 735
νίκη δ᾽ ἀμφοτέροιιν· ἀέθλια δ᾽ ἶσ᾽ ἀνελόντες

721. ἀνίαζον, began to cause pain or annoyance. Schol. Ven. 2, ἀηδὲς γάρ ἐστι θεαταῖς τὸ ἐπὶ πολὺ τῶν παλαιστῶν ἢ πυκτῶν ἰσόρροπον. It was not therefore from sympathy, but from impatience. The Schol. Ven. condemns ἐυκνημῖδες Ἀχαιοὶ, which is found as a variant.

724. ἀνάειρε, 'hoist,' 'lift in your arms.' This was a feat of strength, in which Ajax principally excelled. The object was, to throw the adversary on his back; and if he could not rise, he was said κεῖσθαι πεσών. Hence perhaps arose the phrase ἄρδην ἀπολλύναι, to destroy by a throw, i. e. utterly.

725—739. Like a cunning antagonist, Ulysses, when raised in the arms of Ajax, contrives to strike inwards the back of the knee. Ajax falls backwards, with Ulysses upon him. In the next bout, Ulysses in lifting Ajax is tripped by the latter, and again both fall. Achilles forbids a third trial, and pronounces them equal in skill.

726. κώληπα, the back of the knee, *poples*, ἰγνύη (xiii. 212). To secure the first throw ἐπὶ νώτῳ, Ulysses falls heavily on his chest, ὕπερθεν βαρὺς ἐμπεσὼν (Aesch. Ag. 1146). For to fall on the shoulder only was not considered a true throw (Ar. Equit. 571).

727. κὰδ δ᾽ ἔβαλ᾽ Spitzner, from a var. lect. in Schol. Ven.—θηεῦντο, 'looked on with interest.' See vii. 444; xxii. 370.—θάμβησαν, sc. τὸν βουγάϊον καὶ ἀνδρεῖον ὑπὸ τοῦ ὠμογέροντος καὶ ἥσσονος νικώμενον ὁρῶντες (Schol. Ven. 2).

731. ἐν δὲ κ.τ.λ., 'but he (Ajax) bent in his (Ulysses') knees.' Such seems the sense. Ajax now throws Ulysses by nearly the same trick as his adversary had just tried upon him. Mr. Trollope, "the knees of Ulysses gave way under the weight of Ajax." Heyne, in making Ulysses trip up Ajax ("Ulyssem, Aiacis tergo innixum, suo genu eius poplitem inflexisse"), repeats the incidents of the former trial. The Scholiast says it was 'a side-throw,' for which he gives the technical names.

733. τὸ τρίτον. Three throws constituted a wrestling-match. Aesch. Eum. 559, ἓν μὲν τόδ᾽ ἤδη τῶν τριῶν παλαισμάτων.

735. *Vulgo* ἐρείδεσθον, *ne porro corpus intendite*, Doederlein, who remarks that this verb is distinct from ἐρίζειν. Perhaps ἐριδδεῖσθον. See inf. 792 (where however, conversely, Doederlein would read ἐρειδήσασθαι, *niti*, as if from ἐρειδέω).

736. The δὲ after ἀέθλια, found in all the copies, may be omitted, or ἄεθλα δὲ

ἔρχεσθ', ὄφρα καὶ ἄλλοι ἀεθλεύωσιν Ἀχαιοί."
ὣς ἔφαθ', οἳ δ' ἄρα τοῦ μάλα μὲν κλύον ἠδὲ πίθοντο,
καί ῥ' ἀπομορξαμένω κονίην δύσαντο χιτῶνας.
Πηλεΐδης δ' αἶψ' ἄλλα τίθη ταχυτῆτος ἄεθλα, 740
ἀργύρεον κρητῆρα τετυγμενον· ἓξ δ' ἄρα μέτρα
χάνδανεν, αὐτὰρ κάλλει ἐνίκα πᾶσαν ἐπ' αἶαν
πολλόν, ἐπεὶ Σιδόνες πολυδαίδαλοι εὖ ἤσκησαν,
Φοίνικες δ' ἄγον ἄνδρες ἐπ' ἠεροειδέα πόντον,
στῆσαν δ' ἐν λιμένεσσι, Θόαντι δὲ δῶρον ἔδωκαν· 745
υἷος δὲ Πριάμοιο Λυκάονος ὦνον ἔδωκεν
Πατρόκλῳ ἥρωι Ἰησονίδης Εὔνηος.
καὶ τὸν Ἀχιλλεὺς θῆκεν ἀέθλια οὗ ἑτάροιο,
ὅς τις ἐλαφρότατος ποσσὶν κραιπνοῖσι πέλοιτο·
δευτέρῳ αὖ βοῦν θῆκε μέγαν καὶ πίονα δημῷ, 750
ἡμιτάλαντον δὲ χρυσοῦ λοισθήϊ' ἔθηκεν.
στῆ δ' ὀρθὸς καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν.
"ὄρνυσθ' οἳ καὶ τούτου ἀέθλου πειρήσεσθε."

may be read with Bentley and Bekker, if the digamma is to be preserved in *Ϝῖσα*.

740—753. Achilles now offers prizes for the foot-race. The first is a silver bowl of great size and price, of Phoenician workmanship, and formerly given as a ransom for Lycaon, son of Priam. The second prize is a fat ox; and for the last in the race, a half-talent of gold. He then invites the men to come forward and compete.

740. *ταχυτὴς* occurs also Od. xvii. 315; but it does not seem an archaic word.—*τετυγμένον*, like *ποιητοῖο*, sup. 718, implies *εὖ* or *ἐπισταμένως*.—*μέτρα*, see sup. 264, and on the whole passage Gladstone, "Studies," iii. p. 85.

743. *πολλὸν*, after the regular Attic idiom, *πολὺ νικᾶν*.—*Σιδόνες*, the shortening of the *ι* is very remarkable. As the inhabitants of Sidon, they are here distinguished from the Phoenicians generally. See Od. xv. 425. It seems not improbable that this verse is a late addition.

745. *στῆσαν* might mean, 'they weighed it in the harbour,' viz. as a visible proof of its great value, i. e. sold it. But Schol. Ven. 2, *ἀντὶ τοῦ προσώρμισαν, ὡς τὸ Στῆσα δ' ἐν Αἰγύπτῳ ποταμῷ*. (He quotes from memory Od. iv. 581, *ἂψ δ' εἰς Αἰγύπτοιο διιπετέος ποταμοῖο στῆσα νέας*.) Doederlein adds Od. xix. 188, *στῆσε δ' ἐν Ἀμνισῷ*.—*λιμένεσσι*, viz. in one of the harbours at Lemnos, where Thoas was king. Cf. xiv. 230, *Λῆμνον δ' εἰσαφίκανε, πόλιν θείοιο Θόαντος*. In vii. 468, mention is made of this *Ἰησονίδης Εὔηνος* as the son of Hypsipyle, queen of Lemnos. The Argonauts had touched there (Apollon. i. 853).

746. *υἷος* (genitive), 'and as purchase-money for Lycaon, Priam's son, Evenus had given it to Patroclus.' In xxi. 41 it is merely said that Evenus gave a price (*ὦνον*) for Lycaon, and apparently to Achilles.

750. The *καὶ* is rather unusual in coupling mere epithets. The Schol. Ven. gives a variant, *καταπίονα*.

751. *λοισθήια*, formed like *ξυνήια* (i. 124), *ξεινήια*, from *λοισθὸς*, means 'the prize for the last.' The word is analogous to *πρωτεῖα*, *δευτερεῖα*, &c. Some of the grammarians read *λοισθῆϊ*, as if from a noun *λοισθεύς*. Cf. inf. 785. So in 663 a reward was given even *τῷ νικηθέντι*.

ὣς ἔφατ', ὤρνυτο δ' αὐτίκ' Ὀϊλῆος ταχὺς Αἴας,
ἂν δ' Ὀδυσεὺς πολύμητις, ἔπειτα δὲ Νέστορος υἱός 755
Ἀντίλοχος· ὃ γὰρ αὖτε νέος ποσὶ πάντας ἐνίκα.
[σταν δὲ μεταστοιχί· σήμηνε δὲ τέρματ' Ἀχιλλεύς.]
τοῖσι δ' ἀπὸ νύσσης τέτατο δρόμος· ὦκα δ' ἔπειτα
ἔκφερ' Ὀϊλιάδης, ἐπὶ δ' ὤρνυτο δῖος Ὀδυσσεύς
ἄγχι μάλ', ὡς ὅτε τίς τε γυναικὸς ἐυζώνοιο 760
στήθεός ἐστι κανών, ὅν τ' εὖ μάλα χερσὶ τανύσσῃ
πηνίον ἐξέλκουσα παρὲκ μίτον, ἀγχόθι δ' ἴσχει
στήθεος. ὣς Ὀδυσεὺς θέεν ἐγγύθεν, αὐτὰρ ὄπισθεν
ἴχνια τύπτε πόδεσσι πάρος κόνιν ἀμφιχυθῆναι·
κὰδ δ' ἄρα οἱ κεφαλῆς χέ' ἀυτμένα δῖος Ὀδυσσεύς 765
αἰεὶ ῥίμφα θέων. ἴαχον δ' ἐπὶ πάντες Ἀχαιοί
νίκης ἱεμένῳ, μάλα δὲ σπεύδοντι κέλευον.

751—783. The former competitors, Ulysses and Antilochus, again came forward, with Ajax, but the son of Oïleus (cf. 708). At the start Ajax is first, Ulysses close behind him. These two keep together, till Ulysses by a prayer gains the favour of Athene. Ajax she causes to fall, and Ulysses comes in first; while the third, Antilochus, is "nowhere."

756. *αὖτε*, in this also as in other accomplishments.

758. *τέτατο*, was extended. Cf. 375, *ἵπποισι τάθη δρόμος*, and Od. viii. 121. The course lay before them in a straight reach or stretch, as it were. But Heyne renders it, "concitatus, intentus cursus erat statim ab initio." Doederlein also thinks the sense is, 'their pace was increased after the last rounding of the pillar.' On the other hand, Mr. Trollope says, "The verb *τέτατο* is used simply for *ἦν*, in reference to the length of the course." The preceding verse has been interpolated here from 358. — *ἔκφερε*, sup. 376.

761. *ἐστι*, supply *ἄγχι*. The *κανὼν* is said to have been "a rod used in weaving, probably the *shuttle* or *quill*, by which the threads of the woof (*πηνίον*) were passed between those of the warp (*μίτος*)" (Liddell and Scott). In Ar. Thesm. 821—825, there is a play between this word and the straight bar across the shield (xiii. 407). Most likely it is a stick or rod round which the thread is wound which is to be inserted between the warp. This rod was held against the chest and shoulder, we may suppose, so as to leave the hands free. If this be the right view, *χερσὶ τανύσσῃ* must refer to the upright position in which she has placed or balanced it. Mr. Newman thinks spinning and not weaving is meant; and he translates thus: "As when some dapper-girdled wife near to her bosom holdeth The spindle, whence she draweth out the rove, beyond the sliver;" but this is not more intelligible to ordinary readers than the Greek terms. By *παρὲκ μίτον* the poet must mean 'in and out' of the warp, literally, 'put in on one side of each thread, and pulled out on the other.' It seems impossible to accept Heyne's view of the sense, *ἐξέλκουσα μίτον, παρὲκ πηνίον*, "extrahens filum extra licium radio circumvolutum."

764. *πάρος κ.τ.λ.*, before the dry dust could fall in and obliterate the footprint. Or as some explain, 'before the dust raised had time to settle down upon it.' Schol. Vict. *φθάνει τὸ βῆμα τὴν καταφερομένην ἐπὶ τὸ ἴχνος κόνιν, ἣν ὁ προτρέχων ἀνέστησεν.*

765. *χέ' ἀυτμένα*, lit. 'sent a current of breath down his (Ajax's) head.' A phrase to indicate closeness, as sup. 380.—*ἀυτμήν*, a form of *ἀυτμή*, occurs also Od. iii. 289.

767. *κέλευον*, 'cheered him on' (*ὁμόκλεον*). Ulysses seems from this to have

ἀλλ' ὅτε δὴ πύματον τέλεον δρόμον, αὐτίκ' Ὀδυσσεύς
εὔχετ' Ἀθηναίῃ γλαυκώπιδι ὃν κατὰ θυμόν
"κλῦθι, θεά. ἀγαθή μοι ἐπίρροθος ἐλθὲ ποδοῖιν." 770
ὣς ἔφατ' εὐχόμενος· τοῦ δὲ κλύε Παλλὰς Ἀθήνη,
γυῖα δ' ἔθηκεν ἐλαφρά, πόδας καὶ χεῖρας ὕπερθεν.
ἀλλ' ὅτε δὴ τάχ' ἔμελλον ἐπαΐξασθαι ἄεθλον,
ἔνθ' Αἴας μὲν ὄλισθε θέων (βλάψεν γὰρ Ἀθήνη)
τῇ ῥα βοῶν κέχυτ' ὄνθος ἀποκταμένων ἐριμύκων, 775
οὓς ἐπὶ Πατρόκλῳ πέφνεν πόδας ὠκὺς Ἀχιλλεύς·
ἐν δ' ὄνθου βοέου πλῆτο στόμα τε ῥῖνάς τε.
κρητῆρ' αὖτ' ἀνάειρε πολύτλας δῖος Ὀδυσσεύς,
ὡς ἦλθε φθάμενος· ὃ δὲ βοῦν ἕλε φαίδιμος Αἴας.
στῆ δὲ κέρας μετὰ χερσὶν ἔχων βοὸς ἀγραύλοιο, 780
ὄνθον ἀποπτύων, μετὰ δ' Ἀργείοισιν ἔειπεν
"ὢ πόποι, ἦ μ' ἔβλαψε θεὰ πόδας, ἣ τὸ πάρος περ
μήτηρ ὣς Ὀδυσῆι παρίσταται ἠδ' ἐπαρήγει."
ὣς ἔφαθ', οἳ δ' ἄρα πάντες ἐπ' αὐτῷ ἡδὺ γέλασσαν.
Ἀντίλοχος δ' ἄρα δὴ λοισθήιον ἔκφερ' ἄεθλον 785
μειδιόων, καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν.

been the popular man, perhaps from his versatility and readiness to assist.

768. *πύματον δρόμον*, not 'the last heat,' but 'the end of the course.' Schol. Ven. 2, *τὸν πρὸς αὐτὰ τὰ τέρματα*.

769. *εὔχετο*. Ulysses, as a knowing man, mentally prayed to Athene for her aid, mindful of a failure through the omission of that duty. Sup. 546.

771, 772. This distich occurred v. 122. The latter verse was rejected by some critics, on the ground that the fall of Ajax was enough to secure victory, without lightening the limbs.

773. *ἐπαΐξασθαι*, an Attic form of aorist, 'to pounce upon,' 'take possession of;' or, 'rush up to the place where the prize lay.'

774. *ὄλισθε*. He slipped as he was running on the dung of the oxen that had been killed for the pyre (sup. 166). Cf. Aesch. Frag. 225, *ἐρρωδιὸς γὰρ ὑψόθεν ποτώμενος ὄνθῳ σε πλήξει, νηδύος χειλώμασιν* (where *χαλήμασιν*, 'the slot,' has been ingeniously conjectured). This shows that the assertion of Thomas Magister (cited by Spitzner), that *ὄνθος* meant only the dung of oxen, is incorrect.

778. *αὖτε*, *autem*, as frequently.—*ὡς ἦλθε*, *ὥσπερ*, even as he had come in first. See on Aesch. Cho. 663, *ὥσπερ δεῦρ' ἀπεζύγην πόδας*.—*ἕλε*, 'took,' as his prize. Theocr. i. 6, *αἴκα τῆνος ἕλῃ κεραὸν τραγὸν, αἶγα τὺ λάψῃ*.—*κέρας ἔχων*, a form of protesting, as sup. 584.

784. *γέλασσαν*. Compare the *ἄσβεστος γέλως* at an equally comic scene, i. 599. Virg. Aen. v. 357, 'faciem ostendebat et udo Turpia membra fimo; risit pater optimus illi.'

784—797. The event passes off amidst good-natured banter, Antilochus joking on the superior pace of older men. Achilles, to whom he pays a compliment, raises his recompense from half to a whole talent of gold.

785. *λοισθήιον*, 'the prize of the last in.' Cf. 751. The word here seems an adjective.—*ἔκφερε*, *ἐφέρετο*, sc. *τοῦ ἀγῶνος*.

"εἰδόσιν ὔμμι ἐρέω πᾶσιν, φίλοι, ὡς ἔτι καὶ νῦν
ἀθάνατοι τιμῶσι παλαιοτέρους ἀνθρώπους.
Αἴας μὲν γὰρ ἐμεῦ ὀλίγον προγενέστερος ἐστίν,
οὗτος δὲ προτέρης γενεῆς προτέρων τ' ἀνθρώπων· 790
ὠμογέροντα δέ μίν φασ' ἔμμεναι· ἀργαλέον δέ
ποσσὶν ἐριδήσασθαι Ἀχαιοῖς, εἰ μὴ Ἀχιλλεῖ."
ὣς φάτο, κύδηνεν δὲ ποδώκεα Πηλεΐωνα.
τὸν δ' Ἀχιλεὺς μύθοισιν ἀμειβόμενος προσέειπεν
"Ἀντίλοχ', οὐ μήν τοι μέλεος εἰρήσεται αἶνος, 795
ἀλλά τοι ἡμιτάλαντον ἐγὼ χρυσοῦ ἐπιθήσω."
ὣς εἰπὼν ἐν χερσὶ τίθει, ὁ δὲ δέξατο χαίρων.
αὐτὰρ Πηλεΐδης κατὰ μὲν δολιχόσκιον ἔγχος
θῆκ' ἐς ἀγῶνα φέρων, κατὰ δ' ἀσπίδα καὶ τρυφάλειαν,
τεύχεα Σαρπήδοντος, ἅ μιν Πάτροκλος ἀπηύρα. 800
στῆ δ' ὀρθὸς καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν.
"ἄνδρε δύω περὶ τῶνδε κελεύομεν, ὥ περ ἀρίστω,
τεύχεα ἑσσαμένω, ταμεσίχροα χαλκὸν ἑλόντε,
ἀλλήλων προπάροιθεν ὁμίλου πειρηθῆναι.
ὁππότερός κε φθῇσιν ὀρεξάμενος χρόα καλόν, 805

787. *ἔτι καὶ νῦν*, as if the instances of visible interference on the part of the gods were more common in the olden time.

790. *οὗτος*. Ulysses here belongs to a former generation.—*ὠμογέροντα*, 'of a green old age.' Others interpret 'prematurely old;' and this seems the sense of *ἐπ' ὠμῷ γήραϊ θῆκεν*, Od. xv. 357; Hes. Ἔργ. 705.

792. *ἐριδήσασθαι*, with the ι long, is remarkable, and *ἅπαξ εἰρημένον*. Bekker has *ἐριζήσασθαι*, (a variant in Schol. Vict.), and *ἐρίζητον* is the dual indicative in xii. 423. See sup. 735. Hesych. *ἐριδήσασθαι· ἁμιλληθῆναι, φιλονεικῆσαι.* We must assume a form *ἐριδεῖν* (ῐ), analogous to *ἐριδαίνειν* (i. 574) and *ἐριδμαίνειν*, and suppose that the ι is pronounced long by doubling the dental. Heyne accordingly edits *ἐριδδήσασθαι*. —The Attic form Ἀχιλλεῖ, for the epic Ἀχιλῆϊ, is also remarkable, and perhaps a note of *νεωτερισμός*. The sense is, ''Tis hard for Achaeans, except indeed for Achilles, to contend with Ulysses in speed of foot.'

793. *κύδηνεν*. He said this to compliment Achilles. So Hes. Ἔργ. 38, *μέγα κυδαίνων βασιλῆας δωροφάγους*. Cf. xiii. 348. The aorist occurs also in Od. xv. 212.

795. *αἶνος*, in the later rather than the epic sense, 'your praise.' Cf. Od. xx. 110, and Lexil. p. 59.—*μέλεος*, vain, without return. See xxi. 473. Od. v. 416. Lexil. p. 59.

798—809. Achilles proposes a fifth contest, a *μονομαχία* with lances, and offers as a prize the arms taken from Sarpedon (xvi. 663). These are to be held in common; but the man who draws first blood is to have a silver-studded sword.

805. *φθῇσιν*. Cf. xvi. 314.—*ἐνδίνων*, a very strange word, and *ἅπαξ εἰρημένον*, apparently from *ἔνδον*. The ancient critics rejected this line, the sense of which is absurd, since 'touching the inwards' would be death, and which is partly made up from x. 298. Aristophanes evaded the difficulty by writing *ὁππότερός κεν πρόσθεν ἐπιγράψας χρόα καλὸν φθήῃ ἐπευξάμενος διά τ' ἔντεα καὶ*

[ψαύσῃ δ' ἐνδίνων διά τ' ἔντεα καὶ μέλαν αἷμα,]
τῷ μὲν ἐγὼ δώσω τόδε φάσγανον ἀργυρόηλον
καλὸν Θρηΐκιον, τὸ μὲν Ἀστεροπαῖον ἀπηύρων·
τεύχεα δ' ἀμφότεροι ξυνήια ταῦτα φερέσθων· 809
[καί σφιν δαῖτ' ἀγαθὴν παραθήσομεν ἐν κλισίῃσιν."]
ὣς ἔφατ', ὦρτο δ' ἔπειτα μέγας Τελαμώνιος Αἴας,
ἂν δ' ἄρα Τυδεΐδης ὦρτο κρατερὸς Διομήδης.
οἳ δ' ἐπεὶ οὖν ἑκάτερθεν ὁμίλου θωρήχθησαν,
ἐς μέσον ἀμφοτέρω συνίτην μεμαῶτε μάχεσθαι,
δεινὸν δερκομένω· θάμβος δ' ἔχε πάντας Ἀχαιούς. 815
ἀλλ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες,
τρὶς μὲν ἐπήιξαν, τρὶς δὲ σχεδὸν ὡρμήθησαν.
ἔνθ' Αἴας μὲν ἔπειτα κατ' ἀσπίδα πάντοσ' ἐΐσην
νύξ', οὐδὲ χρό' ἵκανεν· ἔρυτο γὰρ ἔνδοθι θώρηξ·
Τυδεΐδης δ' ἄρ' ἔπειτα ὑπὲρ σάκεος μεγάλοιο 820
αἰὲν ἐπ' αὐχένι κῦρε φαεινοῦ δουρὸς ἀκωκῇ.

φόνον ἀνδρῶν. Spitzner, in a very long note, defends the whole passage, which even recent critics have strongly suspected. He gives ἔνδινα a sense proposed as an alternative by the grammarians, τὰ ἐντὸς τῶν ὅπλων μέλη, "corpus armorum tegumento involutum." (So also Hesych., who explains it as a synonym of ἐνδύνων; and Heyne, "necesse est intelligi corpus intra thoracem, *cutem*.") And he concludes: "Achilles superiorem fore pronuntiat eum, qui ense per arma et sanguinem adacto internum adversarii corpus laeserit, i.e. sanguinem vere excusserit." Such a wound, he argues, would not be fatal, and Achilles did not intend that it should; for he invites both combatants to partake of a banquet (ver. 810, rejected however by the ancient critics). As for the arms of Sarpedon being a common possession, ξυνήια (see i. 124), he says we need not inquire too particularly how such an arrangement could be carried out. Heyne thinks 806 is "haud dubie delendus." Bekker also rejects, but Dindorf retains it.

808. Ἀστεροπαῖον. See xxi. 183, where his despoiled armour is only generally spoken of as τεύχεα.

811—825. Again Ajax, the son of Telamon, stands forth, and Diomede rises to meet him. They attack each other three times without result, when their friends interfere to stop the fight, and the prizes are divided. Ajax however presents Diomede with a sword and belt.

812. This verse occurred iii. 340, and the next vi. 120; xx. 159.

815. This also seems adapted from iii. 342, and the next is of frequent occurrence, e.g. iii. 15; xx. 176.

817. σχεδὸν, *cominus*, in close fight. "Heroes priusquam enses incutiant, experiundi causa ter concurrunt et se petunt invicem; tunc demum Ajax Tydidae ferit clypeum, Diomedes autem cuspidem Telamonii intendit cervici" (Spitzner). Doederlein thinks ἐπήϊξαν, by the contrast, implies that they threw their lances first from a distance. The contest was with the lance, not the javelin,—the thrust, and not the throw. —ὡρμήθησαν, Schol. Vict. ὠρέχθησαν, ἀντὶ τοῦ, ἐπάταξαν.

819. The spear going right through the shield, and only being stopped by the cuirass, was, as Heyne observes, "satis serio pro certamine ludicro." We can only suppose that danger was held secondary to prowess, and prudence to chivalrous daring.

821. ἐπ' αὐχένι κῦρε, he kept aiming,

καὶ τότε δή ῥ' Αἴαντι περιδείσαντες Ἀχαιοί
παυσαμένους ἐκέλευσαν ἀέθλια ἶσ' ἀνελέσθαι.
[αὐτὰρ Τυδείδῃ δῶκεν μέγα φάσγανον ἥρως
σὺν κολεῷ τε φέρων καὶ ἐυτμήτῳ τελαμῶνι.] 825
αὐτὰρ Πηλείδης θῆκεν σόλον αὐτοχόωνον,
ὃν πρὶν μὲν ῥίπτασκε μέγα σθένος Ἠετίωνος·
ἀλλ' ἦ τοι τὸν ἔπεφνε ποδάρκης δῖος Ἀχιλλεύς,
τὸν δ' ἄγετ' ἐν νήεσσι σὺν ἄλλοισι κτεάτεσσιν.
στῆ δ' ὀρθὸς καὶ μῦθον ἐν Ἀργείοισιν ἔειπεν. 830
"ὄρνυσθ' οἳ καὶ τούτου ἀέθλου πειρήσεσθε.
εἴ οἱ καὶ μάλα πολλὸν ἀπόπροθι πίονες ἀγροί,

or hitting, at the neck. Schol. Ven. 2, *ἀεὶ ἐπὶ τῷ αὐχένι ἐτύγχανε· διὸ καὶ δεδίασιν.* The more artistic method of Diomede made them fear a fatal result. They were expected only to strike at the shield or breastplate, perhaps, and with moderate force.

824, 825. These lines were rejected by both Aristarchus and Aristophanes, as the Schol. Ven. informs us, on the ground that the prizes ought to have been strictly equal, whereas favour is here shown to Diomede. Spitzner adds that the latter verse is taken from vii. 304.—The *φάσγανον* here seems not the same as the Thracian sword promised in 807, and which was only to be given in case of a defeat.

826—835. Achilles offers a prize for a sixth contest, throwing the quoit ("putting the stone," perhaps gives a nearer analogy). A solid lump of iron is produced, which shall be given as a reward to him who can throw it the farthest. If he lives in the far country (he says in hyperbolical phrase), he will have metal enough to use for the next five years, i. e. such is its weight.

826. *σόλον*, a lump of iron just as it left the foundry, like our pig iron. Schol. Ven. *σόλος παρὰ τὸ ὅλος εἶναι, ὅ ἐστι περιφερής· καὶ αὐτοχόωνος, ὁ καθ' ἑαυτὸν κεχωνευμένος καὶ μηδὲν ἔχων ἐπείσακτον.* Hesych. *αὐτοχώνευτον, ἀπ' αὐτῆς τῆς χωνείας τὸ τέλειον ἔχοντα, καὶ μὴ προσδεόμενον ἄλλου τινος εἰς συμπλήρωσιν.* But Doederlein ingeniously explains it of a 'naturally fused' (*ἄνευ χοάνου*) mass of meteoric iron. The Schol. well adds, that the *δίσκος* or quoit was quite distinct from the *σόλος*, the former being flat, sometimes of stone, the latter globular. Compare *ὅλος, Σόλων, sollus* (in *sollers, sollemnis*). The old tradition, 'et prior aeris erat quam ferri cognitus usus,' has led some to regard this passage as of great antiquity, indicative of the first entry upon "the iron age." But "the iron period" (says Mr. Stevens) "is wanting in the definiteness of the two other (stone and bronze) periods. Iron is, indeed, the universal accompaniment of the higher civilization, but it also descends into the savage state." It has not (we believe) been yet found in monuments or works of a very remote period. Mr. Gladstone remarks that no iron was discovered in the mound of Hissarlik (Hom. Synchr. p. 45). Dr. Schliemann himself affirms this, "Troy and its Remains," p. 31. But under any circumstances this passage is curious; and it seems we must understand it quite simply, of the gradual using up of the mass or lump for agricultural uses. Above, 261, and inf. 850, we have iron mentioned as a prize; and the name of the metal occurs in not a few passages of both the Iliad and the Odyssey.

827. Eëtion was the father of Andromache, xx. 472.

832. *ἀπόπροθι*, scil. *ἄστεως εἰσί*,—if he lives in the *ἐσχατιαὶ* or back settlements. This sense seems determined by *ἐς πόλιν*, 835. But Heyne gives the sense, "even if he has a large estate to cultivate." Doederlein would read *μάλα πολλοί*, and explain it,

ἕξει μιν καὶ πέντε περιπλομένους ἐνιαυτούς
χρεώμενος· οὐ μὴν γάρ οἱ ἀτεμβόμενός γε σιδήρου
ποιμὴν οὐδ᾽ ἀροτὴρ εἶσ᾽ ἐς πόλιν, ἀλλὰ παρέξει." 835
ὣς ἔφατ᾽, ὦρτο δ᾽ ἔπειτα μενεπτόλεμος Πολυποίτης,
ἂν δὲ Λεοντῆος κρατερὸν μένος ἀντιθέοιο,
ἂν δ᾽ Αἴας Τελαμωνιάδης καὶ δῖος Ἐπειός.
ἑξείης δ᾽ ἵσταντο, σόλον δ᾽ ἕλε δῖος Ἐπειός,
ἧκε δὲ δινήσας· γέλασαν δ᾽ ἐπὶ πάντες Ἀχαιοί. 840
δεύτερος αὖτ᾽ ἀφέηκε Λεοντεὺς ὄζος Ἄρηος,
τὸ τρίτον αὖτ᾽ ἔρριψε μέγας Τελαμώνιος Αἴας
[χειρὸς ἄπο στιβαρῆς, καὶ ὑπέρβαλε σήματα πάντων.]
ἀλλ᾽ ὅτε δὴ σόλον εἷλε μενεπτόλεμος Πολυποίτης,
ὅσσον τίς τ᾽ ἔρριψε καλαύροπα βουκόλος ἀνήρ· 845
ἡ δὲ ἑλισσομένη πέτεται διὰ βοῦς ἀγελαίας·
τόσσον παντὸς ἀγῶνος ὑπέρβαλε· τοὶ δὲ βόησαν.
ἀνστάντες δ᾽ ἕταροι Πολυποίταο κρατεροῖο
νῆας ἔπι γλαφυρὰς ἔφερον βασιλῆος ἄεθλον.
αὐτὰρ ὃ τοξευτῇσι τίθει ἰόεντα σίδηρον, 850

"etiamsi plurimos procul hinc (domi, in Graecia) fertiles agros habeat."

834. *οἱ*, i. e. *αὐτῷ*, 'not from any want of iron will either shepherd or ploughman of his have to go to the city, but it (the *σόλος*) will supply him.'—*ἀτεμβόμενος*, *δεόμενος*. Cf. sup. 445.

836. Four competitors, including the irrepressible son of Telamon, rise for the contest. He is beaten however, though only by one, who hurls the iron as far beyond all the rest, as a herdsman can throw his staff. (Polypoetes and Leonteus are the heroes of xii. 129, 130.)

839. *ἑξείης*, in a row, or abreast.—*γέλασαν*, either because the iron fell far short, or because they were pleased at the throw. Schol. Ven. 2 and Vict.

843. This verse was rejected by the critics, as interpolated from Od. viii. 192.

845. *καλαύροπα*, a herdsman's crook. This seems to have been used as a missile for driving cattle. Hence Theocritus, iv. 49, *αἴθ᾽ ἦν μοι ῥοικὸν τὸ λαγωβόλον, ὥς τυ πάταξα*, 'I only wish my staff had a crook to it, for then I would strike you!' The *straight* stick, *λαγωβόλον*, was used for killing hares, &c.) But it may well be doubted if *καλαῦροψ*, which only occurs here and in the Anthology, is a really ancient word.

847. *παντὸς ἀγῶνος* seems to mean the crowd of spectators standing near the spot where they expected the weight to fall. But it went far beyond, and over their heads. Heyne thinks it means "spatium intra quod disci jactus sit."

848. *ἕταροι*. The prize was borne off in triumph by the victor's friends, in a kind of *κῶμος*.

850—858. The seventh contest, for skill in archery. The prizes are ten double and as many single axe-heads. The object to be aimed at is a pigeon tied by a string to the top of a mast, which is set up on the sands. To kill the bird is to win the first prize, to sever the string, the second.

850. *ἰόεντα* (*ἴον*), dark-coloured, like *ἰοειδέα πόντον*, &c. Some interpreted it, 'suited for making arrows,' *τὸν εἰς ἰοὺς εὐθετοῦντα*, Schol. Ven.; but the quantity of the word is against this. Besides, the metal here meant is iron

καδ δ' ἐτίθη δέκα μὲν πελέκεας δέκα δ' ἡμιπέλεκκα,
ἱστὸν δ' ἔστησεν νηὸς κυανοπρῴροιο
τηλοῦ ἐπὶ ψαμάθοις, ἐκ δὲ τρήρωνα πέλειαν
λεπτῇ μηρίνθῳ δῆσεν ποδός, ἧς ἄρ' ἀνώγει
τοξεύειν. "ὃς μέν κε βάλῃ τρήρωνα πέλειαν, 855
πάντας ἀειράμενος πελέκεας οἶκόνδε φερέσθω·
ὃς δέ κε μηρίνθοιο τύχῃ, ὄρνιθος ἁμαρτών,
(ἥσσων γὰρ δὴ κεῖνος) ὁ δ' οἴσεται ἡμιπέλεκκα."
ὣς ἔφατ', ὦρτο δ' ἔπειτα βίη Τεύκροιο ἄνακτος,
ἂν δ' ἄρα Μηριόνης θεράπων ἐὺς Ἰδομενῆος. 860
κλήρους δ' ἐν κυνέῃ χαλκήρεϊ πάλλον ἑλόντες,
Τεῦκρος δὲ πρῶτος κλήρῳ λάχεν. αὐτίκα δ' ἰόν
ἧκεν ἐπικρατέως, οὐδ' ἠπείλησε ἄνακτι
ἀρνῶν πρωτογόνων ῥέξειν κλειτὴν ἑκατόμβην.
ὄρνιθος μὲν ἅμαρτε, μέγηρε δέ οἱ τό γ' Ἀπόλλων· 865
αὐτὰρ ὁ μήρινθον βάλε πὰρ πόδα, τῇ δέδετ' ὄρνις·
ἀντικρὺς δ' ἀπὸ μήρινθον τάμε πικρὸς ὀιστός.

already wrought into *πελέκεις*, axes, having two cutting edges and a handle in the middle (*bipennis*). Schol. Ven. *ἀξίνας διστόμους· τὸ δὲ ἡμιπέλεκκον τὸ ἥμισυ τοῦ πελέκεως, τὸ ἐκ τοῦ ἑνὸς μόνου μέρους ἔχον ἀκμήν*. Hence in Od. v. 235 the *πέλεκυς* is *ἀμφοτέρωθεν ἀκαχμένος*. The *κ* is doubled for the metre, as in *πελέκκησεν* Od. v. 244.

854. The *ἄρα* is a mere expletive, and does not read well. Some read *ἧς γὰρ*, making *ἧς* demonstrative; but that use, perhaps, is confined to the nominative *ὅς*. There were variants *ὣς γὰρ* and *δῆσεν πόδα*. The latter, Spitzner observes, implied *τῆς γὰρ ἀνώγει*. The genitive is not uncommon after verbs of shooting or aiming. So iv. 100, *ἀλλ' ἄγ' ὀίστευσον Μενελάου κυδαλίμοιο*. Soph. Antig. 1033, *ὦ πρέσβυ, πάντες, ὥστε τοξόται σκοποῦ, τοξεύετ' ἀνδρὸς τοῦδε*.

857. *μηρίνθοιο τύχῃ*. The Schol. Ven. observes that this is a weak point,—Achilles should not have anticipated what was really the result of an extraordinary accident. And to sever the thread intentionally was a much greater feat of skill than to hit the bird. Perhaps the distich was added from the description in v. 866.

859–883. Teucer and Meriones compete for this prize. Teucer, failing to offer a prayer to the archer-god (iv. 101), hits only the string, and so liberates the bird. Meriones, with a hasty vow to Apollo, draws his bow and pierces it while flying, and it falls dead from the mast on which it had again alighted, the arrow descending at his very feet.

861. This verse occurred iii. 316.

863. *ἐπικρατέως*, with a firm grasp of his bow, *ἰσχυρῶς καὶ δυνάμει πολλῇ*, Schol. Ven. 2. So the kite holds in its grip the nightingale, *τὴν δ' ὅ γ' ἐπικρατέως πρὸς μῦθον ἔειπεν*, i. e. *ἐπικρατῶν* or *ἐπικρατέως ἔχων αὐτὴν*, Hes. Ἔργ. 206.—*ἠπείλησε*, *ηὔξατο*, Schol. Ven. The primary sense of both verbs is 'to utter loud words.'

865. *ἅμαρτε*. Lucian, Hermotim. § 28, *ὅπερ οὐδὲ τῷ Ὁμηρικῷ τοξότῃ ὑπῆρξεν, ὃς δέον τὴν πελειάδα κατατοξεῦσαι, ὁ δὲ τὴν μήρινθον ἐνέτεμεν, ὁ Τεῦκρος, οἶμαι*.—*μέγηρε*, *id ei invidit*. See Lexil. p. 408.

866. *τῇ*, 'with which,' &c. It might also mean 'where;' and we might construe *πὰρ πόδα τῇ δέδετ' ὄρνις*. To this perhaps Schol. Ven. alludes, *ἑκατέρωσε δύνανται προσδίδοσθαι*. Virg. Aen. v.

ἡ μὲν ἔπειτ' ἤιξε πρὸς οὐρανόν, ἡ δὲ παρείθη
μήρινθος ποτὶ γαῖαν· ἀτὰρ κελάδησαν Ἀχαιοί.
σπερχόμενος δ' ἄρα Μηριόνης ἐξείρυσε χειρὸς 870
τόξον· ἀτὰρ δὴ ὀιστὸν ἔχεν πάλαι, ὡς ἴθυνεν.
αὐτίκα δ' ἠπείλησε ἑκηβόλῳ Ἀπόλλωνι
ἀρνῶν πρωτογόνων ῥέξειν κλειτὴν ἑκατόμβην.
ὕψι δ' ὑπὸ νεφέων εἶδεν τρήρωνα πέλειαν·
τῇ ῥ' ὅ γε δινεύουσαν ὑπὸ πτέρυγος βάλε μέσσην, 875
ἀντικρὺς δὲ διῆλθε βέλος. τὸ μὲν ἂψ ἐπὶ γαίῃ
πρόσθεν Μηριόναο πάγη ποδός· αὐτὰρ ἡ ὄρνις
ἱστῷ ἐφεζομένη νηὸς κυανοπρώροιο
αὐχέν' ἀπεκρέμασεν, ξὺν δὲ πτερὰ πυκνὰ λίασθεν,
ὠκὺς δ' ἐκ μελέων θυμὸς πτάτο, τῆλε δ' ἀπ' αὐτοῦ 880
κάππεσε· λαοὶ δ' αὖ θηεῦντό τε θάμβησάν τε.
ἂν δ' ἄρα Μηριόνης πελέκεας δέκα πάντας ἄειρεν,
Τεῦκρος δ' ἡμιπέλεκκα φέρεν κοίλας ἐπὶ νῆας.
αὐτὰρ Πηλεΐδης κατὰ μὲν δολιχόσκιον ἔγχος

510, 'nodos et vincula linea rupit, Queis innexa pedem malo pendebat ab alto.'

868. παρείθη, ἐκρέματο παρειμένη, hung loose to the earth. A rather rare aorist. We have ἀφείθη in Eur. Phoen. 1377.

870. ἐξείρυσε. "Cum uno utrique arcu esset utendum, Meriones propere eripit arcum manu Teucri; sagittam quidem dudum manu tenebat," Heyne. Schol. Ven. 2, ἐπειγόμενος ἀπέσπασε τῆς χειρὸς τοῦ Τεύκρου τὸ τόξον· ἑνὶ γὰρ ἠγωνίζοντο τόξῳ, ὡς ἑνὶ δίσκῳ.

871. ὡς ἴθυνεν. These words are ambiguous. The best sense seems that given by Schol. Ven. 2, τὸν ὀϊστὸν κατεῖχε πάλαι ὁ Μηριόνης, ἕως ἴθυνεν ὁ Τεῦκρος καὶ ἐτόξευε λαχὼν πρῶτος. The Schol. Ven. records some rather remarkable variants in the MSS. copies. Spitzner thinks the true reading, as suggested by Voss, is ὡς ἰθύνοι, and he compares Od. v. 253, πρὸς δ' ἄρα πηδάλιον ποιήσατο, ὄφρ' ἰθύνοι. So also Doederlein.

872, 873. See iv. 101, 102.

875. τῇ, ἐνταῦθα, viz., not on the mast, but aloft in the sky.—δινεύουσαν, towering above his head in eddying circles. Virg. Aen. ut sup., 'alis plaudentem nigra figit sub nube columbam. Decidit exanimis, vitamque reliquit in astris Ætheriis, fixamque refert delapsa sagittam.' As the arrow fell at the archer's feet, it is clear the bird must have been struck immediately over his head. If the wounded bird returned to the mast, it may have flown back to it for some space; and if it dropped dead from the mast, τῆλε ἀπ' αὐτοῦ may mean, 'far from Meriones,' who therefore stood not under the mast, but at some distance from it. Otherwise, ἀπ' αὐτοῦ might mean ἀφ' ἱστοῦ.

879. λίασθεν, 'drooped.' See Lexil. p. 405, where Buttmann inclines to the reading of Aristarchus, λίασσεν, 'she dropped her closely-feathered pinions.' Hence perhaps Hesych. ἐλίασεν· ἐτίναξεν.

881. λαοὶ κ.τ.λ. See sup. 728.

884—887. The eighth and last contest, throwing the javelin. The prize for this offered by Achilles is a caldron ornamented with patterns of flowers. Only Meriones and Agamemnon compete. Achilles, perhaps in deference, or making amends for the past, awards

καδ δὲ λέβητ' ἄπυρον, βοὸς ἄξιον, ἀνθεμόεντα 885
θῆκ' ἐς ἀγῶνα φέρων· καί ῥ' ἥμονες ἄνδρες ἀνέσταν,
ἂν μὲν ἄρ' Ἀτρεΐδης εὐρὺ κρείων Ἀγαμέμνων,
ἂν δ' ἄρα Μηριόνης θεράπων ἐῢς Ἰδομενῆος.
τοῖσι δὲ καὶ μετέειπε ποδάρκης δῖος Ἀχιλλεύς
"Ἀτρεΐδη· ἴδμεν γὰρ ὅσον προβέβηκας ἁπάντων 890
ἠδ' ὅσσον δυνάμι τε καὶ ἥμασιν ἔπλευ ἄριστος·
ἀλλὰ σὺ μὲν τόδ' ἄεθλον ἔχων κοίλας ἐπὶ νῆας
ἔρχευ, ἀτὰρ δόρυ Μηριόνῃ ἥρωι πόρωμεν,
εἰ σύ γε σῷ θυμῷ ἐθέλοις· κέλομαι γὰρ ἐγώ γε."
ὣς ἔφατ', οὐδ' ἀπίθησε ἄναξ ἀνδρῶν Ἀγαμέμνων, 895
δῶκε δὲ Μηριόνῃ δόρυ χάλκεον· αὐτὰρ ὅ γ' ἥρως
Ταλθυβίῳ κήρυκι δίδου περικαλλὲς ἄεθλον.

the prize to the King without trial, requesting him, as some compensation, to present his bronze lance to Meriones.

886. ἥμονες (ἱέναι), skilled in shooting. An Ionic word, formed like νοήμων, φράδμων, μεθήμων, but occurring only here. The Schol. Ven. mentions a variant ῥήμονες, which was also known to Hesychius: ἥμονες· ἀκοντισταὶ, ῥήτορες, ὀρχησταί. More strange still is the noun ἧμα, ἀκόντισμα. Besides ἥμασιν, Hesychius has ἥματα· βλήματα, ῥίμματα, ἀκόντια, and ἡμοσύνη· βλῆσις, ἀκόντισις.

890. "The most refined of his (Achilles') attentions is perhaps that shown to Agamemnon, after the reconciliation, on the occasion of the Games. It was difficult to exclude the chief King from the sport of Kings; inadmissible to let him be worsted; impossible either to make him conquer those who were his superiors in strength, or to place him in competition with secondary persons. Achilles avoids all these difficulties by proposing a ninth, or supernumerary match, with the sling; and then at once presenting the prize to Agamemnon with the observation that, as his excellence is known to be paramount, there need be no actual trial." "Juventus Mundi," p. 421. (There seems however to be some oversight respecting "the contest of the sling.")

893. δόρυ seems to mean the actual lance with which Agamemnon was preparing to make a throw. This is now to be given to Meriones in lieu of the prize.

897. δίδου. Schol. Ven. 2, δηλονότι ἐπὶ τῷ ἀπαγαγεῖν εἰς τὴν βασιλικὴν σκηνήν.—περικαλλὲς, as being ἀνθεμόεντα. Cf. Od. xxiv. 275, δῶκε δέ οἱ κρητῆρα πανάργυρον ἀνθεμόεντα.

ΙΛΙΑΔΟΣ

Ω.

Λῦτο δ' ἀγών, λαοὶ δὲ θοὰς ἐπὶ νῆας ἕκαστος
ἐσκίδναντ' ἰέναι. τοὶ μὲν δόρποιο μέδοντο
ὕπνου τε γλυκεροῦ ταρπήμεναι· αὐτὰρ Ἀχιλλεύς
κλαῖε φίλου ἑτάρου μεμνημένος, οὐδέ μιν ὕπνος
ᾕρει πανδαμάτωρ, ἀλλ' ἐστρέφετ' ἔνθα καὶ ἔνθα, 5
[Πατρόκλου ποθέων ἀδροτῆτά τε καὶ μένος ἠΰ

The subject of this book, entitled Ἕκτορος λύτρα, formed part of the old tale of Troy; for Aeschylus treated of it in the Φρύγες or Ἕκτορος λύτρα (see Aesch. Frag. 253, Dind.), but that he did not borrow it from the Iliad is shown, not only by the title Φρύγες, whom he represented as accompanying Priam, but by the silence of Achilles, who remains muffled up (ἐγκεκαλυμμένος οὐ φθέγγεται); whereas, in the present book, he uses, like so many characters in our Homer, all the rhetoric of a rhetorical age. (See on 507 inf.)

There can be no doubt that some peculiarities of style, and many passages allied to others in the Odyssey, occur in Book xxiv.; and doubts have been thrown on the authenticity of it, as on the concluding book of the Odyssey. Spitzner says we must be content with what we have got, and follow the general opinion of the ancients, who objected to particular passages in it, rather than to the book itself, as an integral part of the Iliad.

1—21. The Greeks separate to celebrate the funeral banquet. Achilles lies sleepless, anxiously calling to mind the many adventures he had seen with the friend he has lost. At last he wanders forth alone on the sea-strand, and vents his hate against Hector by dragging the body thrice round the tomb of Patroclus. He then lets it lie in the dust; but Apollo protects it from disfigurement by holding his aegis over and around it.

1. λῦτο. There is a difficulty in the long ῡ. The epic aorist, ἐλύμην, is short in xxi. 80, νῦν δέ λύμην δὶς τόσσα πορών. The accent in the old copies seems to be λύτο, and so Schol. Ven., who doubts whether it is the epic aorist, the contracted imperfect (ἐλύετο), or shortened from ἐλέλυτο. There is some uncertainty in the quantity of the root. We have λύσις and λέλυται (ῠ) by the side of βουλυτόνδε, and λῡω is used short in several passages, as inf. 576. So the υ in θύω, φύω, ἀλύω, (inf. 12) may be regarded as long or short.—ἀγὼν, the company assembled for the funeral games.—The aspirate or Ϝ in ἕκαστος is often dropped; otherwise ἑὴν ἐπὶ νῆα (Heyne, Bekker), or ἅπαντες (Bentley), would be plausible.

3. ταρπήμεναι, 'to take their fill of it,' has the same dependent construction as the preceding ἰέναι. Schol. Ven. τέρψιν λαβεῖν· ἀπὸ κοινοῦ δὲ τὸ μέδοντο.

6—9. These four verses were rejected by the critics, but the reasons they al-

ἠδ' ὁπόσα τολύπευσε σὺν αὐτῷ καὶ πάθεν ἄλγεα
ἀνδρῶν τε πτολέμους ἀλεγεινά τε κύματα πείρων.
τῶν μιμνησκόμενος θαλερὸν κατὰ δάκρυον εἶβεν,]
ἄλλοτ' ἐπὶ πλευρὰς κατακείμενος, ἄλλοτε δ' αὖτε 10
ὕπτιος, ἄλλοτε δὲ πρηνής· τοτὲ δ' ὀρθὸς ἀναστάς
δινεύεσκ' ἀλύων παρὰ θῖν' ἁλός. οὐδέ μιν ἠώς
φαινομένη λήθεσκεν ὑπεὶρ ἅλα τ' ἠιόνας τε,
ἀλλ' ὅ γ' ἐπεὶ ζεύξειεν ὑφ' ἅρμασιν ὠκέας ἵππους,
Ἕκτορα δ' ἕλκεσθαι δησάσκετο δίφρου ὄπισθεν, 15
τρὶς δ' ἐρύσας περὶ σῆμα Μενοιτιάδαο θανόντος
αὖτις ἐνὶ κλισίῃ πανέσκετο, τὸν δέ τ' ἔασκεν
ἐν κόνι ἐκτανύσας προπρηνέα. τοῖο δ' Ἀπόλλων
πᾶσαν ἀεικείην ἄπεχεν χροΐ, φῶτ' ἐλεαίρων
καὶ τεθνηότα περ· περὶ δ' αἰγίδι πάντα κάλυπτεν 20

lege (see Schol. Ven. and Spitzner) do not seem valid. The phrase ἀδροτῆτα (ἀνδροτῆτα) καὶ ἥβην occurs xvi. 857; xx. 362; and ver. 8 is repeated in Od. viii. 183.—πείρων, going through, passing, περῶν, περαίνων. So Od. ii. 434, παννυχίη μέν ῥ' ἥγε καὶ ἠῶ πεῖρε κέλευθον.—With ὁπόσα Doederlein would supply ἔργα, as with πτολέμους δύων, or τολυπεύων.

10. ἄλλοτε κ.τ.λ. Juv. Sat. iii. 279, 'noctem patitur lugentis amicum Pelidae; cubat in faciem, mox deinde supinus.'

12. δινεύεσκε ἀλύων, 'he would wander to and fro as one distraught.' Schol. περιήρχετο ἀδημονῶν. As in περιπατεῖν, the idea of *circling* is here limited to the turn back in a straight course, a notion familiar to the Greeks as conversant with the stadium. This verse and the two preceding lines are quoted by Plato (Resp. iii. p. 388), who reads πλωΐζεσκε for δινεύεσκε.—οὐδὲ κ.τ.λ., the first thing that roused him from his abstraction was the dawn of morning: or perhaps, 'he continued restless till he saw the dawn appear.' Or, thirdly, 'his first tribute to the rising Sun-god was an act of just vengeance.'

14—16. There seems some ἀνακόλουθον here. The optative ζεύξειεν must imply repeated acts at indefinite times; otherwise we should require ἔζευξε, *postquam junxit*. And if δὲ in v. 15 marks, as it often does, the apodosis to ἐπεὶ, then δησάσκετο, like πανέσκετο, should have been the imperfect. See however Od. viii. 87, ὅτε λήξειεν . . . δέπας ἑλὼν σπείσασκε. But the ἀλλὰ should rather introduce the *single* act: 'he did not fail to notice the early dawn, *but* dragged the body thrice round the tomb, and then rested.' Or did he yoke and unyoke his steeds several times in the same night? Then the δὲ in 16 violates the digamma; yet it is found in the MSS. as well as in the scholia, where it is called περισσός. Possibly we should read, ἀλλ' ὅ γ' ἐπεί ῥ' ἔζευξεν, and, with Heyne, τρὶς Ϝερύσας. Spitzner places a colon at ὄπισθεν, regarding the δὲ in that verse as marking the apodosis. A Greek vase found at Canosa, in the Naples Museum, No. 3254 (but not of the early style), describes this scene:—"The funeral pile, with the words Πατροκλου ταφος, on it. Whilst a human sacrifice has been made, and other victims await their fate, Achilles pours out libations. On one side the body of Hector is seen attached to the car that was to be drawn three times round the bier." (Murray's "Handbook of South Italy," p. 157.)

19. ἀεικείην. See xvii. 270, where Patroclus is called a favourite of the gods.—χροΐ, the same dative as in ἀμύνειν τί τινι.

χρυσείῃ, ἵνα μή μιν ἀποδρύφοι ἑλκυστάζων.
ὣς ὁ μὲν Ἕκτορα δῖον ἀείκιζεν μενεαίνων·
τὸν δ' ἐλεαίρεσκον μάκαρες θεοὶ εἰσορόωντες,
κλέψαι δ' ὀτρύνεσκον ἐύσκοπον ἀργεϊφόντην.
ἔνθ' ἄλλοις μὲν πᾶσιν ἑήνδανεν, οὐδέ ποθ' Ἥρῃ 25
οὐδὲ Ποσειδάων' οὐδὲ γλαυκώπιδι κούρῃ,
ἀλλ' ἔχον ὥς σφιν πρῶτον ἀπήχθετο Ἴλιος ἱρή
καὶ Πρίαμος καὶ λαὸς Ἀλεξάνδρου ἕνεκ' ἄτης·
[ὃς νείκεσσε θεὰς ὅτε οἱ μέσσαυλον ἵκοντο,
τὴν δ' ᾔνησ' ἥ οἱ πόρε μαχλοσύνην ἀλεγεινήν.] 30
ἀλλ' ὅτε δή ῥ' ἐκ τοῖο δυωδεκάτη γένετ' ἠώς,
καὶ τότ' ἄρ' ἀθανάτοισι μετηύδα Φοῖβος Ἀπόλλων
"σχέτλιοί ἐστε, θεοί, δηλήμονες. οὔ νύ ποθ' ὕμιν

21. ἀποδρύφοι. See xxiii. 187.—πάντα, *totum hominem*.

22—54. The gods deliberate whether they should not order Hermes, that prince of thieves, to steal away the body. The plan is opposed by Hera, Athene, and Poseidon, who now agree in their enmity against Troy, the two first in consequence of the adverse "judgment of Paris." Apollo reproves them for their refusal to do a just act, and for favouring the furious, implacable Achilles. A man may lose a dear friend, and soon forget it; but Achilles cannot rest content without doing dishonour to the inanimate clay.

23—30. These eight verses were rejected by the Alexandrines, chiefly on the ground that the "Judgment of Paris" was a legend unknown to Homer, and because he attributes the causes of the war in many other passages to the rape of Helen, Destiny, and other reasons. The first verse however seems essential to the narrative; and if we connect with it directly ἀλλ' ὅτε δὴ in 31, the objective ἀλλὰ does not seem logical. Moreover, as Spitzner says, we cannot well spare v. 24. On the whole therefore the passage seems to hang together, and on the theory of 'late compilation,' there is no great difficulty about it. It has been shown in the Preface that the judgment of Paris was an episode, and a very celebrated one, of the epics on the Troica current in the time of Pericles.

27. ἔχον, 'they kept on,' remained in the same mind. Schol. Ven. 2, διέκειντο, οὕτως διαθέσεως εἶχον. So xii. 433, ἀλλ' ἔχον, ὥστε τάλαντα γυνὴ χερνῆτις ἀληθής.

29. νείκεσσε, ἐμέμψατο, had spoken, or given judgment, disparagingly of them. The Schol. Ven. finds a difficulty in this word: τὸ νείκεσσε οὐκ ἔστι κρῖναι, ἀλλ' ἐπιπλῆξαι καὶ διαφέρεσθαι. It is clearly antithetical to ᾔνησε in the next line.—μαχλοσύνην, who inspired him with a wanton desire. He should rather have said, πόρε καλλίστην ἄλοχον. This was a very favourite subject with the vase-painters of old. In some cases (a common practice in ancient art), Helen is seen in the background, as if the artist designed to bring on the scene the object of the promise. The Schol. Ven. records a variant in some copies (αἱ ἀπὸ πόλεων), τὴν δ' ᾔνησ', ἥ οἱ κεχαρισμένα δῶρ' ὀνόμηνε.

31. ἐκ τοῖο. Schol. Ven. 2, ἐξ οὗ Ἕκτωρ ἀπέθανεν. He refers to 107 and 413 inf., adding to the nine days during which the gods had disputed, (1) the day of Hector's death, (2) the cutting the wood for the pile, (3) the funeral games. It is singular that the same numbers, nine and twelve, occur again in the truce, inf. 664–667.

33. σχέτλιοι, cruel, δυσανάσχετα πράσ-

Ἕκτωρ μηρί' ἔκηε βοῶν αἰγῶν τε τελείων;
τὸν νῦν οὐκ ἔτλητε νέκυν περ ἐόντα σαῶσαι, 35
ᾗ τ' ἀλόχῳ ἰδέειν καὶ μητέρι καὶ τέκεϊ ᾧ
καὶ πατέρι Πριάμῳ λαοῖσί τε, τοί κέ μιν ὦκα
ἐν πυρὶ κήαιεν καὶ ἐπὶ κτέρεα κτερίσαιεν.
ἀλλ' ὀλοῷ Ἀχιλῆι θεοὶ βούλεσθ' ἐπαρήγειν,
ᾧ οὔτ' ἂρ φρένες εἰσὶν ἐναίσιμοι οὔτε νόημα 40
γναμπτὸν ἐνὶ στήθεσσι, λέων δ' ὣς ἄγρια οἶδεν,
ὅς τ' ἐπεὶ ἂρ μεγάλῃ τε βίῃ καὶ ἀγήνορι θυμῷ
εἴξας εἶσ' ἐπὶ μῆλα, βροτῶν ἵνα δαῖτα λάβῃσιν·
ὣς Ἀχιλεὺς ἔλεον μὲν ἀπώλεσεν, οὐδέ οἱ αἰδὼς
[γίγνεται, ἥ τ' ἄνδρας μέγα σίνεται ἠδ' ὀνίνησιν.] 45
μέλλει μήν πού τις καὶ φίλτερον ἄλλον ὀλέσσαι,
ἠὲ κασίγνητον ὁμογάστριον ἠὲ καὶ υἱόν·
ἀλλ' ἤ τοι κλαύσας καὶ ὀδυράμενος μεθέηκεν·
τλητὸν γὰρ μοῖραι θυμὸν θέσαν ἀνθρώποισιν.
αὐτὰρ ὅ γ' Ἕκτορα δῖον, ἐπεὶ φίλον ἦτορ ἀπηύρα, 50
ἵππων ἐξάπτων περὶ σῆμ' ἑτάροιο φίλοιο
ἕλκει. οὐ μήν οἱ τό γε κάλλιον οὐδέ τ' ἄμεινον.
μὴ ἀγαθῷ περ ἐόντι νεμεσσηθῶμέν οἱ ἡμεῖς·
κωφὴν γὰρ δὴ γαῖαν ἀεικίζει μενεαίνων."

σοντες· καὶ δηλήμονες, ὅ ἐστι φθαρτικοί. The gods were *wrong-doers* in returning evil for good, neglect for pious offerings, &c.

35. σαῶσαι, 'to bring him safe back to his home.'—ἰδέειν, *ut videant saltem mortuum*, Doederlein.

41. γναμπτὸν, like στρεπταὶ in xv. 203, *flexibile*. So τλητὸν, 'capable of endurance,' inf. 49.

43. For εἴξας the Schol. Ven. proposes to read εἴξῃ, the sentence, as it stands, having no apodosis. Eustathius, cited by Spitzner, compares viii. 306, ἥ τ' ἐνὶ κήπῳ καρπῷ βριθομένη νοτίῃσί τε εἰαρινῇσι, for βρίθεται. But, as we may there supply κάρη βάλλει, so here ἔλεον ἀπώλεσεν, or a similar sentiment, may be inferred. Spitzner calls it "dicendi negligentia quaedam."—βροτῶν, 'food for men;' perhaps βοτῶν, 'a feast on cattle,' i. e. not on wild animals.

45. This verse was justly rejected by the critics, as interpolated from Hes. Opp. 316.

46—50. μέλλει κ.τ.λ. 'It may doubtless be that a man hath lost some other even dearer than a friend,—a brother from the same womb, or even a son; yet, after paying the tribute of a tear, and some words of woe, he gives him up (resigns or dismisses his grief about him); but this man, not content with robbing Hector of his dear life, must e'en tie him to his car, and drag him round the tomb of his favourite companion.' Cf. xxi. 95, μή με κτεῖν,' ἐπεὶ οὐχ ὁμογάστριος Ἕκτορός εἰμι. Doederlein proposes ἄλλος for ἄλλον, comparing xxii. 106.

53. μὴ, i. e. σκοπείτω μή. This verse also was rejected by the critics; and the violation of the *F* in οἱ shows that it cannot be really ancient. Cf. 72.

54. κωφὴν, 'insensate.' "Nimia Achillis iracundia vel terrae, communi omnium parenti et mortuorum receptaculo,

τὸν δὲ χολωσαμένη προσέφη λευκώλενος Ἥρη 55
"εἴη κεν καὶ τοῦτο τεὸν ἔπος, ἀργυρότοξε,
εἰ δὴ ὁμὴν Ἀχιλῆι καὶ Ἕκτορι θήσετε τιμήν.
Ἕκτωρ μὲν θνητός τε, γυναῖκά τε θήσατο μαζόν·
αὐτὰρ Ἀχιλλεύς ἐστι θεᾶς γόνος, ἣν ἐγὼ αὐτή
θρέψα τε καὶ ἀτίτηλα καὶ ἀνδρὶ πόρον παράκοιτιν, 60
Πηλεῖ, ὃς περὶ κῆρι φίλος γένετ' ἀθανάτοισιν.
πάντες δ' ἠντιάασθε θεοὶ γάμου· ἐν δὲ σὺ τοῖσιν
δαίνυ' ἔχων φόρμιγγα, κακῶν ἕταρ', αἰὲν ἄπιστε."
τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεύς
"Ἥρη, μὴ δὴ πάμπαν ἀποσκύδμαινε θεοῖσιν· 65
οὐ μὴν γὰρ τιμή γε μί' ἔσσεται, ἀλλὰ καὶ Ἕκτωρ
φίλτατος ἔσκε θεοῖσι βροτῶν οἳ ἐν Ἰλίῳ εἰσίν·
ὣς γὰρ ἐμοί γ', ἐπεὶ οὔ τι φίλων ἡμάρτανε δώρων.

vim quasi et contumeliam parari poeta dicit," Spitzner; who remarks that Aristotle cites the verse (Rhet. ii. 3). "Exprobratur Achilli quod vir fortissimus inermia et adversus injurias torpida velut ignavus insultet" (Doederlein).

55—63. Hera replies, that there may be something in what Apollo has said in reproach, if Achilles, the son of a goddess, ought to be held in no higher honour than Hector. But some exceptionable privileges should be allowed to one, the marriage of whose mother with Peleus the gods themselves approved by their presence.

56. *καὶ τοῦτο τεὸν ἔπος, bene se habeat hoc etiam* (inter alia) *quod dixisti.—εἰ δὴ ὁμὴν κ.τ.λ.* 'Your argument, that Hector deserves greater care from, because he gave more sacrifices to, the gods, fails in this, that Achilles partakes of divine seed, and must therefore be preferred to a mere mortal, however friendly they may be towards him.'

58. *γυναῖκα* does not agree with *μαζὸν*, but is the direct object of *θήσατο*. The Schol. Vict. happily compares xxi. 37, *ὃ δ' ἐρινεὸν ὀξέϊ χαλκῷ τάμνε νέους ὅρπηκας.*

59. *αὐτὴ θρέψα.* Vase-paintings exist, of a goddess suckling a child, which may refer to this rare legend. The advocates of the 'solar theory' interpret it of the air or ether giving life and light to the sea.

62. *ἠντιάασθε*, the imperfect of *ἀντιῶμαι.* See Lexil. p. 143. This too, the marriage of Thetis, was a celebrated theme of the older epics. See Preface, § 1.—*δαίνυο, ἐδαίνυσο.* — *κακῶν ἕταρε*, Schol. Vict. *Ἀλεξάνδρου καὶ Ἕκτορος. Ἡσίοδος* (Opp. 716) "*μηδὲ κακῶν ἕταρον.*"

64—76. Zeus bids Hera not to pout; for that, dear as Hector was to the gods Achilles will hereafter have greater honour. He rejects the proposal before made (24), to get the body conveyed stealthily away from Achilles, because Thetis is watching by his side, and this would be for one divinity to thwart another. He orders Thetis to be summoned, to suggest to her a compromise.

65. *ἀποσκυδμαίνειν*, lit. 'to sulk off' (root *σκυθ, σκυδ, σκυζ*, as in *σκυθρωπὸς*), occurs only here, and does not seem an ancient word. See inf. 113, 592. The *ἀπὸ* has the same sense as in *ἀπομηνῖσαι.* —*μία, ὁμή*, 'one and the same.' Theocr. xvii. 68, *ἐν δὲ μιᾷ τιμᾷ Τρίοπος καταθεῖο κολώναν.* — *ἀλλὰ καὶ*, 'though indeed Hector too,' &c.—*οἳ ἐν Ἰλίῳ*, note the *F* omitted. Bekker gives *οἳ Ἰλίῳ εἰσίν.*

68. *ὣς γὰρ ἐμοί γε*, 'for so at least he was to me,' viz. to whom especially the offerings were paid. Doederlein compares iv. 318, *μάλα μέν κεν ἐγὼν ἐθέλοιμι καὶ αὐτὸς ὣς ἔμεν, ὡς ὅτε κ.τ.λ.—ἡμάρτανε*, missed, failed in, *ἐλείπετο.—οὔ τι*, 'in no respect,' in nothing.

οὐ γάρ μοί ποτε βωμὸς ἐδεύετο δαιτὸς ἐΐσης,
λοιβῆς τε κνίσης τε· τὸ γὰρ λάχομεν γέρας ἡμεῖς. 70
ἀλλ' ἤ τοι κλέψαι μὲν ἐάσομεν—οὐδέ πη ἔστιν
λάθρῃ Ἀχιλλῆος—θρασὺν Ἕκτορα· ἦ γάρ οἱ αἰεί
μήτηρ παρμέμβλωκεν ὁμῶς νύκτας τε καὶ ἦμαρ.
ἀλλ' εἴ τις καλέσειε θεῶν Θέτιν ἆσσον ἐμεῖο,
ὄφρα τί οἱ εἴπω πυκινὸν ἔπος, ὥς κεν Ἀχιλλεύς 75
δώρων ἐκ Πριάμοιο λάχῃ ἀπό θ' Ἕκτορα λύσῃ."
ὣς ἔφατ', ὦρτο δὲ Ἶρις ἀελλόπος ἀγγελέουσα,
μεσσηγὺς δὲ Σάμου τε καὶ Ἴμβρου παιπαλοέσσης
ἔνθορε μείλανι πόντῳ, ἐπεστονάχησε δὲ λίμνη.
ἡ δὲ μολυβδαίνῃ ἰκέλη ἐς βυσσὸν ὄρουσεν, 80
ἥ τε κατ' ἀγραύλοιο βοὸς κέρας ἐμβεβαυῖα
ἔρχεται ὠμηστῇσιν ἐπ' ἰχθύσι κῆρα φέρουσα.
εὗρε δ' ἐνὶ σπῆϊ γλαφυρῷ Θέτιν, ἀμφὶ δέ τ' ἄλλαι
εἵαθ' ὁμηγερέες ἅλιαι θεαί· ἡ δ' ἐνὶ μέσσῃς
κλαῖε μόρον οὗ παιδὸς ἀμύμονος, ὅς οἱ ἔμελλεν 85

69. ἐΐσης, equably distributed among the guests. The notion of *rations* (νέμειν μοίρας), with many other human elements, entered into the idea of sacrifices and feasts.

71. ἐάσομεν for ἐάσωμεν, perhaps; 'let us drop, give up, the stealing of brave Hector's body.' Schol. Ven. νῦν ἀντὶ τοῦ παρῶμεν. This and the two next lines were rejected as spurious, on the ground that Thetis could not be said to be 'always present' with Achilles.—οἱ, again without the *F*. Bekker gives ἥ τέ οἱ, against the MSS. See sup. 53.—παρμέμβλωκε, iv. 11.—ἦμαρ, μεθ' ἡμέραν. Schol. Vict. ἔδει, ἤματα. But see v. 490, σοὶ δὲ χρὴ τάδε πάντα μέλειν νύκτας τε καὶ ἦμαρ.

77—92. Iris, hearing her name mentioned by Zeus, rises without further summons, and visits Thetis in her ocean-depths. Surrounded by sea-nymphs, she is bewailing the destined fate of her son. Surprised as she is at the unexpected summons, she nevertheless at once consents to go.

78. Σάμου, Samothrace. Cf. xiii. 33.—μείλανι pronounced μέλλανι, perhaps. A very beautiful and descriptive verse. As in Od. v. 54, τῷ ἴκελος πολέεσσιν ὀχήσατο κύμασιν Ἑρμῆς, the run of dactyls expresses the rapid yet easy action.

80. μολυβδαίνῃ, a leaden plummet.—ἐμβεβαυῖα, 'mounted on the horn of a field-pastured ox.' Schol. Ven. κατεσκεύαζον γὰρ σύριγγα ἐκ κέρατος βοείου, ἣν παρετίθεσαν τῇ ὁρμιᾷ ὑπὲρ τὸ ἄγκιστρον, ὅπως μὴ οἱ ἰχθύες ἀποτρώγωσι τὸν λίνον. The exact meaning, as might be expected, is not known. The expression, ἐμβεβάναι κατὰ κέρας, is very remarkable, and the sense obscure. Plato, Ion, p. 538, c, cites this and the two next, with the variant ἐμμεμαυῖα, also ἵκανεν and πῆμα for ὄρουσεν and κῆρα. By reading ἐμμεμαυῖα, we might construe ἔρχεται κατὰ κέρας, 'along the horn.' Spitzner supposes that a bit of horn was fastened to the hook and plummet, to disguise its appearance. Doederlein follows the Scholiast in supposing that a case or tube of horn protected the line from being bitten through. The mention of *lead* occurred xi. 237.

83. ἐν σπῆϊ (σπέος), a submarine grotto. Compare Virg. Georg. iv. 363.

φθίσεσθ' ἐν Τροίῃ ἐριβώλακι τηλόθι πάτρης.
ἀγχοῦ δ' ἱσταμένη προσέφη πόδας ὠκέα Ἶρις
"ὄρσο, Θέτι· καλέει Ζεὺς ἄφθιτα μήδεα εἰδώς."
τὴν δ' ἠμείβετ' ἔπειτα θεὰ Θέτις ἀργυρόπεζα
"τίπτε με κεῖνος ἄνωγε μέγας θεός; αἰδέομαι δὲ 90
μίσγεσθ' ἀθανάτοισιν, ἔχω δ' ἄχε' ἄκριτα θυμῷ.
εἶμι μέν, οὐδ' ἅλιον ἔπος ἔσσεται, ὅττι κε εἴπῃ."
ὣς ἄρα φωνήσασα κάλυμμ' ἕλε δῖα θεάων
κυάνεον· τοῦ δ' οὔ τι μελάντερον ἔπλετο ἔσθος·
βῆ δ' ἰέναι. πρόσθεν δὲ ποδήνεμος ὠκέα Ἶρις 95
ἡγεῖτ'· ἀμφὶ δ' ἄρα σφι λιάζετο κῦμα θαλάσσης.
ἀκτὴν δ' ἐξαναβᾶσαι ἐς οὐρανὸν ἀιχθήτην,
εὗρον δ' εὐρύοπα Κρονίδην· περὶ δ' ἄλλοι ἅπαντες
εἵαθ' ὁμηγερέες μάκαρες θεοὶ αἰὲν ἐόντες.
ἡ δ' ἄρα πὰρ Διὶ πατρὶ καθέζετο, εἶξε δ' Ἀθήνη. 100
Ἥρη δὲ χρύσεον καλὸν δέπας ἐν χερὶ θῆκεν
καί ῥ' εὔφρηνε ἔπεσσι· Θέτις δ' ὤρεξε πιοῦσα.
τοῖσι δὲ μύθων ἦρχε πατὴρ ἀνδρῶν τε θεῶν τε.
"ἤλυθες Οὔλυμπόνδε, θεὰ Θέτι, κηδομένη περ,
πένθος ἄλαστον ἔχουσα μετὰ φρεσί· οἶδα καὶ αὐτός· 105
ἀλλὰ καὶ ὣς ἐρέω τοῦ σ' εἵνεκα δεῦρο κάλεσσα.
ἐννῆμαρ δὴ νεῖκος ἐν ἀθανάτοισιν ὄρωρεν
Ἕκτορος ἀμφὶ νέκυι καὶ Ἀχιλλῆι πτολιπόρθῳ,
κλέψαι δ' ὀτρύνουσιν ἐύσκοπον ἀργεϊφόντην.

86. This verse was rejected by the critics, who referred ὃς in 85 to *μόρον*, and interpreted *ἔμελλεν* 'was destined to be.' As it stands, *οἱ* of course refers to Thetis.

91. *ἄχεα ἄκριτα.* See iii. 412.—*εἶμι μὲν*, i. e. *μὴν*, 'nevertheless.' Doederlein supplies *ἀέκουσα δὲ εἶμι.*

93—119. Covered with a long black veil, Thetis emerges from the sea, preceded by Iris, who conducts her into the presence of Zeus and the other gods. Hospitably received by Hera, she takes her place by Zeus, who informs her of the dispute among the gods about the body of Hector, and his own resolve to do honour to Achilles. But he orders her to tell her son that the gods are angry at his keeping unburied the body of Hector, and to urge the surrender of it to Priam on payment of a ransom.

96. *λιάζετο*, retired, turned aside. See Lexil. p. 404.

102. *εὔφρηνε*, cheered her by kind words of greeting. Cf. Aesch. Suppl. 515, *σὺ καὶ λέγων εὔφραινε καὶ πράσσων φρένα.*—*ὤρεξε*, *porrexit:* when she had drunk, she handed back the cup. Mr. Newman, "but she reached out the hand, accepting." This would rather be *ὠρέξατο.* Cf. 506.

109. *ὀτρύνουσιν.* An ancient variant was *ὀτρύνεσκον*, and in the next *προϊάπτω*

αὐτὰρ ἐγὼ τόδε κῦδος Ἀχιλλῆι προτιάπτω, 110
αἰδῶ καὶ φιλότητα τεὴν μετόπισθε φυλάσσων.
αἶψα μάλ' ἐς στρατὸν ἐλθὲ καὶ υἱέι σῷ ἐπίτειλον.
σκύζεσθαί οἱ εἰπὲ θεούς, ἐμὲ δ' ἔξοχα πάντων
ἀθανάτων κεχολῶσθαι, ὅτι φρεσὶ μαινομένῃσιν
Ἕκτορ' ἔχει παρὰ νηυσὶ κορωνίσιν οὐδ' ἀπέλυσεν, 115
εἴ κέν πως ἐμέ τε δείσῃ ἀπό θ' Ἕκτορα λύσῃ.
αὐτὰρ ἐγὼ Πριάμῳ μεγαλήτορι Ἶριν ἐφήσω
λύσασθαι φίλον υἱόν, ἰόντ' ἐπὶ νῆας Ἀχαιῶν,
δῶρα δ' Ἀχιλλῆι φερέμεν τά κε θυμὸν ἰήνῃ."
ὣς ἔφατ', οὐδ' ἀπίθησε θεὰ Θέτις ἀργυρόπεζα, 120
βῆ δὲ κατ' Οὐλύμποιο καρήνων ἀίξασα,
ἶξεν δ' ἐς κλισίην οὗ υἱέος. ἔνθ' ἄρα τόν γε
εὗρ' ἁδινὰ στενάχοντα, φίλοι δ' ἀμφ' αὐτὸν ἑταῖροι
ἐσσυμένως ἐπένοντο καὶ ἐντύνοντο ἄριστον·
τοῖσι δ' ὄις λάσιος μέγας ἐν κλισίῃ ἱέρευτο. 125
ἡ δὲ μάλ' ἄγχ' αὐτοῖο καθέζετο πότνια μήτηρ,
χειρί τέ μιν κατέρεξε, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν.
"τέκνον ἐμόν, τέο μέχρις ὀδυρόμενος καὶ ἀχεύων

and προϊάλλω.—τόδε κῦδος is, 'credit for showing mercy to a suppliant, even though an enemy.' Perhaps αἰδῶ καὶ φ. is in apposition with κῦδος, and is to be repeated with the emphatic τεήν, 'my respect for you and my regard.' This alludes to the story in i. 396, of Thetis affording aid to Zeus in the rebellion of the immortals against him. On the singular influence that Thetis exercises over Zeus, see "Juventus Mundi," p. 337 seqq., where the author traces it to a desire on the part of the poet to unite Pelasgic and Hellenic systems of worship. A more obvious explanation is supplied by nature-worship, in the relations existing between the aspects of sea and sky.—μετόπισθε, *in posterum*, i. e. in case need should occur again. (Doederlein is wrong in saying this sense would require φυλάξων. In fact, the future participle here would be a solecism.)

113. σκύζεσθαι. See sup. 65.

116. εἴ κέν πως. This depends on ἐλθὲ in 112, and εἰπὲ in 113. On the long syllable before δείσῃ see xiii. 624.

117. ἐφήσω. Schol. Ven. 2, οὐκ ἔστιν, ἐπιπέμψω ἁπλῶς, ἀλλ' ἔστιν, ἐντολὰς αὐτῇ δοὺς πέμψω.

118. λύσασθαι, 'to effect the release of,' as in i. 13.

120—140. Thetis departs at once to the fleet of Achilles, where she finds her son in deep grief, surrounded by his friends, who would fain induce him to partake of a banquet they are preparing. She addresses him in consoling words, reminding him of his approaching fate, and communicating the behests of Jove, with which he at once declares himself willing to comply.

124. ἄριστον, the morning meal, occurs only here and Od. xvi. 2. The short ᾰ, contrary to the Attic use, is remarkable. Bekker elides the ο of the verb.

125. ἱέρευτο, 'had been slaughtered.' The common sacrificial word in Homer is ἱερεύειν, varied by σφάζειν, as inf. 622.

σὴν ἔδεαι κραδίην, μεμνημένος οὔτε τι σίτου
οὔτ' εὐνῆς; ἀγαθὸν δὲ γυναικί περ ἐν φιλότητι 130
μίσγεσθ'· οὐ γάρ μοι δηρὸν βέῃ, ἀλλά τοι ἤδη
ἄγχι παρέστηκεν θάνατος καὶ μοῖρα κραταιή.
ἀλλ' ἐμέθεν ξύνες ὦκα, Διὸς δέ τοι ἄγγελός εἰμι.
σκύζεσθαι σοί φησι θεούς, ἓ δ' ἔξοχα πάντων
ἀθανάτων κεχολῶσθαι, ὅτι φρεσὶ μαινομένῃσιν 135
Ἕκτορ' ἔχεις παρὰ νηυσὶ κορωνίσιν οὐδ' ἀπέλυσας.
ἀλλ' ἄγε δὴ λῦσον, νεκροῖο δὲ δέξαι ἄποινα."
τὴν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεὺς
"τῇδ' εἴη· ὃς ἄποινα φέροι, καὶ νεκρὸν ἄγοιτο,
εἰ δὴ πρόφρονι θυμῷ Ὀλύμπιος αὐτὸς ἀνώγει." 140
ὣς οἵ γ' ἐν νηῶν ἀγύρει μήτηρ τε καὶ υἱός
πολλὰ πρὸς ἀλλήλους ἔπεα πτερόεντ' ἀγόρευον.
Ἶριν δ' ὤτρυνεν Κρονίδης ἐς Ἴλιον ἱρήν.
"βάσκ' ἴθι, Ἶρι ταχεῖα· λιποῦσ' ἕδος Οὐλύμποιο
ἄγγειλον Πριάμῳ μεγαλήτορι Ἴλιον εἴσω 145
λύσασθαι φίλον υἱόν, ἰόντ' ἐπὶ νῆας Ἀχαιῶν,
δῶρα δ' Ἀχιλλῆι φερέμεν τά κε θυμὸν ἰήνῃ,
οἶον, μηδέ τις ἄλλος ἅμα Τρώων ἴτω ἀνήρ.

129. *σίτου.* See xix. 304.

130. *ἀγαθὸν κ.τ.λ.* To this Aristotle alludes, Eth. N. iii. 11, init., *πᾶς γὰρ ἐπιθυμεῖ, ὅταν ἐνδεὴς ᾖ, ξηρᾶς ἢ ὑγρᾶς τροφῆς.—καὶ εὐνῆς, φησὶν Ὅμηρος, ὁ νέος καὶ ἀκμάζων.* The Schol. Ven. says that the three lines (130—132) were rejected as unsuited to the characters both of goddess and hero. Still the *οὔτε* in 129 seems to require *οὔτ' εὐνῆς* in 130. To meet the difficulty, *οὐδέ τι σίτου* was read, which is found in some copies; Schol. Ven. *οὐδὲ τὸ τυχὸν σίτου μεμνημένος.* The advice may seem undignified; but there is no reason to suppose that it offended the moral sense of the heroic age. Cf. inf. 675; ix. 664.—*βέῃ, vives*, see xvi. 852.

133. This verse is used by Ὄνειρος in ii. 26.—*ἕ*, see xxi. 171.—*φησί*, i. e. Zeus. Cf. 113.

139. *τῇδ' εἴη*, 'so may it be;' to be distinguished from *τῇδ' ἔστω*, since it was only a wish and a will, and not a command that he expresses. Some of the grammarians took *εἴη* as a synonym of *ἴοι* (*huc veniat qui ferat*, &c., cf. xv. 82), but the sense is *ὁ φέρων ἄποινα, οὗτος καὶ νεκρὸν ἀπάγοιτο.* The optative *φέροι* furnishes a remarkable case of modal attraction or assimilation.—*πρόφρονι*, 'earnest,' 'serious.'

141—158. Zeus now despatches Iris to order Priam to proceed alone to the Grecian camp, with a ransom for the body of Hector. He is to be attended by a herald to convey the gifts in a car, and to bring back the corpse. Hermes shall be a guide to the tent of Achilles, who has feeling and discretion enough not to harm an aged suppliant.

141. With *νηῶν ἀγύρει* the Schol. Ven. compares *νηῶν ἐν ἀγῶνι*, xvi. 239.

148. *οἶον* (al. *οἶος*). Schol. Vict. *ὑπὲρ τοῦ λαθεῖν. ἅμα δὲ καὶ ἔλεον ἡ μόνωσις ἐργάζεται.*

κῆρύξ τίς οἱ ἕποιτο γεραίτερος, ὅς κ' ἰθύνοι
ἡμιόνους καὶ ἅμαξαν ἐΰτροχον, ἠδὲ καὶ αὖτις 150
νεκρὸν ἄγοι προτὶ ἄστυ, τὸν ἔκτανε δῖος Ἀχιλλεύς.
μηδέ τί οἱ θάνατος μελέτω φρεσί, μηδέ τι τάρβος·
τοῖον γάρ οἱ πομπὸν ὀπάσσομεν ἀργεϊφόντην,
ὃς ἄξει εἵως κεν ἄγων Ἀχιλῆι πελάσσῃ.
αὐτὰρ ἐπὴν ἀγάγῃσιν ἔσω κλισίην Ἀχιλῆος, 155
οὔτ' αὐτὸς κτενέει, ἀπό τ' ἄλλους πάντας ἐρύξει·
οὔτε γάρ ἐστ' ἄφρων οὔτ' ἄσκοπος οὔτ' ἀλιτήμων,
ἀλλὰ μάλ' ἐνδυκέως ἱκέτεω πεφιδήσεται ἀνδρός."
ὣς ἔφατ', ὦρτο δὲ Ἶρις ἀελλόπος ἀγγελέουσα,
ἶξεν δ' ἐς Πριάμοιο, κίχεν δ' ἐνοπήν τε γόον τε. 160
παῖδες μὲν πατέρ' ἀμφὶ καθήμενοι ἔνδοθεν αὐλῆς
δάκρυσι εἵματ' ἔφυρον, ὁ δ' ἐν μέσσοισι γεραιός
ἐντυπὰς ἐν χλαίνῃ κεκαλυμμένος· ἀπφὶ δὲ πολλή
κόπρος ἔην κεφαλῇ τε καὶ αὐχένι τοῖο γέροντος,
τήν ῥα κυλινδόμενος καταμήσατο χερσὶν ἑῇσιν. 165
θυγατέρες δ' ἀνὰ δῶμα ἰδὲ νυοὶ ὠδύροντο,

150. Spitzner reads ἡ δὲ, i. e. the ἅμαξα, and the Schol. Ven. records a variant ἤ κε (l. ἥ κε).—νεκρὸν, i. e. ὄντα, by which we may avoid the difficulty in κτείνειν νεκρόν. Or, νεκρὸν (ἀνδρὸς) ὂν, &c.

154. ὃς ἄξει, a remarkable hiatus. We might have expected ὅς σφ' ἄξει, like ὅς σ' ἄξει in 183. Perhaps it was emphatic and demonstrative, in the sense of οὗτος, rather than the relative.

157. ἄφρων κ.τ.λ. He is not wanting in sense nor foresight, nor is he one that would willingly offend the gods, viz. by injuring a suppliant. Hesych. ἀλιτήμων· ἁμαρτωλός. From ἀλιτεῖν (not, as Mr. Trollope teaches, '*inexorable*,' from α and λίτομαι).

159—187. Iris finds the family of Priam giving way to the deepest grief; the aged king lying on the ground strewing dust and dirt on his head, and the women bewailing the brave men that had perished. Priam starts at the voice of Iris, but is told to fear nothing, for that Zeus is his friend, and has ordered Achilles to release the body of his son.

161. αὐλῆς, the forecourt in front of the palace, where the sheep and cattle were kept, αὐλῆς ἐν χόρτοισι inf. 640. But for this latter passage, ἔνδοθεν αὐλῆς would more naturally mean, as in vi. 247, the hall or principal room, μέγαρον. It is not improbable that, as with most eastern and nomad tribes, the μέγαρον itself was so far open to the court that the animals could enter it. Perhaps ἀνὰ δῶμα (166) is opposed to the αὐλή, and means ἐν μυχῷ.

163. ἐντυπὰς does not occur elsewhere in Homer, but is used by Apollonius Rhodius more than once. The Scholiasts explain it 'covered with a mantle, so as to show the outline of the body,' τύπος. Hesychius, ἐντετυπωμένος ἐν ἱματίῳ. Doederlein renders it *in humum stercorosam prostratus.*

165. καταμήσατο. In rolling on the ground he had heaped and as it were *scraped* together with his hands the dung and litter within reach. Compare xviii. 23. Schol. Vict. ἀθρόως ἐπέσπασατο, ὡς τὸ Ἄφαρ δ' εὐνὴν ἐπαμήσατο (Od. v. 482). The κατὰ means either 'against' or 'over himself,' as in καταχεύατο.

166. νυοὶ, his sons' wives.

τῶν μιμνησκόμεναι οἳ δὴ πολέες τε καὶ ἐσθλοί
χερσὶν ὑπ' Ἀργείων κέατο ψυχὰς ὀλέσαντες.
στῆ δὲ παρὰ Πρίαμον Διὸς ἄγγελος, ηὐδὲ προσηύδα.
τυτθὸν φθεγξαμένη· τὸν δὲ τρόμος ἔλλαβε γυῖα. 170
" θάρσει Δαρδανίδη Πρίαμε, φρεσί, μηδέ τι τάρβει·
οὐ μὴν γάρ τοι ἐγὼ κακὸν ὀσσομένη τόδ' ἱκάνω,
ἀλλ' ἀγαθὰ φρονέουσα· Διὸς δέ τοι ἄγγελός εἰμί,
ὅς σευ ἄνευθεν ἐὼν μέγα κήδεται ἠδ' ἐλεαίρει.
λύσασθαί σ' ἐκέλευεν Ὀλύμπιος Ἕκτορα δῖον, 175
δῶρα δ' Ἀχιλλῆϊ φερέμεν τά κε θυμὸν ἰήνῃ,
οἶον, μηδέ τις ἄλλος ἅμα Τρώων ἴτω ἀνήρ.
κῆρύξ τίς τοι ἕποιτο γεραίτερος, ὅς κ' ἰθύνοι
ἡμιόνους καὶ ἅμαξαν ἐύτροχον, ἠδὲ καὶ αὖτις
νεκρὸν ἄγοι προτὶ ἄστυ, τὸν ἔκτανε δῖος Ἀχιλλεύς. 180
μηδέ τί τοι θάνατος μελέτω φρεσί, μηδέ τι τάρβος·
τοῖος γάρ τοι πομπὸς ἅμ' ἕψεται ἀργεϊφόντης,
ὅς σ' ἄξει εἵως κεν ἄγων Ἀχιλῆϊ πελάσσῃ.
αὐτὰρ ἐπὴν ἀγάγῃσιν ἔσω κλισίην Ἀχιλῆος,
οὔτ' αὐτὸς κτενέει, ἀπό τ' ἄλλους πάντας ἐρύξει· 185
οὔτε γάρ ἐστ' ἄφρων οὔτ' ἄσκοπος οὔτ' ἀλιτήμων,
ἀλλὰ μάλ' ἐνδυκέως ἱκέτεω πεφιδήσεται ἀνδρός."
ἡ μὲν ἄρ' ὣς εἰποῦσ' ἀπέβη πόδας ὠκέα Ἶρις,
αὐτὰρ ὅ γ' υἷας ἅμαξαν ἐύτροχον ἡμιονείην
ὁπλίσαι ἠνώγει, πείρινθα δὲ δῆσαι ἐπ' αὐτῆς. 190
αὐτὸς δ' ἐς θάλαμον κατεβήσετο κηώεντα

170. *τυτθὸν, exili voce, ἠρέμα.* The Greeks measure *sound* by *size*, as in *μεγάλη φωνὴ* &c. Schol. Ven. 2, *πρὸς τὸ μὴ ἐκπλῆξαι τὸν γέροντα.—τὸν δὲ κ.τ.λ.*, in his excited state Priam is alarmed even at the gentle voice.

172. *ὀσσομένη*, boding. Schol. Ven. 2, *προαγγέλλουσα.* See i. 105. More usually, it is to bode or foresee evil for oneself. The verb is from *ὄσσα*, 'an oracular voice,' rather than from *ὄσσε*, 'eyes,' though it may be doubted if the sense does not vary between the two. See xiv. 17.—*τόδε*, supply *δῶμα*. Schol. Ven. *τὸ Τόδε τοπικῶς, ἀντὶ τοῦ ἐνταῦθα.*

174. See ii. 27, where this verse is given to *Ὄνειρος*.

188—199. Priam bids his sons yoke mules to a car, and himself goes to the treasury to select presents. He there calls in Hecuba, and asks her advice as to the proposed visit to the Grecian camp.

190. *πείρινθα*, inf. 267, Od. xv. 131, like *ὑπερτερίη* Od. vi. 70, was some kind of box or basket placed on the wheel-frame, *ἅμαξα*, for the purpose of conveying goods, as the *δίφρος* was for sitting in.

191. This verse occurs also vi. 288 and Od. xv. 99.—*γλήνεα*, articles of

κέδρινον ὑψόροφον, ὃς γλήνεα πολλὰ κεχάνδει.
ἐς δ' ἄλοχον Ἑκάβην ἐκαλέσσατο, φώνησέν τε
"δαιμονίη, Διόθεν μοι Ὀλύμπιος ἄγγελος ἦλθεν
λύσασθαι φίλον υἱόν, ἰόντ' ἐπὶ νῆας Ἀχαιῶν, 195
δῶρα δ' Ἀχιλλῆι φερέμεν τά κε θυμὸν ἰήνῃ.
ἀλλ' ἄγε μοι τόδε εἰπέ, τί τοι φρεσὶ εἴδεται εἶναι ;
αἰνῶς γάρ μ' αὐτόν γε μένος καὶ θυμὸς ἄνωγεν
κεῖσ' ἰέναι ἐπὶ νῆας ἔσω στρατὸν εὐρὺν Ἀχαιῶν."
ὣς φάτο, κώκυσεν δὲ γυνὴ καὶ ἀμείβετο μύθῳ 200
"ὤ μοι, πῇ δή τοι φρένες οἴχονθ', ᾗς τὸ πάρος περ
ἔκλε' ἐπ' ἀνθρώπους ξείνους ἠδ' οἷσι ἀνάσσεις.
πῶς ἐθέλεις ἐπὶ νῆας Ἀχαιῶν ἐλθέμεν οἶος,
ἀνδρὸς ἐς ὀφθαλμοὺς ὅς τοι πολέας τε καὶ ἐσθλοὺς
υἱέας ἐξενάριξε ; σιδήρειόν νύ τοι ἦτορ. 205
εἰ γάρ σ' αἱρήσει καὶ ἐσόψεται ὀφθαλμοῖσιν
ὠμηστὴς καὶ ἄπιστος ἀνὴρ ὅδε, οὔ σ' ἐλεήσει

bijouterie, jewellery, embroidery, &c. Hence the room was κέδρινον, perhaps from the antiseptic qualities of cedar-wood, and therefore κηώεντα, fragrant.—κεχάνδει, al. κεκεύθει, κεχάνδη, κέχανδε. The last form was regarded as the imperfect of a reduplicated present, and κεχάνδη was a confusion resulting from this and the pluperfect of χανδάνω. Hesych. κέχανδε· χωρεῖ (ἐχώρει ?).

194. δαιμονίη, 'good wife.' Mr. Newman remarks on its "degenerate Attic use" here. The same observation perhaps applies to ἔσω στρατὸν in 199.

197. τί τοι κ.τ.λ., i. e. τί σοὶ δοκεῖ; The literal sense, 'what does it seem to you to be?' does not well suit what follows, where αὐτόν γε is opposed to τοι, 'my own feelings are for going to the fleet.'—αἰνῶς, σφόδρα, as in iii. 158.

198. Spitzner reads ἀνώγει, but Aristarchus preferred ἄνωγεν.

200—216. Hecuba dissuades Priam from undertaking so rash a mission. She thinks Achilles will show him no mercy, and that it is destined for her son's body to be thrown to the dogs. Her consolation is that he died for his country; yet she would fain exact a terrible vengeance on the cruel slayer.

202. ἔκλεο, you were famed for prudence both at home and abroad. The Schol. Ven. says the verb is κλεεῖσθαι and not κλέεσθαι, and that ἐκλέεο is the full form. It is not easy to explain ἔκλεο except as shortened from ἔκλεσο, which would imply a first person ἐκλόμην, which appears a barbarism. Is this then one of the many *pseudo-archaic* forms which appear to beset our Homeric text? Perhaps ἔπλεο and εὐκλέα were thought to furnish an analogy. The verb should be κλείω for κλέϝω. Doederlein compares Od. xiii. 298, ἐγὼ δ' ἐν πᾶσι θεοῖσι μήτι τε κλέομαι καὶ κέρδεσιν.

205. ἐξενάριξε. Schol. Ven. τινὲς ἐξήνεξε, τῆς ἀρχῆς ἐξέβαλε. This word seems either a corrupt or a late barbarism. Hesych. has ἐξηνήσαμεν· ἐξεβάλομεν. Such an active verb as ἐξανάσσειν has no analogy in its favour.

206. αἱρήσει. If he shall once get you in his power or behold you with his eyes; a kind of ὕστερον πρότερον, as the Scholiasts observed. The Schol. Ven. makes οὔ σ' ἐλεήσει the apodosis, and the intervening words parenthetic.—ὅδε, as if actually present. Spitzner compares vi. 100, ἀλλ' ὅδε λίην μαίνεται, also applied to the absent Achilles.—ἄπιστος, *cui aegre credas vitam tuam.*

οὐδέ τί σ' αἰδέσεται. νῦν δὲ κλαίωμεν ἄνευθεν
ἥμενοι ἐν μεγάρῳ. τῷ δ' ὥς ποθι μοῖρα κραταιὴ
γιγνομένῳ ἐπένησε λίνῳ, ὅτε μιν τέκον αὐτή, 210
ἀργίποδας κύνας ἆσαι, ἑῶν ἀπάνευθε τοκήων,
ἀνδρὶ πάρα κρατερῷ, τοῦ ἐγὼ μέσον ἧπαρ ἔχοιμι
ἐσθέμεναι προσφῦσα· τότ' ἂν τιτὰ ἔργα γένοιτο
[παιδὸς ἐμοῦ, ἐπεὶ οὔ ἑ κακιζόμενόν γε κατέκτα,
ἀλλὰ πρὸ Τρώων καὶ Τρωιάδων βαθυκόλπων 215
ἑστεῶτ', οὔτε φόβου μεμνημένον οὔτ' ἀλεωρῆς."]
τὴν δ' αὖτε προσέειπε γέρων Πρίαμος θεοειδής
"μή μ' ἐθέλοντ' ἰέναι κατερύκανε, μηδέ μοι αὐτὴ
ὄρνις ἐν μεγάροισι κακὸς πέλευ· οὐδέ με πείσεις.
εἰ μὲν γάρ τίς μ' ἄλλος ἐπιχθονίων ἐκέλευεν, 220
ἢ οἳ μάντιές εἰσι, θυοσκόοι ἢ ἱερῆες,
ψεῦδός κεν φαῖμεν καὶ νοσφιζοίμεθα μᾶλλον·
νῦν δ'—αὐτὸς γὰρ ἄκουσα θεοῦ καὶ ἐσέδρακον ἄντην—

208. ἄνευθεν, without recovering the body. Schol. Ven. ὡς οὐδὲ ἐλπίδα ἔχοντές ποτε θάψαι τὸν υἱόν.—τῷ δὲ κ.τ.λ., 'but to him doubtless fate so ordained (wove by its thread) at his birth, on the day when I became a mother, that he should glut the swift-footed dogs far away from his own parents.'—ὥς ποθι, οὕτω που. The same verse as 210 occurs xx. 128.

212. παρὰ, in the house (or tent) of, &c.—μέσον ἧπαρ, because the heart is as it were the centre of life.—προσφῦσα, Schol. Ven. 2, αὐτῷ προσφῦσα τῷ ἥπατι τὸ στόμα, ὡς ἐπὶ σαρκοφάγου θηρίου. For a similar cannibal sentiment see xxii. 347. — ἐσθέμεναι, so Aeschylus uses ἔσθει = ἐσθίει, Ag. 1575. Cf. inf. 415.

213. Whether ἂν τιτὰ or ἄντιτα was the true reading, was doubted by the grammarians, who took the compound to be syncopated from ἀντίτιτα. Hesych. ἄντιτα· ἀντέκτιτα, ἀντιτιμώρητα. Spitzner and Heyne read ἄντιτα, comparing ἄτιτος in xiv. 484. But τιτὸς may mean 'retributive,' as τίτας φόνος, Aesch. Cho. 59. The name *Titus* proves the existence of such a verbal. It has been even said that *Titus Tatius* may represent our proverb 'tit for tat.'

214. κακιζόμενον, 'playing the coward.' This looks like an Attic use, as ἀνδραγαθίζεσθαι, μαλθακίζεσθαι. Schol. Ven. 2, αὔξεται δὲ τὸ πάθος ἐπὶ τῷ ἀναξίως ὑβριζομένῳ. Cf. inf. 500, τὸν σὺ πρῴην κτεῖνας ἀμυνόμενον περὶ πάτρης. Doederlein, conscious of the νεωτερισμὸς, vainly tries to explain κακιζόμενον = κακοῦντα, *ultro bellum inferentem.*

216. ἀλεωρῆς, lit. 'warding off.' Hesych. ἐκφυγῆς.

217—227. Priam sternly replies that he will not be stopped. He has seen the divine messenger with his own eyes, and go he must. Nay, he is content to die if once he has embraced the body.

219. ἐν μεγάροισι is added, because birds are generally ὅδιοι, 'seen on the way.'

221. Hesych. θυοσκόος· εἶδος μάντεως διὰ σπλάγχνων τὸ μέλλον δηλοῦντος· οἱ δὲ τὸν δι' ἐμπύρων ἱερῶν τὰ σημαινόμενα νοοῦνται. Whether here it is an epithet to μάντιες or a separate class of diviners, may be doubted.

222. This verse occurred ii. 81. For the doubt implied in omens and predictions, see xii. 238.

εἶμι, καὶ οὐχ ἅλιον ἔπος ἔσσεται. εἰ δέ μοι αἶσα
τεθνάμεναι παρὰ νηυσὶν Ἀχαιῶν χαλκοχιτώνων, 225
βούλομαι· αὐτίκα γάρ με κατακτείνειεν Ἀχιλλεὺς
ἀγκὰς ἑλόντ' ἐμὸν υἱόν, ἐπὴν γόου ἐξ ἔρον εἵην."
ἦ, καὶ φωριαμῶν ἐπιθήματα κάλ' ἀνέῳγεν,
ἔνθεν δώδεκα μὲν περικαλλέας ἔξελε πέπλους,
δώδεκα δ' ἁπλοΐδας χλαίνας, τόσσους δὲ τάπητας, 230
τόσσα δὲ φάρεα καλά, τόσους δ' ἐπὶ τοῖσι χιτῶνας.
χρυσοῦ δὲ στήσας ἔφερεν δέκα πάντα τάλαντα,
ἐκ δὲ δύ' αἴθωνας τρίποδας, πίσυρας δὲ λέβητας,
ἐκ δὲ δέπας περικαλλές, ὅ οἱ Θρῇκες πόρον ἄνδρες
ἐξεσίην ἐλθόντι, μέγα κτέρας· οὐδέ νυ τοῦ περ 235
φείσατ' ἐνὶ μεγάροις ὁ γέρων, περὶ δ' ἤθελε θυμῷ
λύσασθαι φίλον υἱόν. ὁ δὲ Τρῶας μὲν ἅπαντας
αἰθούσης ἀπέεργε ἔπεσσ' αἰσχροῖσιν ἐνίσσων.

224. ἔπος, the command of Iris.

226. βούλομαι seems here a synonym of ἐθέλω. Generally it has a notion of preference, or fancy for a thing.

227. ἐπὴν, in Attic, would be ἐπεὶ, εἵην (ἰέναι) being the optative by attraction. The sense virtually is, βούλομαι θανεῖν ἐπὴν παύσωμαι γόου. The ἐπὴν therefore is retained as representing the original subjunctive.

228—246. Priam takes from the treasury suits of costly garments, gold ingots, and vessels of great price, as a ransom for his son. The Trojans, who collect round the house, he dismisses peevishly, and with reproaches for allowing Hector to perish to their own great loss.

228. φωριαμῶν, chests, κιβώτια. The word occurs in Od. xv. 104, and was variously referred by the grammarians to φορεῖν, φώρ, φάρη. It may be connected with φώριος, 'secret.' The lids were καλὰ, carved or decorated with paintings. Cf. xxii. 3. Similarly in xvi. 221, Achilles opens a box or casket χηλὸς, and takes from it a cup. Dr. Schliemann ('Troy and its Remains,' p. 333) compares with this account the treasure-box found by him at Hissarlik.

230. ἁπλοΐδας, used singly, as opposed to the δίπλαξ λώπη and ἡμιδιπλοίδιον, doubled across. The exact difference between φᾶρος and πέπλος in male attire is not clearly made out. See ii. 42, 43. Od. vi. 214.

232. ἔφερεν. Supply ἐξ from the context.—στήσας, he weighed in all ten talents.

235. ἐξεσίην, 'an embassy,' from ἵημι, whence some of the grammarians wrote ἐξεσίην. The word occurs Od. xxi. 20, τῶν ἕνεκ' ἐξεσίην πολλὴν ὁδὸν ἦλθεν Ὀδυσσεύς. Compare ἀγγελίην ἐλθόντα, xi. 140. Schol. Vict. ὡς φιλοπόται οἱ Θρᾷκες ποτήρια χαρίζονται.—κτέρας, κτῆμα, as x. 216, τῇ μὲν κτέρας οὐδὲν ὅμοιον.—οὐδὲ κ.τ.λ., 'not even this did the old man spare, so eager was he,' &c.—ὁ γέρων, see i. 33.

238. ἐνίσσων, ἐνίπτων, 'reproaching.' See xv. 198.—ἔρρετε, 'off! ye disturbers of my peace; you ought to be ashamed of yourselves.'—ἐλεγχέες (ἐλεγχὴς, cf. iv. 242), like ἐλέγχεα, objects of reproach and blame.—οὔ νυ κ.τ.λ., 'have *you* also no cause for mourning at home, that you have come to grieve me thus?' Schol. Ven. 2, βούλεται δὲ λέγειν ὅτι δεῖ ἕκαστον οἴκοι μένοντα πενθεῖν τὸν Ἕκτορα. Rather, perhaps, the losses incurred in their own families are meant.—κηδήσοντες, which the Scholiasts render 'to console,' 'to sympathize,' here means 'to

"ἔρρετε, λωβητῆρες ἐλεγχέες. οὔ νυ καὶ ὑμῖν
οἴκοι ἔνεστι γόος, ὅτι μ' ἤλθετε κηδήσοντες; 240
ἦ ὀνόσασθ' ὅτι μοι Κρονίδης Ζεὺς ἄλγε' ἔδωκεν,
παῖδ' ὀλέσαι τὸν ἄριστον; ἀτὰρ γνώσεσθε καὶ ὔμμες·
ῥηΐτεροι γὰρ μᾶλλον Ἀχαιοῖσιν δὴ ἔσεσθε
κείνου τεθνηῶτος ἐναιρέμεν. αὐτὰρ ἐγώ γε,
πρὶν ἀλαπαζομένην τε πόλιν κεραϊζομένην τε 245
ὀφθαλμοῖσι ἰδεῖν, βαίην δόμον Ἄϊδος εἴσω."
ἦ, καὶ σκηπανίῳ δίεπ' ἀνέρας· οἱ δ' ἴσαν ἔξω
σπερχομένοιο γέροντος. ὃ δ' υἱάσι οἷσιν ὁμόκλα,
νεικείων Ἕλενόν τε Πάριν τ' Ἀγάθωνά τε δῖον
Πάμμονά τ' Ἀντίφονόν τε βοὴν ἀγαθόν τε Πολίτην 250
Δηΐφοβόν τε καὶ Ἱππόθοον καὶ Δῖον ἀγαυόν.
ἐννέα τοῖς ὁ γεραιὸς ὁμοκλήσας ἐκέλευεν
"σπεύσατέ μοι, κακὰ τέκνα, κατηφόνες. εἴθ' ἅμα πάντες

vex,' as in xvii. 550; v. 404; inf. 542. Spitzner seems to follow the Scholiasts, and to refer the word to κηδέω, not to κήδω, which has for the future κηδέσω. Hesych. explains both κήδων and κηδέων by ἀνιῶν. Doederlein interprets it 'to look after me,' *curam mei gesturi.* What makes Priam angry, he says, is the feeling that the people regard Hector's death as only their king's loss, and not their own also (καὶ ὑμῖν οἴκοι).

241. ἦ ὀνόσασθε, i. e. ἦ μέμφεσθε, ἢ οὐχ ἅλις ἡγεῖσθε; 'Do ye think it nothing (lit. 'insufficient') that Zeus hath given grief to me, in causing the death of my bravest son?' So Od. xvii. 378, ἦ ὄνοσαι, ὅτι τοι βίοτον κατέδουσιν ἄνακτος; Heyne and Spitzner retain ἦ οὔνεσθε, i. e. ὄνησιν ἔχετε, which is the common reading, while Aristarchus preferred ὀνόσασθε. Hesych. οὔνεσθε· ὄνησίν τινα ἔχετε. Spitzner gives the sense of οὔνεσθε, "an vos juvat, quod Jupiter mihi dolorem immisit?" But he remarks that irony is not well suited to Priam's present state of mind. The argument is, that if they are not satisfied, or do not think it enough, that Priam has suffered, they will find to their cost that they too have been the losers.

242. γνώσεσθε. Schol. Vict. μαθήσεσθέ γε μὴν πάσχοντες κακῶς ὅτι Ἕκτωρ ἀπώλετο.—ῥηΐτεροι, cf. xviii. 258, τόφρα δὲ ῥηΐτεροι πολεμίζειν ἦσαν Ἀχαιοί.

247—264. Priam vigorously uses his staff, and sends the people away. He then summons nine of his sons, with words of reproach for their indolence and effeminacy. All his bravest sons, he reminds them, are dead, while those who survive are only fit for the dance, or at most, for making raids on the property of their neighbours.

247. σκηπανίῳ, σκήπτρῳ, xiii. 59.—δίεπε, Schol. Vict. ἀντὶ τοῦ δι' ἄνδρας ᾔει. Properly, perhaps, 'managed' or 'controlled,' i. e. ἀπεδίωκε. Cf. ii. 199, τὸν σκήπτρῳ ἐλάσασκε. Inf. 326, ἐφέπων μάστιγι. The act, if undignified, was the result of peevish irritation caused by grief, as the Scholiasts remark.

248. ὁμόκλα. See xviii. 156.

253. κατηφόνες (so accented, as from κατηφών) is the reading of Aristarchus, who appears to have considered it a feminine form, like εἰκών, ἀλγηδών: and the Schol. Ven. compares Μακεδών. So also Hesych., and Lobeck ad Ajac. p. 173. It seems more probable that κατήφων is right, like νοήμων, and many Ionic adjectives with that termination. Compare στῆ δὲ κατηφήσας, xxii. 293. Crates is said to have read κατηφέες.—ἅμα πάντες, I had rather have lost you all than my one son Hector.

Ἕκτορος ὠφέλετ' ἀντὶ θοῇς ἐπὶ νηυσὶ πεφάσθαι.
ὤ μοι ἐγὼ πανάποτμος, ἐπεὶ τέκον υἷας ἀρίστους 255
Τροίῃ ἐν εὐρείῃ, τῶν δ' οὔ τινά φημι λελεῖφθαι,
Μήστορά τ' ἀντίθεον καὶ Τρωΐλον ἱππιοχάρμην
Ἕκτορά θ', ὃς θεὸς ἔσκε μετ' ἀνδράσιν, οὐδὲ ἐῴκει
ἀνδρός γε θνητοῦ πάις ἔμμεναι ἀλλὰ θεοῖο.
τοὺς μὲν ἀπώλεσ' Ἄρης, τὰ δ' ἐλέγχεα πάντα λέλειπται,
ψεῦσταί τ' ὀρχησταί τε, χοροιτυπίῃσιν ἄριστοι, 261
ἀρνῶν ἠδ' ἐρίφων ἐπιδήμιοι ἁρπακτῆρες.
οὐκ ἂν δή μοι ἄμαξαν ἐφοπλίσσαιτε τάχιστα,
ταῦτά τε πάντ' ἐπιθεῖτε, ἵνα πρήσσωμεν ὁδοῖο;"
ὣς ἔφαθ'· οἱ δ' ἄρα πατρὸς ὑποδείσαντες ὁμοκλήν
ἐκ μὲν ἄμαξαν ἄειραν ἐύτροχον ἡμιονείην 266
καλὴν πρωτοπαγέα, πείρινθα δὲ δῆσαν ἐπ' αὐτῆς,
κὰδ δ' ἀπὸ πασσαλόφι ζυγὸν ᾕρεον ἡμιόνειον
πύξινον ὀμφαλόεν, εὖ οἰήκεσσιν ἀρηρός,
ἐκ δ' ἔφερον ζυγόδεσμον ἅμα ζυγῷ ἐννεάπηχυ. 270

255. ἐπὶ κ.τ.λ., as if he had said ὃς ἐπεὶ τέκον υἷας, πάντων ἐστερήθην.

260. τὰ δὲ, as if pointing to them. 'These who are left are all of them a disgrace,' viz. to themselves and to me. Cf. ii. 235.

261. ψεῦσται, 'deceivers.' Cf. xix. 107.—χοροιτυπίῃ, properly, 'beating time in the dance.' The word does not occur elsewhere in Homer. The same antithesis between a dancer and a fighter occurs iii. 393; xvi. 617.

262. ἐπιδήμιοι. Schol. Ven. 2, ἐν τῷ ἰδίῳ δήμῳ πρὸς τὸ ἀδικεῖν γενναῖοι.

263. οὐκ ἂν δὴ κ.τ.λ. Cf. Od. vi. 57, πάππα φίλ', οὐκ' ἂν δή μοι ἐφοπλίσσειας ἀπήνην;

264. ἐπιθεῖτε, ἐπιθείητε, an Attic form, apparently.—ὁδοῖο, that we may get on with our journey. So xxiii. 501, ἵνα πρήσσῃσιν ὁδοῖο (Od. iii. 476).

265—280. The sons bring out a new car, and yoke mules to it for the conveying of the presents. Another car, drawn by Priam's own horses, is prepared for himself.

267. πρωτοπαγέα. Cf. v. 722.—πείρινθα, sup. 189.

269. ὀμφαλόεν. The 'boss' of the yoke was a raised part in the centre, where the yoke-bar was attached to the pole. Millingen (" Greek Vases," p. 58) thus illustrates the description from ancient vase-paintings:—"A bar of wood or metal rising perpendicularly from that part of the pole where it was crossed by the yoke retained the latter, which was tied or buckled round it. On the summit of this bar, called *hestor*, there sometimes was an aperture through which the reins of the horses passed; being thus elevated and collected, they were managed with greater ease. In the present instance (Plate xxi.) the extremity of the *hestor* is forked, for the same purpose." These 'guiders' (οἴηκες) may be compared with the brass rings used for conveying the reins in four-horse teams. The word would seem to take the digamma (see xix. 43). Schol. Vict. οἰήκεσσι, κρίκοις, δι' ὧν ἐνειρόμεναι αἱ ἡνίαι τοὺς ἵππους οἰακίζουσιν· ἡ γὰρ ἡνία τρόπον τινα οἴαξ ἐστὶ τοῦ ἅρματος.

270. ζυγόδεσμον, Lat. *cohum*, a strap or thong securing the yoke to the pole. Schol. Ven. 2, ἱμάντα ἢ σχοῖνον, ὃ δεσμεῖ τὸν ζυγόν. Cf. v. 729, αὐτὰρ ἐπ' ἄκρῳ δῆσε χρύσειον καλὸν ζυγόν.

καὶ τὸ μὲν εὖ κατέθηκαν ἐυξέστῳ ἐπὶ ῥυμῷ,
πέζῃ ἔπι πρώτῃ, ἐπὶ δὲ κρίκον ἕστορι βάλλον,
τρὶς δ' ἑκάτερθεν ἔδησαν ἐπ' ὀμφαλόν, αὐτὰρ ἔπειτα
ἑξείης κατέδησαν, ὑπὸ γλωχῖνα δ' ἔκαμψαν.
ἐκ θαλάμου δὲ φέροντες ἐυξέστης ἐπ' ἀπήνης 275
νήεον Ἑκτορέης κεφαλῆς ἀπερείσι' ἄποινα,
ζεῦξαν δ' ἡμιόνους κρατερώνυχας ἐντεσιεργούς,
τούς ῥά ποτε Πριάμῳ Μυσοὶ δόσαν ἀγλαὰ δῶρα.
ἵππους δὲ Πριάμῳ ὕπαγον ζυγόν, οὓς ὁ γεραιός
αὐτὸς ἔχων ἀτίταλλεν ἐυξέστῃ ἐπὶ φάτνῃ. 280
τὼ μὲν ζευγνύσθην ἐν δώμασιν ὑψηλοῖσιν
κῆρυξ καὶ Πρίαμος, πυκινὰ φρεσὶ μήδε' ἔχοντες·
ἀγχίμολον δέ σφ' ἦλθ' Ἑκάβη τετιηότι θυμῷ,
οἶνον ἔχουσ' ἐν χειρὶ μελίφρονα δεξιτερῆφιν,
χρυσέῳ ἐν δέπαϊ, ὄφρα λείψαντε κιοίτην. 285
στῆ δ' ἵππον προπάροιθε, ἔπος τ' ἔφατ' ἔκ τ' ὀνόμαζεν.
"τῆ, σπεῖσον Διὶ πατρί, καὶ εὔχεο οἴκαδ' ἱκέσθαι
ἂψ ἐκ δυσμενέων ἀνδρῶν, ἐπεὶ ἄρ σέ γε θυμός
ὀτρύνει ἐπὶ νῆας, ἐμεῖο μέν οὐκ ἐθελούσης.

271. τὸ μὲν, the ζυγὸν itself, which was laid upon and across the pole, and then fixed with a peg or pivot (ἕστωρ), to the top of which the κρίκος or οἴαξ was subsequently added. Hesych. ἕστωρ· σφήν. ἔμβολος. γόμφος. στῦλος, ἐν ᾧ ὁ ζυγὸς προσδεῖται. If it contains the root of ἱέναι, the aspirated is the more correct form. The Schol. Ven. correctly explains it as τῷ πεπηγότι πασσάλῳ κατὰ τοῦ ῥυμοῦ καὶ τοῦ ζυγοῦ, περὶ ὃν τὰ ζυγόδεσμα εἱλεῖται καὶ ὁ κρίκος ἐγκεῖται.

273. τρὶς κ.τ.λ. With three turns of the thong on each side they bound on (ἐπὶ) the boss, and then tied it down close to the turns or coils, i. e. on one side of the boss, and bent or tucked the tongue (γλωχὶς), or projecting end of the thong, into the angle formed by the yoke-bar meeting the pole.

277. ἐντεσιεργούς, working in harness, as opposed to νωτοφόρους. The Schol. Ven. 2 cites Pindar (Ol. xiii. 28) for this use of ἔντεα. Compare also Aesch. Pers. 196, καὶ χεροῖν ἔντη δίφρον διασπαράσσει. Doederlein fancies it is compounded of ἔντασις, ἐντεταμένως ἐργαζομένους.

279. ἵππους. The king himself used a war-car drawn by horses bred in his own stable. Cf. inf. 325.

280. αὐτὸς ἔχων, opposed to δῶρα λαβών.

281—298. The carriages being ready, Hecuba brings wine in a golden goblet, that a libation may be made to Ζεὺς Σωτὴρ for a safe return, and that a visible omen of success may be vouchsafed; failing to obtain which, she advises Priam on no account to attempt the journey.

281. ζευγνύσθην, 'were having the cars yoked.' Schol. Ven. 2, ζευγνύναι προσέτασσον. — ζεύγνυσιν ὁ ὑπηρετῶν, ζεύγνυται δὲ ὁ προστάσσων. Spitzner prefers the sense, 'yoked for themselves.' Mr. Trollope strangely renders it "were united."

283. τετιηότι, περιλύπῳ, Schol. Ven. 2. See xi. 555. The couplet next following, and part of the next, occurs also in Od. xv. 148—150.

287. τῆ. See xxiii. 618.

ἀλλ' εὔχευ σύ γ' ἔπειτα κελαινεφέι Κρονίωνι 290
Ἰδαίῳ, ὅς τε Τροίην κατὰ πᾶσαν ὁρᾶται,
αἴτει δ' οἰωνόν, ταχὺν ἄγγελον, ὅς τέ οἱ αὐτῷ
φίλτατος οἰωνῶν καί εὑ κράτος ἐστὶ μέγιστον,
δεξιόν, ὄφρα μιν αὐτὸς ἐν ὀφθαλμοῖσι νοήσας
τῷ πίσυνος ἐπὶ νῆας ἴῃς Δαναῶν ταχυπώλων. 295
εἰ δέ τοι οὐ δώσει ἑὸν ἄγγελον εὐρύοπα Ζεύς,
οὐκ ἂν ἐγώ γέ σ' ἔπειτα ἐποτρύνουσα κελοίμην
νῆας ἐπ' Ἀργείων ἰέναι, μάλα περ μεμαῶτα."
τὴν δ' ἀπαμειβόμενος προσέφη Πρίαμος θεοειδής
" ὦ γύναι, οὐ μήν τοι τόδ' ἐφιεμένῃ ἀπιθήσω· 300
ἐσθλὸν γὰρ Διὶ χεῖρας ἀνασχέμεν, εἴ κ' ἐλεήσῃ."
ἦ ῥα, καὶ ἀμφίπολον ταμίην ὤτρυν' ὁ γεραιός
χερσὶν ὕδωρ ἐπιχεῦαι ἀκήρατον· ἡ δὲ παρέστη
χέρνιβον ἀμφίπολος πρόχοόν θ' ἅμα χερσὶν ἔχουσα.
νιψάμενος δὲ κύπελλον ἐδέξατο ἧς ἀλόχοιο· 305
εὔχετ' ἔπειτα στὰς μέσῳ ἕρκεϊ, λεῖβε δὲ οἶνον
οὐρανὸν εἰσανιδών, καὶ φωνήσας ἔπος ηὔδα.
" Ζεῦ πάτερ Ἴδηθεν μεδέων, κύδιστε μέγιστε,
δός μ' ἐς Ἀχιλλῆος φίλον ἐλθέμεν ἠδ' ἐλεεινόν,
πέμψον δ' οἰωνόν, ταχὺν ἄγγελον, ὅς τε σοὶ αὐτῷ 310
φίλτατος οἰωνῶν καί εὑ κράτος ἐστὶ μέγιστον,
δεξιόν, ὄφρα μιν αὐτὸς ἐν ὀφθαλμοῖσι νοήσας
τῷ πίσυνος ἐπὶ νῆας ἴω Δαναῶν ταχυπώλων."
ὣς ἔφατ' εὐχόμενος, τοῦ δὲ κλύε μητιέτα Ζεύς.

293. εὑ, enclitic, 'his;' not the relative, οὗ. Zenodotus read οὗ. The Harleian and other MSS. give οἱ. The true reading perhaps is the Aeolic ὅο. See on xv. 66.

296. ἑὸν, *suum.* Some interpreted it ἀγαθὸν (Schol. Vict.), doubtless from the common variant, fully discussed by Buttmann, υἱὸς ἑῆος and υἱὸς ἑοῖο. From this verse ἑὸν for ταχὺν was read by some in 292 and 310.

297. οὐκ ἂν κ.τ.λ. Supply by contrast, ἀλλὰ κωλύσω σε (Schol. Ven. 2).

300. ἐφιεμένῃ, *si jubes.*

302—313. Priam, after a ceremonial ablution, makes a solemn prayer, with a libation, for a friendly interview with Achilles, and for the omen of an eagle as an assurance of success.

304. χέρνιβον, a word ἅπαξ εἰρημένον, was interpreted by some of the grammarians as a synonym of χέρνιβα, by others as ἀγγεῖον, the vessel for holding the χέρνιψ, as σφαγεῖον was the receptacle for the σφαγή, or spurting blood of the victim. The Schol. Ven. says the verse was rejected by some.

305. ἐδέξατο, λείπει ἡ παρά. (*Id.*)

306. μέσῳ ἕρκεϊ, at the altar of Ζεὺς ἑρκεῖος.

308. Cf. iii. 276; vii. 202.

314—338. A huge black eagle at

αὐτίκα δ' αἰετὸν ἧκε, τελειότατον πετεηνῶν, 315
μόρφνον θηρητῆρ', ὃν καὶ περκνὸν καλέουσιν.
ὅσση δ' ὑψορόφοιο θύρη θαλάμοιο τέτυκται
ἀνέρος ἀφνειοῖο, ἐὺ κληῗσ' ἀραρυῖα,
τόσσ' ἄρα τοῦ ἑκάτερθεν ἔσαν πτερά· εἴσατο δέ σφιν
δεξιὸς ἀΐξας ὑπὲρ ἄστεος. οἱ δὲ ἰδόντες 320
γήθησαν, καὶ πᾶσιν ἐνὶ φρεσὶ θυμὸς ἰάνθη.
σπερχόμενος δ' ὁ γεραιὸς ἑοῦ ἐπεβήσετο δίφρου,
ἐκ δ' ἔλασεν προθύροιο καὶ αἰθούσης ἐριδούπου.
πρόσθε μὲν ἡμίονοι ἕλκον τετράκυκλον ἀπήνην,
τὰς Ἰδαῖος ἔλαυνε δαΐφρων, αὐτὰρ ὄπισθεν 325
ἵπποι, τοὺς ὁ γέρων ἐφέπων μάστιγι κέλευεν
καρπαλίμως κατὰ ἄστυ. φίλοι δ' ἅμα πάντες ἕποντο
πόλλ' ὀλοφυρόμενοι ὡς εἰ θανατόνδε κιόντα.
οἱ δ' ἐπεὶ οὖν πόλιος κατέβαν, πεδίον δ' ἀφίκοντο,
οἱ μὲν ἄρ' ἄψορροι προτὶ Ἴλιον ἀπονέοντο, 330
παῖδες καὶ γαμβροί, τὼ δ' οὐ λάθον εὐρύοπα Ζῆν
ἐς πεδίον προφανέντε· ἰδὼν δ' ἐλέησε γέροντα.

once appears, and is joyfully accepted as an omen of success. They drive forth from the palace, the mule-car preceding, driven by the herald Idaeus. The king is followed by sorrowing friends, who believe that he will not return alive. They shortly take leave of him, and Zeus despatches Hermes to attend Priam, and keep him from the observation of the hostile army.

315. This verse occurred viii. 247.

316. *μόρφνον*, 'dusky;' a word of doubtful etymology. By the accent, it should be a noun rather than an adjective; and so perhaps it is used in Hes. Scut. 134, *μόρφνοιο φλεγύαο καλυπτόμενοι πτερύγεσσιν.*—*περκνὸν*, an epithet of the black eagle, as *ὑποπερκάζειν* is said of purpling grapes (Od. vii. 126). Cf. sup. xxi. 252, *αἰετοῦ οἴματ' ἔχων μέλανος, τοῦ θηρητῆρος.* Its expanded wings are compared in size each to the door of a room in a spacious mansion.

318. *ἐϋκλῇϊς* Heyne and Spitzner, which the Schol. Ven. says was the reading of Aristarchus. Spitzner compares Od. xviii. 294, *περόναι—κληῗσιν ἐυγνάμπτοις ἀραρυῖαι,* and for the use of *ἀραρυῖα* without a dative, sup. vii. 339; xii. 454. Hesych. *εὐκλῆις ἀραρυῖα· εὔκλειστος καὶ ἀσφαλής.*

319, 320. The words *εἴσατο—ἄστεος*, in which the *Ϝ* is violated in *Ϝάστεος*, might be thought interpolated; but we have no right, in order to suit an assumed theory of great antiquity, to get rid of what really may be evidence of later authorship. Heyne and Bekker may be right in reading *διὰ Ϝάστεος*, a variant recorded by Schol. Ven., but it is less appropriate as to sense.

322. The Schol. Ven. records a var. lect. *ὁ γέρων ξεστοῦ ἐπεβήσατο δίφρου.*

325. *δαΐφρων.* Buttmann (Lexil. p. 210) remarks that here only the word bears the sense which it has in the Odyssey ('prudent'); and he regards this as an indication of the lateness of the book. For Idaeus the herald, see ii. 248; vii. 276.

326. *ἐφέπων*, *ἐπιμαιόμενος*, 'managing,' 'urging,' both with lash and voice (*κέλαδος*). Spitzner compares *ἔφεπε* in xi. 496; xv. 742.

329. *πόλιος*, from the acropolis (xxii. 383), or *πέργαμος.*

332. For *προφανέντε*, Spitzner com-

αἶψα δ' ἄρ' Ἑρμείαν υἱὸν φίλον ἀντίον ηὔδα
"Ἑρμεία· σοὶ γάρ τε μάλιστά γε φίλτατόν ἐστιν
ἀνδρὶ ἑταιρίσσαι, καί τ' ἔκλυες ᾧ κ' ἐθέλῃσθα· 335
βάσκ' ἴθι, καὶ Πρίαμον κοίλας ἐπὶ νῆας Ἀχαιῶν
ὣς ἄγαγ' ὡς μήτ' ἄρ τις ἴδῃ μήτ' ἄρ τε νοήσῃ
τῶν ἄλλων Δαναῶν πρὶν Πηλεΐωνάδ' ἱκέσθαι."
ὣς ἔφατ', οὐδ' ἀπίθησε διάκτορος ἀργεϊφόντης.
αὐτίκ' ἔπειθ' ὑπὸ ποσσὶν ἐδήσατο καλὰ πέδιλα 340
ἀμβρόσια χρύσεια, τά μιν φέρον ἠμὲν ἐφ' ὑγρὴν
ἠδ' ἐπ' ἀπείρονα γαῖαν ἅμα πνοιῇς ἀνέμοιο,
εἵλετο δὲ ῥάβδον, τῇ τ' ἀνδρῶν ὄμματα θέλγει
ὧν ἐθέλει, τοὺς δ' αὖτε καὶ ὑπνώοντας ἐγείρει·
τὴν μετὰ χερσὶν ἔχων πέτετο κρατὺς ἀργεϊφόντης. 345
αἶψα δ' ἄρα Τροίην τε καὶ Ἑλλήσποντον ἵκανεν,
βῆ δ' ἰέναι κούρῳ αἰσυμνητῆρι ἐοικώς,
πρῶτον ὑπηνήτῃ, τοῦ περ χαριεστάτη ἥβη.
οἱ δ' ἐπεὶ οὖν μέγα σῆμα παρὲξ Ἴλοιο ἔλασσαν,

pares xvii. 487. The Schol. Ven. gives a variant, *καταβάντε*.

335. *ἑταιρίσσαι*, to act as *ἑταῖρος*. Schol. Ven. *φίλον γενέσθαι καὶ ἑταῖρον*. Hesych. *ἑταιρίζειν· συνεργεῖν*. A late use, probably. In the middle (xiii. 456) it means 'to adopt as a companion.'—*ᾧ κε*, as if *πείθεσθαι* or *ἕπεσθαι* were to be supplied.

336. *καὶ Πρίαμον*, 'Priam too (as you have often done others).' Doederlein compares xxiii. 646.

337. The subjunctive in the sense of *ὥστε μή τινα ἰδεῖν*, and *Πηλεΐωνάδε* for *ἐς* or *ὡς Πηλείωνα*, are remarkable, as well as *τις ἴδῃ* without *F*, and *ἄρ τε* = *ἄρα τοι*. The Greeks say not only *εἰς Ἀγαμέμνονος*, but *εἰς Ἀγαμέμνονα*. Cf. i. 423; xvi. 574.

339—357. Hermes obeys the command of Zeus, and in the guise of a young chieftain is seen by the herald, who points him out to Priam, and proposes to fly, as from an enemy.

339. The first seven verses occur in Od. v. 43—49, and the first three (nearly) in Od. i. 96 seqq. They were probably common-places of the rhapsodists, borrowed or adapted from older epics, and applied almost indiscriminately to Hermes when about to make a journey. They are fine verses, and so were likely to be popular.

347. *αἰσυμνητήρ*, or *αἰσυμνήτης* (Od. viii. 258), is perhaps a word of foreign dialect, meaning a prince or chief. In Eur. Med. 19 we have the verb *ὃς αἰσυμνᾷ χθονός*. In the Odyssey it would rather seem to mean *βραβεύς*, 'an umpire.' The reading *αἰσυμνητῆρι* was that of Aristarchus. Some of the MSS. with Hesychius give *αἰσυητῆρι*, which was very variously explained (*νεανίᾳ*, *ἐρρωμένῳ*, *εὐδαίμονι*, *δικαίῳ*, *νομίῳ*, &c.), and by most referred to *αἴσιος*. Aristotle (Pol. iii. 10 init.) defines *αἰσυμνητεία* to be *αἱρετὴ τυραννίς*, like *dictatura*. The etymology advocated by Curtius, Gr. Et. 706, following the Etymol. Mag., does not seem very probable, *αἰσομνήτης*, 'one who is mindful of *αἶσα*, the equal share.' *κούρῳ*, 'a young noble.'

348. This verse is quoted by Plato at the beginning of the Protagoras. It occurs also Od. x. 279.

349. *παρὲκ*, past and clear of the tumulus of Ilus, the eponym king of Ilium. See x. 415; xi. 166 and 372.

στῆσαν ἄρ' ἡμιόνους τε καὶ ἵππους, ὄφρα πίοιεν, 350
ἐν ποταμῷ· δὴ γὰρ καὶ ἐπὶ κνέφας ἤλυθε γαῖαν.
τὸν δ' ἐξ ἀγχιμόλοιο ἰδὼν ἐφράσσατο κῆρυξ
Ἑρμείαν, ποτὶ δὲ Πρίαμον φάτο, φώνησέν τε
" φράζεο, Δαρδανίδη· φραδέος νόου ἔργα τέτυκται.
ἄνδρ' ὁρόω, τάχα δ' ἄμμε διαρραίσεσθαι ὀΐω. 355
ἀλλ' ἄγε δὴ φεύγωμεν ἐφ' ἵππων, ἤ μιν ἔπειτα
γούνων ἁψάμενοι λιτανεύσομεν, εἴ κ' ἐλεήσῃ."
ὣς φάτο, σὺν δὲ γέροντι νόος χύτο, δείδιε δ' αἰνῶς,
ὀρθαὶ δὲ τρίχες ἔσταν ἐνὶ γναμπτοῖσι μέλεσσιν,
στῆ δὲ ταφών. αὐτὸς δ' ἐριούνιος ἐγγύθεν ἐλθών, 360
χεῖρα γέροντος ἑλὼν ἐξείρετο καὶ προσέειπεν.
" πῇ, πάτερ, ὧδ' ἵππους τε καὶ ἡμιόνους ἰθύνεις
νύκτα δι' ἀμβροσίην, ὅτε θ' εὕδουσιν βροτοὶ ἄλλοι ;
οὐδὲ σύ γ' ἔδεισας μένεα πνείοντας Ἀχαιούς,
οἵ τοι δυσμενέες καὶ ἀνάρσιοι ἐγγὺς ἔασιν ; 365
τῶν εἴ τίς σε ἴδοιτο θοὴν διὰ νύκτα μέλαιναν
τοσσάδ' ὀνείατ' ἄγοντα, τίς ἂν δή τοι νόος εἴη ;
οὔτ' αὐτὸς νέος ἐσσί, γέρων δέ τοι οὗτος ὀπηδεῖ,
ἄνδρ' ἀπαμύνασθαι, ὅτε τις πρότερος χαλεπήνῃ.
ἀλλ' ἐγὼ οὐδέν σε ῥέξω κακά, καὶ δέ κεν ἄλλον 370

352. *ἐξ ἀγχιμόλοιο.* Schol. Vict. *ἐκ τοῦ σύνεγγυς γεγονότα.*

354. *φραδέος, συνετοῦ.* The word only occurs here, though we have *ἀφραδέως* and *ἀφραδέες*, and the substantive *φραδή.* It may be remarked that *ἔργα* has not the *F*, unless, with Bekker, we adopt the Attic contraction *νοῦ.* The sense is, 'we have need of a prudent mind' (*ἔργον ἐστι*, or *δεῖ νόου*, &c.). Doederlein would read *ἀφραδέος*, 'we have done a foolish act in coming hither.'

356. *ἔπειτα*, viz. as the next resource, if we cannot escape.

358—371. Priam shows excessive alarm, but Hermes approaches and encourages him. He professes to wonder at a journey undertaken at so late an hour and with such risks, promising his aid in case of attack.

360. *ταφών, μὴ δυνάμενος φωνῆσαι τῇ ἐκπλήξει* (Schol. Ven. 2). The poet perhaps intended to describe the want of courage and presence of mind in a barbaric or non-Hellenic king.

364. *σύ γε.* There must be emphasis on these words, which in Bekker's text stand without an interrogation. The sense seems to be, '*You* certainly, as the Trojan king, had good reason to fear the anger of the Greeks.'

367. *ὀνείατα*, valuables, precious gifts. —*τίς ἂν κ.τ.λ.*, Schol. Ven. 2, *τίνα ἕξεις νοῦν ; τί διανοήσῃ ; τί ἐργάσῃ ;*

368. *γέρων, γεραίτερος ἢ ὥστε κ.τ.λ.* The next verse occurs Od. xvi. 72 ; xxi. 133, compared with sup. xix. 183 ; but in all these passages the infinitive has a more simple construction.

370. *οὐδὲν*, i. e. *οὐδαμῶς*, as *οὔ τι* sup. 68. A variant *κακὸν* was not unnaturally introduced, followed by *ἀλλά* or *ἠδέ κεν.* For *καὶ δὲ* see xx. 99.

σεῦ ἀπαλεξήσαιμι· φίλῳ δέ σε πατρὶ ἐΐσκω."
τὸν δ' ἠμείβετ' ἔπειτα γέρων Πρίαμος θεοειδής
"οὕτω πῃ τάδε γ' ἐστί, φίλον τέκος, ὡς ἀγορεύεις.
ἀλλ' ἔτι τις καὶ ἐμεῖο θεῶν ὑπερέσχεθε χεῖρα,
ὅς μοι τοιόνδ' ἧκεν ὁδοιπόρον ἀντιβολῆσαι, 375
αἴσιον, οἷος δὴ σὺ δέμας καὶ εἶδος ἀγητός,
πέπνυσαί τε νόῳ, μακάρων δ' ἔξ ἐσσι τοκήων."
τὸν δ' αὖτε προσέειπε διάκτορος ἀργεϊφόντης
"ναὶ δὴ ταῦτά γε πάντα, γέρον, κατὰ μοῖραν ἔειπες.
ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον, 380
ἠέ πῃ ἐκπέμπεις κειμήλια πολλὰ καὶ ἐσθλά
ἄνδρας ἐς ἀλλοδαπούς, ἵνα τοι τάδε περ σόα μίμνῃ,
ἦ ἤδη πάντες καταλείπετε Ἴλιον ἱρήν
δειδιότες· τοῖος γὰρ ἀνὴρ ὤριστος ὄλωλεν
σὸς παῖς· οὐ μὴν γάρ τι μάχης ἐπεδεύετ' Ἀχαιῶν." 385
τὸν δ' ἠμείβετ' ἔπειτα γέρων Πρίαμος θεοειδής
"τίς δὲ σύ ἐσσι, φέριστε, τέων δ' ἔξ ἐσσι τοκήων,
ὅς μοι καλὰ τὸν οἶτον ἀπότμου παιδὸς ἔνισπες;"
τὸν δ' αὖτε προσέειπε διάκτορος ἀργεϊφόντης
"πειρᾷ ἐμεῖο, γεραιέ, καὶ εἴρεαι Ἕκτορα δῖον. 390
τὸν μὲν ἐγὼ μάλα πολλὰ μάχῃ ἔνι κυδιανείρῃ

372—388. Priam acknowledges his helplessness, but thanks the gods for having sent opportune aid. Hermes inquires if all the citizens are removing their goods from Troy since the death of Hector: a remark which induces Priam to ask who he may be.

374. ἔτι (al. εἴ τις), even yet, old and afflicted as I am, some god holds over me a protecting hand.

376. ἀγητός. Supply εἶ. From this passage, says the Schol. Ven. 2, the Peripatetics derived their triad of human blessings,—good looks, good sense, and good birth.

385. ἐπεδεύετο, he was not at all wanting in the fight against the Greeks. Cf. xxiii. 483, ἄλλα τε πάντα δεύεαι Ἀργείων.

388. For ὅς μοι, there was a variant ὥς μοι. Doederlein, continuing the question to ἔνισπες, understands it as ὅτι οὕτω καλὰ κ.τ.λ., because πειρᾷ in 390 implies rather a tentative than a positive address.—καλὰ, εὐφήμως, χαριέντως. Note the Attic use of the article in τὸν οἶτον.—ἔνισπες, ἔλεξας, also a remarkable word. The imperative ἐνίσπες (*sic*) is cited from Od. iii. 247. Curtius (461) takes ἐνι as the preposition, and σπ as shortened from root σεπ. The imperative ἐνίσπες he compares with σχὲς (for σχέθι).

389—404. Hermes replies that he knew and often witnessed the feats of Hector: he avows himself a follower of Achilles, and one of the Myrmidons, sent by his aged father to the war, after drawing lots with his brothers. He has left the fleet because a great battle impends from the Greeks, now impatient at the delay.

390. εἴρεαι, you want to know what I think of Hector's valour. I reply, that I have often seen him brave in the fight.

ὀφθαλμοῖσιν ὄπωπα, καὶ εὖτ' ἐπὶ νηυσὶν ἐλάσσας
Ἀργείους κτείνεσκε, δαΐζων ὀξέι χαλκῷ.
ἡμεῖς δ' ἑσταότες θαυμάζομεν· οὐ γὰρ Ἀχιλλεύς
εἴα μάρνασθαι, κεχολωμένος Ἀτρεΐωνι. 395
τοῦ γὰρ ἐγὼ θεράπων, μία δ' ἤγαγε νηῦς εὐεργής·
Μυρμιδόνων δ' ἔξ εἰμι, πατὴρ δέ μοί ἐστι Πολύκτωρ.
ἀφνειὸς μὲν ὅ γ' ἐστί, γέρων δὲ δὴ ὡς σύ περ ὧδε,
ἓξ δέ οἱ υἷες ἔασιν, ἐγὼ δέ οἱ ἕβδομος εἰμί·
τῶν μέτα παλλόμενος κλήρῳ λάχον ἐνθάδ' ἕπεσθαι. 400
νῦν δ' ἦλθον πεδίονδ' ἀπὸ νηῶν· ἠῶθεν γάρ
θήσονται περὶ ἄστυ μάχην ἑλίκωπες Ἀχαιοί.
ἀσχαλόωσι γὰρ οἵδε καθήμενοι, οὐδὲ δύνανται
ἴσχειν ἐσσυμένους πολέμου βασιλῆες Ἀχαιῶν."
τὸν δ' ἠμείβετ' ἔπειτα γέρων Πρίαμος θεοειδής 405
"εἰ μὲν δὴ θεράπων Πηληιάδεω Ἀχιλῆος
εἶς, ἄγε δή μοι πᾶσαν ἀληθείην κατάλεξον,
ἢ ἔτι πὰρ νήεσσιν ἐμὸς πάις, ἦέ μιν ἤδη
ᾗσι κυσὶν μελεϊστὶ ταμὼν προύθηκεν Ἀχιλλεύς."
τὸν δ' αὖτε προσέειπε διάκτορος ἀργεϊφόντης 410
"ὦ γέρον, οὔ πω τόν γε κύνες φάγον οὐδ' οἰωνοί,
ἀλλ' ἔτι κεῖνος κεῖται Ἀχιλλῆος παρὰ νηί

394. ἑσταότες, standing idle. Cf. iv. 90.—θαυμάζομεν, μετ' ἐκπλήξεως ἐθεώμεθα (Schol. Ven.).

400. παλλόμενος. Cf. xv. 191. The Schol. Vict. records a corrected reading (μεταγράφουσι), τοῖσι δὲ πρῶτον ὑπηνήτης λάχον κ.τ.λ., i.e. δεκαετής (?) ὢν ἐκλήρωσα. Cf. sup. 348.

401. νῦν δ' ἦλθον, he thus gives Priam confidence, as he pretends to have left the Grecian host. This furnishes an answer to Spitzner's remark (on 384), that it is strange that Priam should show no suspicion when Hermes announces himself as a friend and companion of Achilles,—the very person he was going to visit. The Schol. Ven. 2 thinks ἦλθον means, that he has come as a scout to observe the movement of the Trojans. The real motive is left quite indefinite.

403. οἵδε, 'our people,' as ἐκεῖνοι often means 'the enemy.' Or perhaps δεικτικῶς, 'yonder they sit idle, vexed at the long delay.' There is a variant, however, οἵ γε.

405—423. Priam inquires if the body of his son is yet at the fleet, or has been flung to the dogs. Hermes replies that it remains still unharmed and incorrupt, and is not lacerated, though daily dragged round the tomb of Patroclus.

409. προύθηκεν. Usually προβάλλειν, *proicere*; but the figure is borrowed from cooking and serving a banquet; so ὄρνισι δεῖπνον, Aesch. Suppl. 781.—μελεϊστὶ ταμὼν is one of the many phrases in this book which correspond rather to the language of the Odyssey, e.g. ix. 291, τοὺς δὲ διὰ μελεϊστὶ ταμὼν ὡπλίσσατο δόρπον: xviii. 339, κεῖσ' ἐλθὼν ἵνα σ' αὖθι διὰ μελεϊστὶ τάμησιν. Pind. Ol. i. 48, κατὰ μέλη τάμον.

412. κεῖνος κεῖται, 'there he lies.' So iii. 391, κεῖνος ὅ γ' ἐν θαλάμῳ κ.τ.λ.

αὔτως ἐν κλισίῃσι· δυωδεκάτη δέ οἱ ἠώς
κειμένῳ, οὐδέ τί οἱ χρὼς σήπεται, οὐδέ μιν εὐλαί
ἔσθουσ', αἵ ῥά τε φῶτας ἀρηιφάτους κατέδουσιν. 415
ἦ μέν μιν περὶ σῆμα ἑοῦ ἑτάροιο φίλοιο
ἕλκει ἀκηδέστως, Ἠὼς ὅτε δῖα φανήῃ,
οὐδέ μιν αἰσχύνει. θηοῖό κεν αὐτὸς ἐπελθὼν
οἷον ἐερσήεις κεῖται, περὶ δ' αἷμα νένιπται,
οὐδέ ποθι μιαρός· σὺν δ' ἕλκεα πάντα μέμυκεν, 420
ὅσσ' ἐτύπη· πολέες γὰρ ἐν αὐτῷ χαλκὸν ἔλασσαν.
ὥς τοι κήδονται μάκαρες θεοὶ υἷος ἑῆος
καὶ νέκυός περ ἐόντος, ἐπεί σφι φίλος περὶ κῆρι."
ὣς φάτο, γήθησεν δ' ὁ γέρων καὶ ἀμείβετο μύθῳ
"ὦ τέκος, ἦ ῥ' ἀγαθὸν καὶ ἐναίσιμα δῶρα διδοῦναι 425
ἀθανάτοις, ἐπεὶ οὔ ποτ' ἐμὸς πάις, εἴ ποτ' ἔην γε,
λήθετ' ἐνὶ μεγάροισι θεῶν οἳ Ὄλυμπον ἔχουσιν·
τῷ οἱ ἀπεμνήσαντο καὶ ἐν θανάτοιό περ αἴσῃ.
ἀλλ' ἄγε δὴ τόδε δέξαι ἐμεῦ πάρα καλὸν ἄλεισον,

413. *αὔτως*, 'just as he was.'

417. *ἀκηδέστως*, *νηλεῶς*. So *ἀκηδέες*, xxi. 123, *ἄνευ κηδεύσεως*.—*ὅτε*, *quotiens*. Cf. sup. 14.

418. *οὐδὲ*, *ἀλλ' οὐκ αἰκίζει*, yet he does not disfigure the corpse. Cf. xviii. 24, *χαρίεν δ' ᾔσχυνε πρόσωπον*.—*θηοῖο*, 'you would see with wonder yourself, if you came up to him, in what dewy freshness he lies, and with the blood wiped away around him.' But *αἷμα* is the accusative.

420. *πόθι*, *ἐν τινὶ μέρει μύσος ἔχων* (Schol. Ven. 2). The word *μιαρὸς* does not elsewhere occur in Homer, as Spitzner remarks.

422. *ἐῆος* and *ἑῆος* are found, as usual, in the copies, the critics doubting between *ἐὺς*, 'brave,' and the possessive pronoun. Cf. inf. 550; i. 393.

423. *νέκυος*, a late use as an adjective. See xvii. 240. The use of *σφι* (metrically, at least) is also strange. The Schol. Vict. says the verse was rejected by the critics.

424—439. Priam piously attributes to the favour of the gods the supernatural preservation of the body. He offers Hermes a goblet for a safe convoy to the tent of Achilles; but he declines it as only a subordinate to his chief, proffering however gratuitously the asked-for aid.

425. *τέκος*. Cf. 348.—*διδοῦναι*, a strange form, whether a reduplicated aorist or a present for *διδο-έναι*, like *φορῆναι*. Compare *διδώσομεν* in Od. xiii. 358, *δίδωθι*, *ib.* iii. 380. There appears to have been a reading *διδόναι*, pronounced *διδόνναι*. Hesychius has a similar form, *διδεῖναι· δῆσαι*. The force of *καὶ* is not very clear: perhaps 'to offer righteous gifts (as well as to reverence them).'

426. *εἴ ποτε κ.τ.λ.*, since he formerly existed, i.e. is now dead. See iii. 180.

428. *τῷ*, 'wherefore.' Supply *αὐτῶν*, 'the gods remembered for him his gifts even in the condition of death,' i.e. even his corpse. But there was a variant *τῶν*, scil. *θυσιῶν*. The dative might be defended as the direct object; cf. Xen. Mem. i. 2. 31, *ὅτε (Κριτίας) τῶν τριάκοντα ὢν νομοθέτης μετὰ Χαρικλέους ἐγένετο, ἀπεμνημόνευσεν αὐτῷ*, scil. *Σωκράτει*. Or *χάριν* might be supplied, as Hes. Theog. 503, *οἵ οἱ ἀπεμνήσαντο χάριν εὐεργεσιάων*, and Thuc. i. 137, *πειθομένῳ δ' αὐτῷ (ἔφη) χάριν ἀπομνήσεσθαι ἀξίαν*.

αὐτόν τε ῥῦσαι, πέμψον δέ με σύν γε θεοῖσιν 430
ὄφρα κεν ἐς κλισίην Πηληιάδεω ἀφίκωμαι."
τὸν δ' αὖτε προσέειπε διάκτορος ἀργεϊφόντης
"πειρᾷ ἐμεῖο γεραιὲ νεωτέρου, οὐδέ με πείσεις,
ὅς με κέλεαι σέο δῶρα παρὲξ Ἀχιλῆα δέχεσθαι.
τὸν μὲν ἐγὼ δείδοικα καὶ αἰδέομαι περὶ κῆρι 435
συλεύειν, μή μοί τι κακὸν μετόπισθε γένηται.
σοὶ δ' ἂν ἐγὼ πομπὸς καί κεν κλυτὸν Ἄργος ἱκοίμην,
ἐνδυκέως ἐν νηὶ θοῇ ἢ πεζὸς ὁμαρτέων·
οὐκ ἄν τίς τοι πομπὸν ὀνοσσάμενος μαχέσαιτο."
ἦ, καὶ ἀναΐξας ἐριούνιος ἅρμα καὶ ἵππους 440
καρπαλίμως μάστιγα καὶ ἡνία λάζετο χερσίν,
ἐν δ' ἔπνευσ' ἵπποισι καὶ ἡμιόνοις μένος ἠύ.
ἀλλ' ὅτε δὴ πύργους τε νεῶν καὶ τάφρον ἵκοντο,
οἱ δὲ νέον περὶ δόρπα φυλακτῆρες πονέοντο·
τοῖσι δ' ἐφ' ὕπνον ἔχευε διάκτορος ἀργεϊφόντης 445
πᾶσιν, ἄφαρ δ' ὤιξε πύλας καὶ ἀπῶσεν ὀχῆας,
ἐς δ' ἄγαγεν Πρίαμόν τε καὶ ἀγλαὰ δῶρ' ἐπ' ἀπήνης.
ἀλλ' ὅτε δὴ κλισίην Πηληιάδεω ἀφίκοντο

430. *σύν γε θεοῖσιν, ἀντὶ τοῦ συμβοηθούντων καὶ τῶν θεῶν καὶ μὴ ἀντιπραττόντων* (Schol. Ven. 2).

434. *σέο, παρὰ σοῦ.*—*παρὲξ, ἐκτὸς Ἀχιλλέως, ἢ χωρὶς, ὡς παρὲξ ἅλα φῦκος ἔχευαν* (ix. 7). The accusative depends on the sense of *παρὰ*, as we use the word 'beside.' Sup. 349 we have *παρὲξ Ἴλοιο*. Here the sense is, 'apart from,' 'without consulting Achilles.' Hermes, says the Schol., as a god, required some excuse for refusing a bribe. The Hermes of Aristophanes was not so nice: *οἴμ', ὡς ἐλεήμων εἴμ' ἀεὶ τῶν χρυσίδων*, he says (Pac. 425).

436. *συλεύειν.* Schol. Ven. 2, *ἀληθῶς συλᾶν ἐδόκει, εἴ τι τῶν ἐκείνῳ φερομένων ὑφῃρεῖτο.*

439. *ὀνοσσάμενος*, 'through a feeling of contempt for your guide.'

440—467. Hermes himself mounts the car, and drives to the naval camp of the Greeks. He causes those on guard to fall asleep, opens the gates, and enters the court before the tent of Achilles, which is protected by a strong wooden door. He then discloses to Priam his real character, and instructs him how to act in the presence of Achilles.

440. *ἀναΐξας, ἀνὰ τὸ ἅρμα καὶ τοὺς ἵππους ἀΐξας* (Schol. Ven. 2).

443. The apodosis to *ὅτε* is marked by *δὲ*, as sup. 15. We should say, 'just as they came to the trench, the guards were preparing their supper.' It was night (sup. 363), as the Schol. reminds us. For *νέον*, 'lately,' he compares Od. iii. 318, *κεῖνος γὰρ νέον ἄλλοθεν εἰλήλουθεν.* The plural *δόρπα* is found in Aesch. Frag. Palamed., 192 Herm.

447. *Πρίαμον—δῶρα*, viz. on separate cars, sup. 275—279, compared with 350. 442.

448. *ἀλλ' ὅτε.* The apodosis is at 457. The description of the tent is interesting, but it cannot be really ancient, for the *F* is twice violated in *ἄνακτι*, and we have *ᾦξε* (457) for the epic *ὤιξε*. Various emendations have been proposed, with little or no probability. A well-known sketch or model of a cottage (engraved in p. 124 of Rich's "Companion to the

ὑψηλήν, τὴν Μυρμιδόνες ποίησαν ἄνακτι
δοῦρ' ἐλάτης κέρσαντες· ἀτὰρ καθύπερθεν ἔρεψαν 450
λαχνήεντ' ὄροφον λειμωνόθεν ἀμήσαντες·
ἀμφὶ δέ οἱ μεγάλην αὐλὴν ποίησαν ἄνακτι
σταυροῖσιν πυκινοῖσι· θύρην δ' ἔχε μοῦνος ἐπιβλὴς
εἰλάτινος, τὸν τρεῖς μὲν ἐπιρρήσσεσκον Ἀχαιοί,
τρεῖς δ' ἀναοίγεσκον μεγάλην κληῖδα θυράων, 455
τῶν ἄλλων· Ἀχιλεὺς δ' ἄρ' ἐπιρρήσσεσκε καὶ οἶος·
δή ῥα τόθ' Ἑρμείας ἐριούνιος ᾦξε γέροντι,
ἐς δ' ἄγαγεν κλυτὰ δῶρα ποδώκεϊ Πηλεΐωνι,
ἐξ ἵππων δ' ἀπέβαινεν ἐπὶ χθόνα, φώνησέν τε
"ὦ γέρον, ἦ τοι ἐγὼ θεὸς ἄμβροτος εἰλήλουθα, 460
Ἑρμείας· σοὶ γάρ με πατὴρ ἅμα πομπὸν ὄπασσεν.
ἀλλ' ἦ τοι μὲν ἐγὼ πάλιν εἴσομαι, οὐδ' Ἀχιλῆος
ὀφθαλμοὺς εἴσειμι· νεμεσσητὸν δέ κεν εἴη
ἀθάνατον θεὸν ὧδε βροτοὺς ἀγαπαζέμεν ἄντην·
τύνη δ' εἰσελθὼν λαβὲ γούνατα Πηλεΐωνος, 465
καί μιν ὑπὲρ πατρὸς καὶ μητέρος ἠυκόμοιο
λίσσεο καὶ τέκεος, ἵνα οἱ σὺν θυμὸν ὀρίνῃς."
ὣς ἄρα φωνήσας ἀπέβη πρὸς μακρὸν Ὄλυμπον

Dictionary," and elsewhere, believed to be of pre-historic antiquity), with its thatched roof and spacious doorway, bears some resemblance to the Homeric account. Spitzner has an excursus (xxxvi.) on the passage; but there does not appear to be any obscurity in the words, beyond the somewhat doubtful sense of *ὄροφος*, which is said to mean the *panicle*, or feathery head of reeds, used for roofing. Hence the epithet *λαχνήεντα*, 'soft as fur.' The accusative depends on *ἀμήσαντες*.

452. *αὐλήν*, an outer court or enclosure of palisades.

453. *ἐπιβλὴς*, *sera*, *obex*, *μοχλός*. There was only a bar laid across it, and no other kind of lock or fastening. The word seems properly an adjective, like *προβλὴς*, xii. 259.

454. *ἐπιρρήσσεσκον*, 'used to put up,' lay close against the door, viz. on the inside. On *ῥήσσω*, *ἀράσσω*, allied to *ῥήγνυμι*, see Curtius 511 and 661. It is not clear whether the door of the *αὐλὴ* or of the tent itself is described. But the feat of strength mentioned seems but a repetition of the *Πηλιὰς μελίη*, which Achilles alone could wield (xix. 389).

462. *πάλιν εἴσομαι*. Schol. Ven. 2, *εἰς τοὐπίσω πορεύσομαι*. Schol. Vict. *οὐχ ἥξω εἰς οἶκτον* (*ὄψιν*?) *Ἀχιλλεῖ*. The phrase *εἰσιέναι ὀφθαλμούς τινος* is a very unusual one.

463. *νεμεσσητόν*. See xiv. 336.

464. *ἀγαπαζέμεν*, *ἀσπάζεσθαι*, to greet mortals face to face.

466. *ὑπὲρ κ.τ.λ.* Cf. xv. 660, *Νέστωρ —λίσσεθ' ὑπὲρ τοκέων γουνούμενος ἄνδρα ἕκαστον*.

468—506. Hermes departs to Olympus, and Priam alights, leaving the herald Idaeus (325) with the horses and mules. Achilles is within, attended by two esquires, who are just removing the evening meal. Priam falls before him to kiss the hand that had slain his own sons. Achilles regards the suppliant with mixed surprise and admiration.

Ἑρμείας· Πρίαμος δ' ἐξ ἵππων ἆλτο χαμᾶζε,
Ἰδαῖον δὲ καταῦθι λίπεν· ὃ δὲ μίμνεν ἐρύκων 470
ἵππους ἡμιόνους τε. γέρων δ' ἰθὺς κίε οἴκου,
τῇ ῥ' Ἀχιλεὺς ἵζεσκε διίφιλος. ἐν δέ μιν αὐτόν
εὗρ', ἕταροι δ' ἀπάνευθε καθείατο· τὼ δὲ δύ' οἴω,
ἥρως Αὐτομέδων τε καὶ Ἄλκιμος ὄζος Ἄρηος,
ποίπνυον παρεόντε. νέον δ' ἀπέληγεν ἐδωδῆς 475
ἔσθων καὶ πίνων· ἔτι καὶ παρέκειτο τράπεζα.
τοὺς δ' ἔλαθ' εἰσελθὼν Πρίαμος μέγας, ἄγχι δ' ἄρα στάς
χερσὶν Ἀχιλλῆος λάβε γούνατα καὶ κύσε χεῖρας
δεινὰς ἀνδροφόνους, αἵ οἱ πολέας κτάνον υἷας.
ὡς δ' ὅτ' ἂν ἄνδρ' ἄτη πυκινὴ λάβῃ, ὅς τ' ἐνὶ πάτρῃ 480
φῶτα κατακτείνας ἄλλων ἐξίκετο δῆμον,
ἀνδρὸς ἐς ἀφνειοῦ, θάμβος δ' ἔχει εἰσορόωντας,
ὣς Ἀχιλεὺς θάμβησε ἰδὼν Πρίαμον θεοειδέα.
θάμβησαν δὲ καὶ ἄλλοι, ἐς ἀλλήλους δὲ ἴδοντο.

Priam addresses him in words of touching pathos, bidding him think of his own father, who even now may be wanting a son's aid, and recounting the loss of fifty sons, the last of whom was Hector, whose body he has now come to ransom.

469. *ἆλτο*, which some critics have thought unsuited to the aged Priam, may be meant to express the haste and anxiety of the descent.

472. *τῇ*, to the part, or place, where Achilles was accustomed to sit.—*ἐν*, i.e. *ἔνδον*.

473. *καθείατο*, *καθῆντο* (imperfect).

474. *Ἄλκιμος*, a shortened form of *Ἀλκιμέδων*.

475. *ποίπνυον*, were busy about him, viz. in removing the supper, the table only being left. See Lexil. p. 481; sup. i. 600; xviii. 421. Being thus engaged at the moment, they had not noticed the entrance of Priam. The scene is extremely well conceived. The sudden apparition of the king of Troy, alone and at night, and the simple manners and easy address of the great chieftain, are admirably described. See Mr. Gladstone's "Studies," vol. iii. p. 398; Mure, Hist. Lit. ii. p. 36.

476. The Schol. Vict. says this verse was rejected, because the tables were not removed till the heroes rose (Od. xix. 61). This is trifling criticism; the loss of the verse detracts from the dramatic character of the narrative.

480. *ὡς δ' ὅτ' ἂν κ.τ.λ.* Schol. Ven. 2, *ὡς εἰ φυγάς τις φονεὺς, αἴφνης ἀπανιστάμενος τῆς πατρίδος, ἀπέρχεται πρὸς τὸν ἁγνίσοντα, καὶ θαμβοῦνται πάντες τὸ αἰφνίδιον τῆς ἀφίξεως, οὕτως ὁ Πρίαμος πάντας λαθὼν εἰσέρχεται καὶ παρακάθηται τῇ ἑστίᾳ, καὶ πάντες ὁρῶντες ἐκπλήσσονται.* The words *πυκινὴ ἄτη* are difficult to translate. "Smit with thick remorse," says Mr. Newman, which is not an English phrase. The feeling of remorse and of impending calamity is meant, which crowds and besets the heart with conflicting thoughts. See Lexil. p. 10.

482. *ἀφνειοῦ*, because the *ἱλασμοὶ*, rites and ceremonies of purification, would be more easily met with and more liberally granted by a rich man. So in Herod. i. 35, a man comes to the palace of Croesus from Phrygia, *κατὰ νόμους τοὺς ἐπιχωρίους καθαρσίου δεόμενος κυρῆσαι.*—*θάμβος*, the religious awe, probably, attaching to a suppliant, and one guilty of a great crime.

τὸν καὶ λισσόμενος Πρίαμος πρὸς μῦθον ἔειπεν. 485
"μνῆσαι πατρὸς σοῖο, θεοῖς ἐπιείκελ' Ἀχιλλεῦ,
τηλίκου ὥς περ ἐγών, ὀλοῷ ἐπὶ γήραος οὐδῷ.
καὶ μήν που κεῖνον περιναιέται ἀμφὶς ἐόντες
τείρουσ', οὐδέ τις ἔστιν ἀρὴν καὶ λοιγὸν ἀμῦναι.
ἀλλ' ἤ τοι κεῖνός γε σέθεν ζώοντος ἀκούων 490
χαίρει τ' ἐν θυμῷ, ἐπί τ' ἔλπεται ἤματα πάντα
ὄψεσθαι φίλον υἱὸν ἀπὸ Τροίηθε μολόντα·
αὐτὰρ ἐγὼ πανάποτμος, ἐπεὶ τέκον υἷας ἀρίστους
Τροίῃ ἐν εὐρείῃ, τῶν δ' οὔ τινά φημι λελεῖφθαι.
πεντήκοντά μοι ἦσαν ὅτ' ἤλυθον υἷες Ἀχαιῶν· 495
ἐννεακαίδεκα μέν μοι ἰῆς ἐκ νηδύος ἦσαν,
τοὺς δ' ἄλλους μοι ἔτικτον ἐνὶ μεγάροισι γυναῖκες.
τῶν μὲν πολλῶν θοῦρος Ἄρης ὑπὸ γούνατ' ἔλυσεν·
ὃς δέ μοι οἶος ἔην, εἴρυτο δὲ ἄστυ καὶ αὐτούς,
τὸν σὺ πρώην κτεῖνας ἀμυνόμενον περὶ πάτρης, 500
Ἕκτορα. τοῦ νῦν εἵνεχ' ἱκάνω νῆας Ἀχαιῶν,
λυσόμενος παρὰ σεῖο, φέρω δ' ἀπερείσι' ἄποινα.
ἀλλ' αἰδεῖο θεούς, Ἀχιλεῦ, αὐτόν τ' ἐλέησον
μνησάμενος σοῦ πατρός. ἐγὼ δ' ἐλεεινότερός περ,
ἔτλην δ' οἷ' οὔ πώ τις ἐπιχθόνιος βροτὸς ἄλλος, 505

485. According to Schol. Ven., the syntax is *πρὸς τὸν μῦθον ἔειπεν.* He says *καὶ* is *περισσός.* It may mean, he not only kissed the hands (478), but also spoke. Cf. 425.

488. *ἀμφὶς ἐόντες* seems a mere *exegesis* of *περιναιέται*, though it was explained by some *ἐναντίοι* and *χωρὶς οἰκοῦντες*, while some read *ἐόντος*, i. e. *χωρὶς σοῦ ὄντος.*

489. *ἀρὴν*, the calamities of war. Cf. ix. 688; xii. 334; xiv. 485. The argument is this: 'Your father, Peleus, oppressed though he may be by invaders, still looks forward to your return; whereas I, Priam, under the like circumstances, have no one to assist me.' This is equivalent to saying, 'Think what Peleus would feel at losing you, and pity one who has experienced as great a loss.' A compliment to the valour and filial affection of Achilles is added to the pathos of the appeal.

491. Note the omission of the *F* in *ἔλπεται.* Bekker's *καὶ Fέλπεται* has no MSS. authority. The *ἐπὶ* may belong to *ὄψεσθαι*, 'he hopes he may live to see,' &c.

492. *ἀπὸ Τροίηθεν ἰόντα*, Spitzner, who says that the final *ν* is never wanting in adverbs representing the genitives of nouns.

499. *εἴρυτο.* See xvi. 542; xxii. 507. Lexil. p. 309. According to the Schol. Ven. 2, *οἶος* does not mean *λοιπὸς*, *superstes*, but *οἶος πρὸς τὸ σώζειν τὴν πόλιν;* and Spitzner approves this view.—*αὐτοὺς*, viz. *τοὺς ἐν αὐτῷ, ἀστούς.*

503. *αἰδεῖο*, *αἰδέεο*, the *εε* being contracted instead of the final *εο.*

504. The *περ* seems to mean 'even.'

505. *ἔτλην*, I have had the resolution to do that which no man ever yet did, to touch the beard of one who has slain my son. Or, *ὀρέγεσθαι στόμα πρὸς χεῖρε*, to kiss the hands, sup. 478.

ἀνδρὸς παιδοφόνοιο ποτὶ στόμα χεῖρ' ὀρέγεσθαι."
ὣς φάτο, τῷ δ' ἄρα πατρὸς ὑφ' ἵμερον ὦρσε γόοιο·
ἁψάμενος δ' ἄρα χειρὸς ἀπώσατο ἦκα γέροντα.
τὼ δὲ μνησαμένω ὃ μὲν Ἕκτορος ἀνδροφόνοιο
κλαῖ' ἁδινά, προπάροιθε ποδῶν Ἀχιλῆος ἐλυσθείς, 510
αὐτὰρ Ἀχιλλεὺς κλαῖεν ἑὸν πατέρ', ἄλλοτε δ' αὖτε
Πάτροκλον· τῶν δὲ στοναχὴ κατὰ δώματ' ὀρώρει.
αὐτὰρ ἐπεί ῥα γόοιο τετάρπετο δῖος Ἀχιλλεύς,
[καί οἱ ἀπὸ πραπίδων ἦλθ' ἵμερος ἠδ' ἀπὸ γυίων,]
αὐτίκ' ἀπὸ θρόνου ὦρτο, γέροντα δὲ χειρὸς ἀνίστη, 515
οἰκτείρων πολιόν τε κάρη πολιόν τε γένειον,
καί μιν φωνήσας ἔπεα πτερόεντα προσηύδα.
"ἆ δείλ', ἦ δὴ πολλὰ κάκ' ἄνσχεο σὸν κατὰ θυμόν.
πῶς ἔτλης ἐπὶ νῆας Ἀχαιῶν ἐλθέμεν οἶος,
ἀνδρὸς ἐς ὀφθαλμοὺς ὅς τοι πολέας τε καὶ ἐσθλοὺς 520
υἱέας ἐξενάριξα· σιδήρειόν νύ τοι ἦτορ.
ἀλλ' ἄγε δὴ κατ' ἄρ' ἕζευ ἐπὶ θρόνου, ἄλγεα δ' ἔμπης
ἐν θυμῷ κατακεῖσθαι ἐάσομεν, ἀχνύμενοί περ·
οὐ γάρ τις πρῆξις πέλεται κρυεροῖο γόοιο.

506. ὀρέγεσθαι. Schol. Vict. ἀντὶ τοῦ ἐκτείνειν πρὸς τὸ στόμα τὰς χεῖρας. It here seems a synonym of ὀρέγειν. Cf. sup. 102; inf. 743. Doederlein, comparing xxiii. 99, thinks that χεῖρ' is for χειρί, against the accent.

507—551. Achilles is affected by the appeal, and both give way to tears. At last he raises Priam, and expresses surprise that he should have undertaken such a journey. Grief, he says, is unavailing: all men have some troubles, for that is the lot of humanity. Even Peleus, honoured as he was by the gods, had only one son, destined to an untimely death. So also Priam had a wide and wealthy domain, but his city is beleaguered. Yet the dead will not return to life by giving way to grief. (In the play of Aeschylus, called Φρύγες ἢ Ἕκτορος λύτρα (see Frag. 241, Dind.), the poet represented Achilles as muffled in his mantle, and saying nothing, except a few verses at first in a dialogue with Hermes. In our Homeric text, Hermes declines to come into the presence of Achilles, sup. 462. It becomes therefore a very interesting question, whether Aeschylus had our account of this scene.

508. ἦκα, he gently repelled the aged man, viz. so as not to seem to spurn the suppliant, but to decline an act of excessive humility.

510. ἐλυσθεὶς (xxiii. 393), lying full length on the ground (παρεθείς), Schol. Ven. 2, who adds ἢ συνειληθείς, ἢ κυλισθείς. Hesych. κουφισθείς, ἑλισθείς. (The last word seems a various reading. *Id.* ἑλισθείς· ἑλίσας ἑαυτόν.) Buttmann (Lexil. p. 272) thinks that ἐλύω is distinct from εἰλύω, 'to enwrap.' The prostrate attitude, as sup. 165, was one of abject grief.

513. τετάρπετο. Cf. ix. 705; xxiii. 10.

518. ἄνσχεο, ἀνέσχου. In the next verse we should rather expect πῶς δ' ἔτλης κ.τ.λ. Three lines here recur from 203 sup.

522. ἔμπης, ὅμως, καίπερ ἀχνύμενοι.

523. κατακεῖσθαι, to lie by, to lie dormant for a time: ἀποβαλέσθαι γὰρ τὸ πάθος ἀδύνατον (Schol. Ven. 2).

524. πρῆξις, ἄνυσις, which was a var. lect., according to Schol. Ven.

ὣς γὰρ ἐπεκλώσαντο θεοὶ δειλοῖσι βροτοῖσιν, 525
ζώειν ἀχνυμένοις· αὐτοὶ δέ τ' ἀκηδέες εἰσίν.
δοιοὶ γάρ τε πίθοι κατακείαται ἐν Διὸς οὔδει
δώρων οἷα δίδωσι, κακῶν, ἕτερος δὲ ἐάων.
ᾧ μέν κ' ἀμμίξας δώῃ Ζεὺς τερπικέραυνος,
ἄλλοτε μέν τε κακῷ ὅ γε κύρεται ἄλλοτε δ' ἐσθλῷ· 530
ᾧ δέ κε τῶν λυγρῶν δώῃ, λωβητὸν ἔθηκεν
καί ἑ κακὴ βούβρωστις ἐπὶ χθόνα δῖαν ἐλαύνει,
φοιτᾷ δ' οὔτε θεοῖσι τετιμένος οὔτε βροτοῖσιν.
ὣς μὲν καὶ Πηλῆι θεοὶ δόσαν ἀγλαὰ δῶρα
ἐκ γενετῆς· πάντας γὰρ ἐπ' ἀνθρώπους ἐκέκαστο 535

525—6. Quoted by Plato, Axioch. p. 367, D.

527. The brief way in which the πίθοι, jars or crocks containing good and evil for mortals, are mentioned, shows that this passage was only adapted from some myth or allegory elsewhere much more fully described. It is also alluded to in Hes. Ἔργ. 94, where Pandora opens the jar full of evils (πίθου μέγα πῶμ' ἀφελοῦσα). Schol. Ven. τινὲς δὲ τῶν νεωτέρων ἕνα μὲν τῶν ἀγαθῶν, δύο δὲ τῶν κακῶν ἐδέξαντο. But this word νεωτέρων implies the usual assumption of the great antiquity of the present Homeric text. Pindar (Pyth. iii. 81), ἓν παρ' ἐσθλὸν πήματα σύνδυο δαίονται βροτοῖς ἀθάνατοι, who seems to follow what was really the older account. The metaphor seems borrowed from the mixing of wine and water in different proportions, as is shown by ἀμμίξας. Hence perhaps the μικτὸς βίος of Plato in the Philebus. In the Republic (ii. p. 379) he objects to this passage as unworthy of the providence of the gods, and gives us a curious variant for 528, κηρῶν ἔμπλειοι, ὃ μὲν ἐσθλῶν, αὐτὰρ ὃ δειλῶν (where Spitzner has no right to say that "versum alterum *de suo, ut videtur*, immutavit").

528. ἐάων, probably a really archaic word, may be connected with ἐύς; but it seems to imply a nominative in the feminine, ἔα, *res* (see Lexil. p. 248). Hesiod uses the word (Theog. 46 and elsewhere) of the gods, as δωτῆρες ἐάων. Cf. Od. viii. 325. Doederlein would supply δόσεων. If Donaldson is right (New Crat. 199) in comparing the Sanskrit synonym *vasu*, the word would seem, as here, to take the *F*. Curtius (378) gives the root ἐς, 'to be,' as in ἐσθλός.

530. κύρεται is a very strange use. Schol. Vict. ὑπὸ κακοῦ κύρεται, 'is overtaken by evil.' In an active sense similar to this, Euripides has σεμνὸν τέρμονα κύρων οὐρανοῦ (Hipp. 746), i. e. possessing or obtaining the horizon of the heaven. If in the sense of ἐνέκυρσε, ἐντυγχάνει, it is difficult to see how the passive or middle could be used. The form is not found in Hesychius. The Schol. compares αἰὲν ἐπ' αὐχένι κῦρε (xxiii. 821).

531. τῶν λυγρῶν, i. e. μεῖζον μέρος, as the context implies.

532. βούβρωστις, *bulimia*, in the proper sense; but here the Scholiasts interpret it 'a great and consuming grief.' Hesychius, among other explanations, gives λύπη or μέγας λιμός. Doederlein supposes the word to mean a 'gadfly,' or 'cattle-biter,' and hence οἶστρος, or 'frenzy,' a word used by Oppian and Callimachus, and liable to the suspicion of νεωτερισμός. Plato however quotes the passage (Resp. p. 379), although, as above remarked, he does not seem to have had altogether the same text. See K. O. Müller, Hist. Gr. Lit. p. 45.—ἐλαύνει, πλάζει, causes him to wander over the earth.

534. ὣς καὶ κ.τ.λ. The case of Peleus illustrates the mixed lot; for he had a goddess for a wife, but was not fortunate in his family.

535. ἐπὶ, 'over,' 'among,' as sup. 202. The Schol. Ven. strangely explains it παρὰ πάντας ἀνθρώπους.—ἐκέκαστο, *in-*

ὄλβῳ τε πλούτῳ τε, ἄνασσε δὲ Μυρμιδόνεσσιν,
καί οἱ θνητῷ ἐόντι θεὰν ποίησαν ἄκοιτιν.
ἀλλ' ἐπὶ καὶ τῷ θῆκε θεὸς κακόν, ὅττι οἱ οὔ τι
παίδων ἐν μεγάροισι γονὴ γένετο κρειόντων,
ἀλλ' ἕνα παῖδ' ἔτεκεν παναώριον· οὐδέ νυ τόν γε 540
γηράσκοντα κομίζω, ἐπεὶ μάλα τηλόθι πάτρης
ἧμαι ἐνὶ Τροίῃ, σέ τε κήδων ἠδὲ σὰ τέκνα.
καὶ σέ, γέρον, τὸ πρὶν μὲν ἀκούομεν ὄλβιον εἶναι·
ὅσσον Λέσβος ἄνω, Μάκαρος ἕδος, ἐντὸς ἐέργει
καὶ Φρυγίη καθύπερθε καὶ Ἑλλήσποντος ἀπείρων, 545
τῶν σε, γέρον, πλούτῳ τε καὶ υἱάσι φασὶ κεκάσθαι.
αὐτὰρ ἐπεί τοι πῆμα τόδ' ἤγαγον Οὐρανίωνες,
αἰεί τοι περὶ ἄστυ μάχαι τ' ἀνδροκτασίαι τε.
ἄνσχεο, μηδ' ἀλίαστον ὀδύρεο σὸν κατὰ θυμόν·
οὐ γάρ τι πρήξεις ἀκαχήμενος υἷος ἑῆος, 550
οὐδέ μιν ἀνστήσεις· πρὶν καὶ κακὸν ἄλλο πάθησθα."

structus erat; a different use from ἡλικίην ἐκέκαστο, &c. Cf. inf. 546.

539. γονὴ κρειόντων, a race of princes.

540. παναώριον is another strange form. It seems lengthened from πανάωρος for metrical convenience, like ὑστάτιος for ὕστατος.

542. κήδων, causing woe to you and yours.

544. ὅσσον κ.τ.λ. Schol. Ven. περιώρισε δὲ τὴν Πριάμου ἀρχὴν ἐκ μὲν μεσημβρίας Λέσβῳ, ἐκ δὲ ἀνατολῆς Φρυγίᾳ, ἐκ δὲ ἄρκτου Ἑλλησπόντῳ. Similarly in the "Persae" Aeschylus enumerates the states forming the Persian empire. The use of ἄνω is certainly perplexing, since, in the geographical sense, ἄνω and κάτω usually mean 'up the country' and 'down towards the coast.' Probably ἄνω means southward, as opposed to the Hellespont, northward, while καθύπερθε refers to Phrygia only, lying in a direction more eastward, more sun-wards than that. And thus ἐντὸς refers to the three boundaries specified. By the neuter ὅσσον, as Spitzner observes, both the lands and the people are meant. Lesbos was said to have been colonized by a son of Ilus, called Μάκαρ. The details of the legend are given in the Scholia. Professor Sayce ("Contemporary Review," Sept. 1883) says this Makar is the Semitic Melkarth, the destroying Sun-God.

546. τῶν appears to depend on κεκάσθαι, in the sense of διαφέρειν, κρατεῖν. Probably it is the false usage of a compiler, who thought of ἡλικίην ἐκέκαστο, and referred it to καίνυμαι, 'to surpass.' Or may τῶν πλούτῳ κ.τ.λ. refer to the tribute of these nations in men and money? Hesychius has κεκάσθαι· κατεσκευάσθαι, κεκοσμῆσθαι. If he referred to this passage, he must have read τοῦ, which appears from Schol. Ven. to have been a var. lect.

548. Another resemblance to the Odyssey here occurs; cf. xi. 612, ὑσμῖναί τε μάχαι τε φόνοι τ' ἀνδροκτασίαι τε. Hes. Theog. 228 and sup. vii. 237 are similar verses. The apodosis occurs awkwardly at this line. Should we not read αἰεί τε περὶ ἄστυ κ.τ.λ., thus making ἄνσχεο κ.τ.λ. the apodosis?

549. ἀλίαστον, insatiably, immovably, unalterably.

550. ἑῆος. See sup. 422.

551. πρὶν καὶ κ.τ.λ. The sense virtually is, as the Schol. Ven. points out, 'You will not bring him back from the dead, even if you die for him (and not merely bewail him).' He compares i. 29,

τὸν δ' ἠμείβετ' ἔπειτα γέρων Πρίαμος θεοειδής
"μή μέ πω ἐς θρόνον ἵζε, διοτρεφές, ὄφρα κεν Ἕκτωρ
κῆται ἐνὶ κλισίῃσιν ἀκηδής, ἀλλὰ τάχιστα
λῦσον, ἵν' ὀφθαλμοῖσι ἴδω· σὺ δὲ δέξαι ἄποινα 555
[πολλά, τά τοι φέρομεν. σὺ δὲ τῶνδ' ἀπόναιο, καὶ ἔλθοις
σὴν ἐς πατρίδα γαῖαν, ἐπεί με πρῶτον ἔασας
αὐτόν τε ζώειν καὶ ὁρᾶν φάος ἠελίοιο."]
τὸν δ' ἄρ' ὑπόδρα ἰδὼν προσέφη πόδας ὠκὺς Ἀχιλλεύς
"μηκέτι νῦν μ' ἐρέθιζε, γέρον· νοέω δὲ καὶ αὐτός 560
Ἕκτορά τοι λῦσαι, Διόθεν δέ μοι ἄγγελος ἦλθεν
μήτηρ ἥ μ' ἔτεκεν, θυγάτηρ ἁλίοιο γέροντος.
καὶ δὲ σὲ γιγνώσκω Πρίαμε φρεσίν, οὐδέ με λήθεις,
ὅττι θεῶν τίς σ' ἦγε θοὰς ἐπὶ νῆας Ἀχαιῶν.
οὐ γάρ κεν τλαίη βροτὸς ἐλθέμεν, οὐδὲ μάλ' ἡβῶν, 565
ἐς στρατόν· οὐδὲ γὰρ ἂν φυλάκους λάθοι, οὐδέ κ' ὀχῆας
ῥεῖα μετοχλήσειε θυράων ἡμετεράων.
τῷ νῦν μή μοι μᾶλλον ἐν ἄλγεσι θυμὸν ὀρίνῃς,
μή σε, γέρον, οὐδ' αὐτὸν ἐνὶ κλισίῃσιν ἐάσω

τὴν δ' ἐγὼ οὐ λύσω· πρίν μιν καὶ γῆρας ἔπεισιν. By explaining *πρότερον κακὸν πείσῃ ἢ ἀναστήσεις αὐτὸν*, he seems to take *πάθησθα* as an epic future. So also Doederlein. Others, as Dindorf, put a comma at *ἀνστήσεις*.

552—570. Priam declines to sit down (sup. 522) till the body of his son is given up to him. Offended at the rejection of his hospitality, or mistrust in his honour (or perhaps at the mere mention of Hector), Achilles replies somewhat sternly, telling him that he had already made up his mind to restore the corpse, warned by Thetis to do so. He adds, that he now knows that Priam was conducted by some god, and bids him beware how he irritates him in his grief for Patroclus. See Mure, Hist. Lit. i. p. 291.

557. Spitzner, who rejects only the next line, which the Schol. Ven. says was not found in his old copy, renders *ἐπεί με κ.τ.λ.*, by *me primum dimisso*. But the indicative could only mean, 'now that you have let me go:' the other sense would require *ἐάσῃς* or *ἐάσαις*. Some of the grammarians aspirated the word, as if from *ἑάω*, 'to satisfy,'—a vain conceit. The Schol. Ven. says 556, 557 were rejected, as unsuited to the character of the speaker.

560. *ἐρέθιζε*, 'tease me by your prayers.'—*νοέω λῦσαι*, as xxii. 235, *νοέω τιμήσασθαι*.

561. *ἄγγελος*, viz. sup. 133.

563. *καὶ δὲ σὲ*, i. e. *καὶ σὲ δὲ*, or *καὶ δὴ σέ*.

565. *ἡβῶν*, however young and confident in his prowess. Cf. Od. xxiii. 187, *ἀνδρῶν δ' οὔ κέν τις ζωὸς βροτὸς, οὐδὲ μάλ' ἡβῶν, ῥεῖα μετοχλίσσειεν*. Aesch. Cho. 879, *καὶ μάλ' ἡβῶντος δὲ δεῖ*.

566. *φύλακος*, a rare form, was accented on the last, according to Aristarchus, like *φρουρὸς, φαρμακός*.—*ὀχῆα*, sup. 457.

568. *ἐν ἄλγεσι*, in the midst of my grief for Patroclus. There was a variant *ἐνὶ φρεσί*.

569. *μὴ οὐκ ἐάσω*, 'lest I should not allow even you to remain unmolested, i. e. though a suppliant and an aged one, but should sin against the commands of Zeus' to restore the body (sup. 134—137).

καὶ ἱκέτην περ ἐόντα, Διὸς δ' ἀλίτωμαι ἐφετμάς." 570
ὣς ἔφατ', ἔδεισεν δ' ὁ γέρων καὶ ἐπείθετο μύθῳ.
Πηλεΐδης δ' οἴκοιο λέων ὣς ἆλτο θύραζε,
οὐκ οἶος· ἅμα τῷ γε δύω θεράποντες ἕποντο,
ἥρως Αὐτομέδων ἠδ' Ἄλκιμος, οὓς ῥα μάλιστα
τῖ' Ἀχιλεὺς ἑτάρων μετὰ Πάτροκλόν γε θανόντα 575
οἳ τόθ' ὑπὸ ζυγόφιν λύον ἵππους ἡμιόνους τε,
ἐς δ' ἄγαγον κήρυκα καλήτορα τοῖο γέροντος,
κὰδ δ' ἐπὶ δίφρου εἷσαν· ἐυξέστης δ' ἀπ' ἀπήνης
ᾕρεον Ἑκτορέης κεφαλῆς ἀπερείσι' ἄποινα.
κὰδ δ' ἔλιπον δύο φάρε' ἐύννητόν τε χιτῶνα, 580
ὄφρα νέκυν πυκάσας δοίη οἶκόνδε φέρεσθαι.
δμωὰς δ' ἐκκαλέσας λοῦσαι κέλετ' ἀμφί τ' ἀλεῖψαι,
νόσφιν ἀειράσας, ὡς μὴ Πρίαμος ἴδοι υἱόν,
μὴ ὃ μὲν ἀχνυμένῃ κραδίῃ χόλον οὐκ ἐρύσαιτο
παῖδα ἰδών, Ἀχιλῆι δ' ὀρινθείη φίλον ἦτορ 585
καί ἑ κατακτείνειε, Διὸς δ' ἀλίτηται ἐφετμάς.
τὸν δ' ἐπεὶ οὖν δμωαὶ λοῦσαν καὶ χρῖσαν ἐλαίῳ,
ἀμφὶ δέ μιν φᾶρος καλὸν βάλον ἠδὲ χιτῶνα,
αὐτὸς τόν γ' Ἀχιλεὺς λεχέων ἐπέθηκεν ἀείρας,
σὺν δ' ἕταροι ἤειραν ἐυξέστην ἐπ' ἀπήνην. 590
ᾤμωξέν τ' ἄρ' ἔπειτα, φίλον τ' ὀνόμηνεν ἑταῖρον.

571—595. The two esquires (474) of Achilles unyoke the cattle from the cars and bring in the herald Idaeus, with the presents for the ransom, considerately leaving some of the embroidered robes for the purpose of covering the corpse. The women-servants are instructed to prepare the body for removal out of Priam's sight, lest his anger should be roused, and evil consequences should ensue. Achilles himself assists in placing the body on the car, but with an appeal to the spirit of Patroclus not to be incensed at the mercy shown to his murderer.

571. This verse occurs i. 33, and again inf. 689.

572. The Ϝ is absent from *οἴκοιο*. One MS. gives Πηλείδης δὲ χαμᾶζε; but Spitzner compares Od. xxi. 388, *σιγῇ δ' ἐξ οἴκοιο Φιλοίτιος ἆλτο θύραζε.*—*λέων ὣς*, viz. as nimbly and as fierce in look (Schol. Ven. 2).

577. *καλήτορα*, *κλητῆρα*, here, the Schol. Ven. observes, an epithet, elsewhere, as xv. 419, a proper name.

581. *δοίη*, viz. Ἀχιλλεύς, that he might restore the body wrapped in garments, so as to give the less pain to the father. The common reading is *δώῃ*.

584. For *χόλον*, there were variants *γόον*, *κόπον*, *κότον*, and *κατερύξῃ*, or *κατερύκοι*. The *anger* of Priam would be roused at the sight of his son's corpse soiled or distorted by the dragging.

587, 588. There is a similar couplet in Od. xvii. 88, 89.

589. Note the unusual syntax *ἐπιτιθέναι τινὰ λέχεος*. Either the dative or the accusative is the ordinary construction. Perhaps *λεχέων ἔπ' ἔθηκεν*.

"μή μοι Πάτροκλε σκυδμαινέμεν, εἴ κε πύθηαι
εἰν Ἄϊδός περ ἐὼν ὅτι Ἕκτορα δῖον ἔλυσα
πατρὶ φίλῳ, ἐπεὶ οὔ μοι ἀεικέα δῶκεν ἄποινα.
σοὶ δ' αὖ ἐγὼ καὶ τῶνδ' ἀποδάσσομαι ὅσσ' ἐπέοικεν."
ἦ ῥα, καὶ ἐς κλισίην πάλιν ἤιε δῖος Ἀχιλλεύς, 596
ἕζετο δ' ἐν κλισμῷ πολυδαιδάλῳ ἔνθεν ἀνέστη,
τοίχου τοῦ ἑτέρου, ποτὶ δὲ Πρίαμον φάτο μῦθον.
"υἱὸς μὲν δή τοι λέλυται, γέρον, ὡς ἐκέλευες,
κεῖται δ' ἐν λεχέεσσ'· ἅμα δ' ἠοῖ φαινομένηφιν 600
ὄψεαι αὐτὸς ἄγων· νῦν δὲ μνησώμεθα δόρπου.
καὶ γάρ τ' ἠύκομος Νιόβη ἐμνήσατο σίτου,
τῇ περ δώδεκα παῖδες ἐνὶ μεγάροισιν ὄλοντο,

592. *σκυδμαινέμεν*, lit. 'be not cross with me' (*μὴ ὀργίζου*). See sup. 65. Mure, Hist. Lit. i. p. 291.

594. *οὐκ ἀεικέα*, not unseemly or unfitting to the occasion. This is said with reference to the share to be bestowed on Patroclus, and as an assurance that the body was not given up without a due recompense. See xvii. 231.

595. *καὶ τῶνδε*, these as well as other offerings, xxiii. 166 seqq.—*αὖ*, 'in due course,' viz. after they have passed into my hands. It was the custom to bring offerings to tombs long after the funeral; cf. Aesch. Cho. 477. Mr. Trollope therefore has little reason for saying that "the purport of these words (*τῶνδ' ἀποδάσσομαι*) is altogether obscure."

596—620. The body being placed on the car, Achilles returns to Priam to inform him of the fact, and to insist on his remaining till the morning, and taking some refreshment. Even Niobe, when she had lost all her children, did not refuse to take food. The story of Niobe, and of her being turned into a stone, is related in very beautiful verses.

598. *τοίχου τοῦ ἑτέρου*, *καταντικρὺ*, facing Priam. See ix. 219.

599. *λέλυται*, is delivered over to you (*ἀποδέδοται*).

601. *ἄγων*. Schol. Ven. 2, *οὐκ ἐν τῇ σκηνῇ, ἀλλὰ καθ' ὁδὸν, ἵνα μὴ πρὸς οἶκτον κινηθῇ*.

602. *καὶ γάρ τε*, *καὶ γάρ τοι*. Niobe is not elsewhere mentioned in Homer; but the story formed the theme and title of a popular play of Aeschylus, mentioned in Ar. Vesp. 580, and was also treated by Sophocles. There can be little doubt that the present passage is adapted from older and fuller epics, probably the *Thebaica*. (Schol. Ven. 2, *ὡς Θηβαῖον δὲ ὄντα τὸν μῦθον καὶ ἀγνοούμενον Πριάμῳ ἐπεξεργάζεται.*) Lucian, *περὶ πένθους*, p. 934, says that this verse and xix. 225 were quoted by all (*ῥαψῳδοῦνται πρὸς ἁπάντων*) in exhortations not to give way to grief. Both in art and in poetry, this was one of the famous subjects of antiquity. To Apollo and Artemis, as is well known, all sudden deaths of young persons of each sex were popularly attributed. Here the legend referred to the *φθόνος* and *νέμεσις* that attended presumption. Propert. iii. 11. 7, 'Nec tantum Niobe bis sex ad busta superba Solicito lacrimas depluit e Sipylo.' Compare also the beautiful passages in Soph. Antig. 823—831. Electr. 151. Quintus Smyrnæus, i. 294—306. Sir G. W. Cox ("Aryan Mythology," i. p. 101) says, "In the story of Niobe, we seem to see the sun in his scorching power, consuming those who dare to face his dazzling brightness." But there must have been some other origin of the myth which turned her into stone, and that origin doubtless was the fancied resemblance of a rock to a human form, even though tales are not wanting of 'petrifaction' in other legendary tales.

603. *τῇ περ*, 'even though to her,' &c.

ἓξ μὲν θυγατέρες ἓξ δ' υἱέες ἡβώοντες.
τοὺς μὲν Ἀπόλλων πέφνεν ἀπ' ἀργυρέοιο βιοῖο 605
χωόμενος Νιόβῃ, τὰς δ' Ἄρτεμις ἰοχέαιρα,
οὕνεκ' ἄρα Λητοῖ εἰσάσκετο καλλιπαρῄῳ.
φῆ δοιὼ τεκέειν, ἡ δ' αὐτὴ γείνατο πολλούς·
τὼ δ' ἄρα καὶ δοιώ περ ἐόντ' ἀπὸ πάντας ὄλεσσαν.
οἱ μὲν ἄρ' ἐννῆμαρ κέατ' ἐν φόνῳ, οὐδέ τις ἦεν 610
κατθάψαι, λαοὺς δὲ λίθους ποίησε Κρονίων·
τοὺς δ' ἄρα τῇ δεκάτῃ θάψαν θεοὶ Οὐρανίωνες.
ἡ δ' ἄρα σίτου μνήσατ', ἐπεὶ κάμε δάκρυ χέουσα.
[νῦν δέ που ἐν πέτρῃσιν, ἐν οὔρεσιν οἰοπόλοισιν,
ἐν Σιπύλῳ, ὅθι φασὶ θεάων ἔμμεναι εὐνάς 615
νυμφάων, αἵ τ' ἀμφ' Ἀχελώιον ἐρρώσαντο,
ἔνθα λίθος περ ἐοῦσα θεῶν ἐκ κήδεα πέσσει.]
ἀλλ' ἄγε δὴ καὶ νῶι μεδώμεθα, δῖε γεραιέ,
σίτου. ἔπειτά κεν αὖτε φίλον παῖδα κλαίοισθα
Ἴλιον εἰσαγαγών· πολυδάκρυτος δέ τοι ἔσται." 620
ἦ, καὶ ἀναΐξας ὄιν ἄργυφον ὠκὺς Ἀχιλλεύς

608. δοιώ. Here the comparison is only that of number; other accounts made the boast turn on superior beauty.

610. ἐν φόνῳ. Schol. Ven. 2, ἐν τῷ τόπῳ οὗ ἐφονεύθησαν. This reminds us of the Attic idiom ἐν τῷ τυρῷ, ἐν ταῖς μυρρίναις, &c.

611. λαοὺς δὲ κ.τ.λ. The legend turns either on the similarity of λαὸς and λᾶας, or on the rock supposed to represent Niobe, i.e. her subjects having met with the same fate as their queen. There is a charming pathos about the verses, to which the metre itself largely contributes. Four of the best (614–617) were rejected by the critics, on the prosaic ground that 'a stone could not have eaten bread.' But the poet does not say more than that Niobe was eventually turned to stone; in fact, as Spitzner well observes, νῦν δὲ shows this.

615. ἐν Σιπύλῳ. Prof. Sayce (preface to "Troja," p. xxiv) says that the figure of Niobe on the cliff of Sipylus has been lately found to be a likeness of the wife of Ramses II., and that the work was probably executed by Hittites in the 14th century B.C., representing the great goddess whose cult had been imported from Babylonia (pp. xvii, xix).

616. *Achelous* was rather a general name for a river. There may therefore have been one of that name in Lydia, though not known to us from other accounts. The Schol. Ven. says the proper name was Ἀχέλης.—ἐρρώσαντο, moved nimbly in the dance. Cf. i. 529; xviii. 411. Od. xxiv. 69. The Scholiasts compared Hes. Theog. 8, where the Muses ἐπερρώσαντο ποσσίν. By εὐναὶ it seems probable that ἤθεα, 'haunts,' are meant.

617. πέσσει, 'broods over,' consoles and softens by tears, the cares sent her from the gods. Doederlein prefers to construe ἐκ θεῶν πέσσει, *deorum voluntate lenit et concoquit.* Cf. 639; iv. 513.

620. πολυδάκρυτος, πολλῶν δακρύων ἄξιος.

621—642. Achilles slaughters a sheep, and his attendants proceed to prepare it for the repast. The banquet over, the two chiefs sit for some time gazing at each other in silent admiration. At length Priam asks to retire for the night,

σφάξ'· ἕταροι δ' ἔδερόν τε καὶ ἄμφεπον εὖ κατὰ κόσμον,
μίστυλλόν τ' ἄρ' ἐπισταμένως, πεῖράν τ' ὀβελοῖσιν,
ὤπτησάν τε περιφραδέως, ἐρύσαντό τε πάντα.
Αὐτομέδων δ' ἄρα σῖτον ἑλὼν ἐπένειμε τραπέζῃ 625
καλοῖς ἐν κανέοισιν· ἀτὰρ κρέα νεῖμεν Ἀχιλλεύς.
οἱ δ' ἐπ' ὀνείαθ' ἑτοῖμα προκείμενα χεῖρας ἴαλλον.
αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο,
ἦ τοι Δαρδανίδης Πρίαμος θαύμαζ' Ἀχιλῆα,
ὅσσος ἔην οἷός τε· θεοῖσι γὰρ ἄντα ἐῴκει· 630
αὐτὰρ ὁ Δαρδανίδην Πρίαμον θαύμαζεν Ἀχιλλεύς,
εἰσορόων ὄψιν τ' ἀγαθὴν καὶ μῦθον ἀκούων.
αὐτὰρ ἐπεὶ τάρπησαν ἐς ἀλλήλους ὁρόωντες,
τὸν πρότερος προσέειπε γέρων Πρίαμος θεοειδής
"λέξον νῦν με τάχιστα, διοτρεφές, ὄφρα κεν ἤδη 635
ὕπνῳ ὕπο γλυκερῷ ταρπώμεθα κοιμηθέντες·
οὐ γάρ πω μύσαν ὄσσε ὑπὸ βλεφάροισιν ἐμοῖσιν
ἐξ οὗ σῇς ὑπὸ χερσὶν ἐμὸς πάις ὤλεσε θυμόν,
ἀλλ' αἰεὶ στενάχω καὶ κήδεα μυρία πέσσω,
αὐλῆς ἐν χόρτοισι κυλινδόμενος κατὰ κόπρον. 640
νῦν δὴ καὶ σίτου πασάμην καὶ αἴθοπα οἶνον
λαυκανίης καθέηκα· πάρος γε μὲν οὔ τι πεπάσμην."
ἦ ῥ', Ἀχιλεὺς δ' ἑτάροισι ἰδὲ δμῳῇσι κέλευσεν

as he has neither slept nor taken food since the death of his son. (Hyperbolically said, according to Schol. Vict. on 637.) Plutarch, Symposiac, vii. 6, τὸν Πρίαμον φιλοφρονεῖσθαι βουλόμενος (Ἀχιλλεὺς) πάλιν ἀναΐξας ὄϊν ἄργυφον σφάττει καὶ διαιρεῖ καὶ ὀπτᾷ, πολὺ περὶ ταῦτα ἀναλίσκων τῆς νυκτός.

622. σφάξε, 'cut the throat.'—ἄμφεπον, cf. vii. 316, τὸν δέρον ἀμφί θ' ἕπον, καί μιν διέχευαν ἅπαντα. The next two lines are nearly identical with i. 465, 466, and the distich following with ix. 216, 217.

630. ὅσσος, [ἡλίκος. Schol. Ven. 2, ὅσος ἐν μεγέθει, οἷος ἐν κάλλει. So ix. 485, καί σε τοσοῦτον ἔθηκα.

632. ὄψις ἀγαθή, for εὐγενής, does not seem familiar. Perhaps ἀγαθὸν, viz. ὄντα. The admiration of Achilles for Priam was mentioned sup. 483.—Δαρδανίδην, descended from Dardanus through Tros and Ilus (xx. 215—237).

635. λέξον, κλῖνον, κοίμισον (Schol. Ven. 2). Cf. xiv. 252, ἤτοι ἐγὼ μὲν ἔλεξα Διὸς νόον αἰγιόχοιο νήδυμος ἀμφιχυθείς. For ταρπώμεθα, Aristarchus read παυσώμεθα, which would imply the ellipse of λύπης.

640. κατὰ κόπρον. Cf. sup. 164.

641. νῦν δὴ κ.τ.λ. He speaks of repose as the natural sequel to a repast.—λαυκανίης, cf. xxii. 325.

643—658. Achilles gives orders for placing a bed without the entrance to the tent, apologizing for the place allotted on the plea of his being less likely to be observed by Grecian chiefs who might come for consultation, and might cause delay and difficulty in effecting the ransom, by reporting to Agamemnon the arrival of Priam.

δέμνι' ὑπ' αἰθούσῃ θέμεναι καὶ ῥήγεα καλὰ
πορφύρε' ἐμβαλέειν, στορέσαι τ' ἐφύπερθε τάπητας, 645
χλαίνας τ' ἐνθέμεναι οὔλας καθύπερθε ἕσασθαι.
αἳ δ' ἴσαν ἐκ μεγάροιο δάος μετὰ χερσὶν ἔχουσαι,
αἶψα δ' ἄρα στόρεσαν δοιὼ λέχε' ἐγκονέουσαι.
τὸν δ' ἐπικερτομέων προσέφη πόδας ὠκὺς Ἀχιλλεύς
"ἐκτὸς μὲν δὴ λέξο, γέρον φίλε, μή τις Ἀχαιῶν 650
ἐνθάδ' ἐπέλθῃσιν βουληφόρος, οἵ τέ μοι αἰεὶ
βουλὰς βουλεύουσι παρήμενοι, ἣ θέμις ἐστίν.
τῶν εἴ τίς σε ἴδοιτο θοὴν διὰ νύκτα μέλαιναν,
αὐτίκ' ἂν ἐξείποι Ἀγαμέμνονι ποιμένι λαῶν,
καί κεν ἀνάβλησις λύσιος νεκροῖο γένηται. 655
ἀλλ' ἄγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον,
ποσσῆμαρ μέμονας κτερεϊζέμεν Ἕκτορα δῖον,
ὄφρα τέως αὐτός τε μένω καὶ λαὸν ἐρύκω."
τὸν δ' ἠμείβετ' ἔπειτα γέρων Πρίαμος θεοειδής
"εἰ μὲν δή μ' ἐθέλεις τελέσαι τάφον Ἕκτορι δίῳ, 660
ὧδέ κέ μοι ῥέζων, Ἀχιλεῦ, κεχαρισμένα θείης.
οἶσθα γὰρ ὡς κατὰ ἄστυ ἐέλμεθα, τηλόθι δ' ὕλη

644—647. This passage occurs in Od. iv. 297—300, and vii. 336—339. It may be observed (as an evidence of adaptation), that though *αἴθουσα* has an intelligible meaning as the sheltered front entrance to a palace, it seems hardly applicable to a chieftain's tent, composed of boards and thatched with reeds, sup. 450. The same objection applies to *ἐκ μεγάροιο*, and the last verse is used Od. xxii. 497, xxiii. 294, of an establishment of female slaves.

648. *δοιὼ*, viz. for Priam and the herald Idaeus.

649. *ἐπικερτομέων*, reproaching him for his unsocial retirement from the banquet. He addresses him however as *γέρον φίλε*. He may mean, 'ridiculing Priam's fear' (sup. 571).

655. *ἀνάβλησις*, a word apparently of the later dialect, occurs ii. 380. For *γένηται* Wolf needlessly adopts the Attic construction, *γένοιτο*. Doederlein also feels some difficulty about *γένηται*. But cf. i. 137.

657. *ποσσῆμαρ* seems formed on no sound analogy. Somewhat like it is *ὁσημέραι*. The Schol. Ven. compares *αὐτῆμαρ, ἐννῆμαρ, ἑξῆμαρ*. He says that no word is compounded with the interrogative term standing first (*οὐδέποτε πυσματικὸν μέρος λόγου προτάσσεται ἐν συνθέσει*), though he accepts *ποδαπός*, as if from *ποῖον* and *δάπεδον*. "How many days," Achilles asks, "do you propose to continue the funeral-rites of your god-like son? (Let me know,) that I may myself stay away from the fight, and keep back the people." Schol. Ven. 2, *ἐπεὶ ἅπαξ πεισθεὶς δίδωσι τὸν νεκρὸν, προνοεῖται καὶ τῆς κηδείας*.

659—676. Priam thanks him for his forbearance, and asks eleven days' truce for the burial. Achilles pledges his hand that so much time shall be allowed, and they part for the night, he into his tent, Priam and the herald *ἐκτός* (650).

660. *τάφον*, Schol. Ven. *τὴν κηδείαν*, 'to complete the funeral.'

662. *οἶσθα γὰρ ὡς*, *ἐπειδὴ*, 'since you

ἀξέμεν ἐξ ὄρεος, μάλα δὲ Τρῶες δεδίασιν,
ἐννῆμαρ μέν κ' αὐτὸν ἐνὶ μεγάροις γοόῳμεν,
τῇ δεκάτῃ δέ κε θάπτοιμεν δαινῦτό τε λαός, 665
ἑνδεκάτῃ δέ κε τύμβον ἐπ' αὐτῷ ποιήσαιμεν,
τῇ δὲ δυωδεκάτῃ πολεμίξομεν, εἴ περ ἀνάγκη."
τὸν δ' αὖτε προσέειπε ποδάρκης δῖος Ἀχιλλεύς
"ἔσται τοι καὶ ταῦτα, γέρον Πρίαμ', ὡς σὺ κελεύεις·
σχήσω γὰρ πόλεμον τόσσον χρόνον ὅσσον ἄνωγας." 670
ὣς ἄρα φωνήσας ἐπὶ καρπῷ χεῖρα γέροντος
ἔλλαβε δεξιτερήν, μή πως δείσει' ἐνὶ θυμῷ.
οἱ μὲν ἄρ' ἐν προδόμῳ δόμου αὐτόθι κοιμήσαντο,
κῆρυξ καὶ Πρίαμος, πυκινὰ φρεσὶ μήδε' ἔχοντες,
αὐτὰρ Ἀχιλλεὺς εὗδε μυχῷ κλισίης εὐπήκτου· 675
τῷ δὲ Βρισηῒς παρελέξατο καλλιπάρῃος·
ἄλλοι μέν ῥα θεοί τε καὶ ἀνέρες ἱπποκορυσταί
εὗδον παννύχιοι, μαλακῷ δεδμημένοι ὕπνῳ·
ἀλλ' οὐχ' Ἑρμείαν ἐριούνιον ὕπνος ἔμαρπτεν,
ὁρμαίνοντ' ἀνὰ θυμὸν ὅπως Πρίαμον βασιλῆα 680
νηῶν ἐκπέμψειε, λαθὼν ἱεροὺς πυλαωρούς.
στῆ δ' ἄρ' ὑπὲρ κεφαλῆς, καί μιν πρὸς μῦθον ἔειπεν.

know how we are hemmed in by your hosts, and that wood must be fetched from afar, and the Trojans are timid, and so will require time; not less than nine days will be wanted for the preparation of the pyre.'—*ἐέλμεθα*, see xiii. 524; xviii. 287. Lexil. p. 255.—*τηλόθι, τηλοῦ ἄπεστι.* — *ἀξέμεν*, the aorist.—*μάλα δὲ*, Spitzner and others *μάλα γὰρ*, with Aristarchus. It is evident that, in either case, the timidity of the Trojans is regarded as a cause of delay; at the same time, this was an indirect compliment to the prowess of Achilles.

665. *δαινῦτο, δαινύοιτο*, as *μεμνέῳτο* xxiii. 361, *λελῦντο* Od. xviii. 238. See on *ζευγνῦμεν*, xvi. 145.

670. *σχήσω, καθέξω.* The ancient commentators raised the objection, that this promise could only have been properly given by Agamemnon.

673. *προδόμῳ*, an ante-room beyond the *αἴθουσα*, sup. 644. See vi. 243; ix. 473, where it is described as having a fire in it, in front of the doors of the thalamus. It was therefore a kind of entrance-hall, between the outer *αὐλὴ* and the inner thalamus, and was used for the entertainment of strangers, the family sleeping inside, *ἐν μυχῷ*. But here again, it seems strangely applied to a general's tent.

677—688. The gods and men are wrapt in slumber, but Hermes remains awake, thinking how he may best conduct Priam in safety through the guards. In the form of a vision he appears to Priam, and warns him that if Agamemnon should capture him alive, a much larger ransom would be needed.

677—679. This passage is slightly altered from ii. 1, 2.

681. *ἱεροὺς*, a common-place applied to guards in x. 56. Schol. *πιστούς, σωτῆρας.*

"ὦ γέρον, οὔ νύ τι σοί γε μέλει κακόν, οἷον ἔθ' εὕδεις
ἀνδράσιν ἐν δηίοισιν, ἐπεί σ' εἴασεν Ἀχιλλεύς.
καὶ νῦν μὲν φίλον υἱὸν ἐλύσαο, πολλὰ δ' ἔδωκας· 685
σεῖο δέ κε ζωοῦ καὶ τρὶς τόσα δοῖεν ἄποινα
παῖδες τοὶ μετόπισθε λελειμμένοι, εἴ κ' Ἀγαμέμνων
γνώῃ σ' Ἀτρεΐδης, γνώωσι δὲ πάντες Ἀχαιοί."
ὣς ἔφατ', ἔδεισεν δ' ὁ γέρων, κήρυκα δ' ἀνίστη.
τοῖσιν δ' Ἑρμείας ζεῦξ' ἵππους ἡμιόνους τε, 690
ῥίμφα δ' ἄρ' αὐτὸς ἔλαυνε κατὰ στρατόν, οὐδέ τις ἔγνω.
ἀλλ' ὅτε δὴ πόρον ἷξον ἐυρρεῖος ποταμοῖο,
[Ξάνθου δινήεντος, ὃν ἀθάνατος τέκετο Ζεύς,]
Ἑρμείας μὲν ἔπειτ' ἀπέβη πρὸς μακρὸν Ὄλυμπον,
Ἠὼς δὲ κροκόπεπλος ἐκίδνατο πᾶσαν ἐπ' αἶαν, 695
οἳ δ' ἐς ἄστυ ἔλων οἰμωγῇ τε στοναχῇ τε
ἵππους, ἡμίονοι δὲ νέκυν φέρον. οὐδέ τις ἄλλος
ἔγνω πρόσθ' ἀνδρῶν καλλιζώνων τε γυναικῶν,
ἀλλ' ἄρα Κασσάνδρη, ἰκέλη χρυσέῃ Ἀφροδίτῃ,
Πέργαμον εἰσαναβᾶσα φίλον πατέρ' εἰσενόησεν 700
ἑστεῶτ' ἐν δίφρῳ, κήρυκά τε ἀστυβοώτην,
τὸν δ' ἄρ' ἐφ' ἡμιόνων ἴδε κείμενον ἐν λεχέεσσιν.
κώκυσέν τ' ἄρ' ἔπειτα, γέγωνέ τε πᾶν κατὰ ἄστυ.
"ὄψεσθε, Τρῶες καὶ Τρῳάδες, Ἕκτορ' ἰόντες,
εἴ ποτε καὶ ζώοντι μάχης ἐκνοστήσαντι 705

683. οἷον, i.e. ὅτι τοιοῦτον, οὕτως, εὕδεις.—ἐπεὶ κ.τ.λ., see sup. 557.

686. σεῖο κ.τ.λ., as ζωάγρια, the ransom of a royal prisoner taken alive, your sons would have to pay thrice as much as you have paid for the dead Hector, should the Greeks find out you are here.—τοὶ, for οἱ, supply εἰσί.

689—706. They leave the camp, Hermes himself driving the car unobserved through the Greek lines. At the ford of the Xanthus Hermes once more (cf. 468) vanishes into the sky. Arrived at the city with early morning, they are seen by Cassandra, who utters a wild cry that is heard far and wide.

692, 693. This distich occurred xiv. 433, 434; xxi. 1, 2.

695. Compare viii. 1 with xxiii. 227.

701. ἀστυβοώτης only occurs here as an epithet of a herald, like ἠπύτα, καλήτωρ, sup. 577.

702. ἐφ' ἡμιόνων, i.e. on the mule-car.

703. γέγωνε, 'spoke loud enough to be heard over all the city.' Her words, though mixed with κωκυτὸς, are words of joy at the recovery of the body of her brother. Schol. Ven. 2 ἐχάρη δὲ ἰδοῦσα τὸν νεκρὸν ἀπροσδοκήτως ἀγόμενον. The context shows that σὺν χαρᾷ must be supplied with ὄψεσθε, which is the future. 'You shall see, if you come,' is plainly equivalent to 'come and see.' The Schol. Vict. took it for the epic aorist, like ἄξετε and οἴσετε, and Zenodotus read ὄψασθε, following the same tradition.

705. εἴ ποτε, 'if ever you rejoiced at

χαίρετ', ἐπεὶ μέγα χάρμα πόλει τ' ἦν παντί τε δήμῳ."
ὣς ἔφατ', οὐδέ τις αὐτόθ' ἐνὶ πτόλεϊ λίπετ' ἀνὴρ
οὐδὲ γυνή· πάντας γὰρ ἀάσχετον ἵκετο πένθος·
ἀγχοῦ δὲ ξύμβληντο πυλάων νεκρὸν ἄγοντι.
πρῶται τόν γ' ἄλοχός τε φίλη καὶ πότνια μήτηρ 710
τιλλέσθην, ἐπ' ἄμαξαν ἐύτροχον ἀΐξασαι,
ἁπτόμεναι κεφαλῆς· κλαίων δ' ἀμφίσταθ' ὅμιλος.
καί νύ κε δὴ πρόπαν ἦμαρ ἐς ἠέλιον καταδύντα
Ἕκτορα δάκρυ χέοντες ὀδύροντο πρὸ πυλάων,
εἰ μὴ ἄρ' ἐκ δίφροιο γέρων λαοῖσι μετηύδα 715
"εἴξατέ μοι οὐρεῦσι διελθέμεν· αὐτὰρ ἔπειτα
ἄσεσθε κλαυθμοῖο, ἐπὴν ἀγάγωμι δόμονδε."
ὣς ἔφαθ', οἱ δὲ διέστησαν καὶ εἶξαν ἀπήνῃ.
οἱ δ' ἐπεὶ εἰσάγαγον κλυτὰ δώματα, τὸν μὲν ἔπειτα
τρητοῖς ἐν λεχέεσσι θέσαν, παρὰ δ' εἷσαν ἀοιδοὺς 720
θρήνων ἐξάρχους, οἵ τε στονόεσσαν ἀοιδὴν
οἱ μὲν δὴ θρήνεον, ἐπὶ δὲ στενάχοντο γυναῖκες.

his return when alive.' Here also Schol. Ven. 2 perversely explains χαίρετε as the imperative, συνευφραίνεσθε καὶ συγχαίρετε. Still further, the Schol. Vict. appears to have read Ἕκτορ' ἰόντι, and to have construed ἰόντι καὶ ἐκνοστήσαντι.

707—717. The people come forth in crowds to meet the body, Andromache and Hecuba giving way to the wildest grief. Priam is long detained by the crowd, but at length orders them to make way for his return to the citadel.

708. ἀάσχετον, ἀν—ἄνσχετον, 'intolerable.' The ἀνὰ is repeated, and in both the ν vanishes by well-known euphonic laws. (The so-called α privative seems, in fact, the preposition ἀνά.) See on v. 892.

711. τίλλεσθαι, 'to tear the hair,' like κείρεσθαι and κόπτεσθαί τινα, is 'to mourn for a person' by outward acts or demonstrations of grief. The idiom, perhaps, is not one of the early epic.—ἐπ' ἄμαξαν, 'rushing up to the mule-car.' The words might also mean 'upon it.' Mr. Newman, "Rushing Unto the wheeled carriage." Lord Derby, "Eagerly they sprang On the smooth-rolling wain."

717. ἄσεσθε, 'ye shall take your fill.' See Lexil. p. 24. So xxiii. 157, γόοιο μὲν ἔστι καὶ ἆσαι: xix. 306, ποτῆτος ἄσασθαι φίλον ἦτορ.—δόμονδε, γράφεται πόλινδε (Schol. Ven.).

718—745. The body is laid out in state in the palace, and male and female mourners join in performing the θρῆνος. Andromache takes the lead, and in a touching lament bewails her own loss and that of their child, foretells the fate of the city and the death of the boy by the hand of the enemy, and grieves that she was not by to receive Hector's dying words.—Beautiful as this passage is, we can hardly regard it as anything but a repetition, probably by a different hand, of the speech of Andromache on first hearing of Hector's death, in xxii. 477 seqq. It has been remarked, as an indication of composition not earlier than the tragic age, that the θρῆνοι of Hecuba and Helen are strophic and antistrophic, each containing four periods of three lines (omitting 770—772), while the verse which follows them all (746) is the choral response.

721. ἐξάρχους. See xxii. 430.

722. οἱ μὲν, αὐτοὶ μέν. Schol. Ven. 2,

τῇσιν δ' Ἀνδρομάχη λευκώλενος ἦρχε γόοιο,
Ἕκτορος ἀνδροφόνοιο κάρη μετὰ χερσὶν ἔχουσα.
"ἆνερ, ἀπ' αἰῶνος νέος ὤλεο, κὰδ δέ με χήρην 725
λείπεις ἐν μεγάροισι· πάις δ' ἔτι νήπιος αὔτως,
ὃν τέκομεν σύ τ' ἐγώ τε δυσάμμοροι, οὐδέ μιν οἴω
ἥβην ἵξεσθαι· πρὶν γὰρ πόλις ἥδε κατ' ἄκρης
πέρσεται. ἦ γὰρ ὄλωλας ἐπίσκοπος, ὅς τέ μιν αὐτήν
ῥύσκευ, ἔχες δ' ἀλόχους κεδνὰς καὶ νήπια τέκνα. 730
αἳ δή τοι τάχα νηυσὶν ὀχήσονται γλαφυρῇσιν,
καὶ μὲν ἐγὼ μετὰ τῇσι· σὺ δ' αὖ, τέκος, ἢ ἐμοὶ αὐτῇ
ἕψεαι, ἔνθα κεν ἔργα ἀεικέα ἐργάζοιο
ἀθλεύων πρὸ ἄνακτος ἀμειλίχου· ἤ τις Ἀχαιῶν
ῥίψει χειρὸς ἑλὼν ἀπὸ πύργου, λυγρὸν ὄλεθρον, 735
χωόμενος, ᾧ δή που ἀδελφεὸν ἔκτανεν Ἕκτωρ
ἢ πατέρ' ἠὲ καὶ υἱόν, ἐπεὶ μάλα πολλοὶ Ἀχαιῶν
Ἕκτορος ἐν παλάμῃσιν ὀδὰξ ἕλον ἄσπετον οὖδας.
οὐ γὰρ μείλιχος ἔσκε πατὴρ τεὸς ἐν δαῒ λυγρῇ·
τῷ καί μιν λαοὶ μὲν ὀδύρονται κατὰ ἄστυ, 740
ἀρητὸν δὲ τοκεῦσι γόον καὶ πένθος ἔθηκας,

ἐξῆρχον μὲν ἐκεῖνοι τῶν λόγων, ὡς ἔοικε, καὶ διεδέχοντο αὐτοὺς αἱ γυναῖκες ἀντιφωνοῦσαι. See Mure, Hist. Lit. i. p. 170. Doederlein thinks ἀοιδοὺς includes both sexes, so that οἳ μὲν represents ἄνδρες μέν.

723. ἦρχε, "antevertit solennes praeficarum questus Andromache suis lamentis." (*Id.*)

725. ἀπ' αἰῶνος, 'from life,'—a singular use; elsewhere it means 'for ever,' as Hes. Theog. 609, τῷδέ τ' ἀπ' αἰῶνος κακὸν ἐσθλῷ ἀντιφερίζει. So also δι' αἰῶνος in more than one passage of Aeschylus. For νέος, Zenodotus read νέον, 'lately.'

730. ῥύσκευ, the imperfect of ῥύσκομαι (= ῥύομαι),—a form found only in this place.—ἔχες, an allusion to the name *Hector*, 'Holder,' as the Schol. Ven. remarks.

732. καὶ ἐγώ. Andromache was carried off as a concubine to Neoptolemus, son of Achilles. On this event, which appears to have been taken from other "Cyclic" poems (the Ἰλίου πέρσις, perhaps, turns the Andromache of Euripides.

733. ἔνθα κεν κ.τ.λ., '(to some house) where you may perform menial duties, doing hard service for (in place of) a relentless master.' The use of πρὸ here is remarkable, expressing a vicarious service. Schol. Ven. 2, κακοπαθῶν ὑπὲρ δεσπότου. See xvii. 667.

735. ἀπὸ πύργου, from the ramparts of Troy. This was also an event of the early epics on the *Troica*, whence Euripides borrowed it (Troad. 1135). So confident were the Alexandrines in the antiquity of our text, that the Schol. Ven. says, 'From this passage the post-Homeric poets introduce Astyanax as being thrown from the walls by the Greeks.'—ὄλεθρον, in apposition to the sentence.

741. ἀρητὸν, as πολυάρητος Od. vi. 280, sup. xvii. 37, where the same verse occurs. But in both places the Scholiasts incline to the sense of ἐπάρατον, ἐπιβλαβῆ. "Accursed wail and sorrow" (Mr. Newman).

Ἕκτορ. ἐμοὶ δὲ μάλιστα λελείψεται ἄλγεα λυγρά·
οὐ γάρ μοι θνήσκων λεχέων ἐκ χεῖρας ὄρεξας,
οὐδέ τί μοι εἶπας πυκινὸν ἔπος, οὗ τέ κεν αἰεί
μεμνήμην νύκτας τε καὶ ἤματα δάκρυ χέουσα." 745
ὣς ἔφατο κλαίουσ᾽, ἐπὶ δὲ στενάχοντο γυναῖκες.
τῇσιν δ᾽ αὖθ᾽ Ἑκάβη ἁδινοῦ ἐξῆρχε γόοιο.
"Ἕκτορ ἐμῷ θυμῷ πάντων πολὺ φίλτατε παίδων,
ἦ μήν μοι ζωός περ ἐὼν φίλος ἦσθα θεοῖσιν·
οἳ δ᾽ ἄρα σεῦ κήδοντο καὶ ἐν θανάτοιό περ αἴσῃ. 750
ἄλλους μὲν γὰρ παῖδας ἐμοὺς πόδας ὠκὺς Ἀχιλλεὺς
πέρνασχ᾽, ὅν τιν᾽ ἕλεσκε, πέρην ἁλὸς ἀτρυγέτοιο,
ἐς Σάμον ἔς τ᾽ Ἴμβρον καὶ Λῆμνον ἀμιχθαλόεσσαν·
σεῦ δ᾽ ἐπεὶ ἐξέλετο ψυχὴν ταναήκεϊ χαλκῷ,
πολλὰ ῥυστάζεσκεν ἑοῦ περὶ σῆμ᾽ ἑτάροιο 755
Πατρόκλου, τὸν ἔπεφνες· ἀνέστησεν δέ μιν οὐδ᾽ ὧς·
νῦν δέ μοι ἑρσήεις καὶ πρόσφατος ἐν μεγάροισιν
κεῖσαι, τῷ ἴκελος ὅν τ᾽ ἀργυρότοξος Ἀπόλλων
οἷς ἀγανοῖς βελέεσσιν ἐποιχόμενος κατέπεφνεν."

744. πυκινόν. Schol. Ven. 2, τὸ πρὸς βιοτείαν λυσιτελές. The sense seems to be 'terse,' 'short,' 'pointed.' Tac. Agric. 45, 'sed mihi filiaeque ejus praeter acerbitatem parentis erepti auget maestitiam, quod adsidere valetudini, fovere deficientem, satiari vultu complexuque non contigit. Excepissemus certe mandata vocesque, quas penitus animo figeremus.' Aesch. Cho. 8, οὐ γὰρ παρὼν ᾤμωξα σόν, πάτερ, μόρον.

745. μεμνήμην, the optative, as μεμνέῳτο, xxiii. 361.

746—759. Hecuba, the queen-mother, adds some brief words, yet rather of thankfulness to the gods for having preserved her son both in life and death, than of overwhelming affliction. Both this and the ῥῆσις of Andromache partake (as Heyne remarked) rather of the dramatic than the epic tone, and all the three seem compositions of competing rhapsodists.

747. ἐξῆρχε. Cf. xviii. 316.

749. ἦ μήν κ.τ.λ. 'Assuredly, in your lifetime, at least, you were beloved by the gods; and now, it seems, they had regard for you even in the fate of death.' Compare with this passage xvii. 270—273; sup. 422.

753. ἀμιχθαλόεσσαν, difficult of access by sea; surrounded by an inhospitable and stormy sea, or a sea infested by pirates; or ἀλίμενον, without good harbours. The exact meaning of this very curious compound is uncertain: it occurs only here and in Hymn. Apoll. 36. As Sophocles (Phil. 2) calls Lemnos βροτοῖς ἄστειπτος οὐδ᾽ οἰκουμένη, the idea of 'inhospitable island' may be all that is meant. Yet from Lemnos came supplies of wine (vii. 467).

755. πολλά. See on 14 and 417.

757. πρόσφατος, 'fresh,' as νεκρὸς πρόσφατος in Herod. ii. 89. Properly, it seems to have been applied to the flesh of victims slain for the occasion of a feast or sacrifice (πρὸς βωμῷ σφαγείς, Aesch. Eum. 295). The root is φα or φεν (φένω), as in ἀρείφατος, but whether the preposition is πρὸ or πρὸς is rather doubtful, for προσφάγματα may refer to preliminary acts of sacrifice.

758. τῷ ἴκελος κ.τ.λ., like one who has died suddenly, and in youth, and without wasting disease. Cf. 605.

ὣς ἔφατο κλαίουσα, γόον δ' ἀλίαστον ὄρινεν. 760
τῇσι δ' ἔπειθ' Ἑλένη τριτάτη ἐξῆρχε γόοιο.
"Ἕκτορ ἐμῷ θυμῷ δαέρων πολὺ φίλτατε πάντων,
ἦ μήν μοι πόσις ἐστὶν Ἀλέξανδρος θεοειδής,
ὅς μ' ἄγαγεν Τροίηνδ'· ὡς πρὶν ὤφελλον ὀλέσθαι.
ἤδη γὰρ νῦν μοι τόδ' ἐεικοστὸν ἔτος ἐστὶν 765
ἐξ οὗ κεῖθεν ἔβην καὶ ἐμῆς ἀπελήλυθα πάτρης·
ἀλλ' οὔ πω σεῦ ἄκουσα κακὸν ἔπος οὐδ' ἀσύφηλον·
ἀλλ' εἴ τίς με καὶ ἄλλος ἐνὶ μεγάροισιν ἐνίπτοι
δαέρων ἢ γαλόων ἢ εἰνατέρων εὐπέπλων,
ἢ ἑκυρή (ἑκυρὸς δὲ πατὴρ ὣς ἤπιος αἰεί), 770
ἀλλὰ σὺ τόν γε ἔπεσσι παραιφάμενος κατέρυκες,
[σῇ τ' ἀγανοφροσύνῃ καὶ σοῖς ἀγανοῖς ἐπέεσσιν.]
τῷ σέ θ' ἅμα κλαίω καὶ ἔμ' ἄμμορον ἀχνυμένη κῆρ·
οὐ γάρ τίς μοι ἔτ' ἄλλος ἐνὶ Τροίῃ εὐρείῃ
ἤπιος οὐδὲ φίλος, πάντες δέ με πεφρίκασιν." 775

760—775. The lament of Helen, who describes in affectionate terms the kindness of her brother-in-law. For the whole time since she left her home, Hector never once uttered an unkind word to her, and even checked and reproved those who taunted her.

763. ἦ μὴν κ.τ.λ. Though carried off by your own brother (and therefore liable to share the reproaches you heaped upon him), yet I never had one harsh word from you. The γὰρ (765) seems to explain the preceding clause: 'would that I had perished first, for never did I think to leave my home for so long a time.' The period mentioned presents much difficulty. If the war lasted ten years, another ten must have been spent in preparations for it. Of this nothing is known in the accounts that have come down to us. Perhaps here also some earlier tradition (e. g. from the Κύπρια ἔπη) has been followed by a later compiler.

767. ἀσύφηλον, a word occurring ix. 647, is interpreted κακὸν, φαῦλον, μηδενὸς ἄξιον.

768. ἐνίπτοι. See iii. 438. Here we have four terms of affinity, all said to be common to Sanscrit, 'brothers-in-law,' 'sisters-in-law,' 'wives of husbands' brothers,' 'mother-in-law.'

769. δαέρων, pronounced δαϝρων.

770. ἑκυρὸς, *socer*, i. e. Priam. She excepts him, for, as in iii. 164, he was always kind to her. Hecuba was not celebrated for her good temper; whence she was said to have been metamorphosed into a bitch.

771. παραιφάμενος, 'talking him over.' Hes. Theog. 90, μαλακοῖσι παραιφάμενοι ἐπέεσσιν. Il. vi. 337, παρειποῦσ' ἄλοχος μαλακοῖς ἐπέεσσιν.

773. ἄμμορον, *te privatam*, Doederlein.

776—804. The whole people of Troy join in the lament for Hector. Priam commands them to bring wood for the pyre, and apprises them of the promised truce for twelve days. The work proceeds for nine days: on the tenth the body is committed to the flames with the usual ceremonies; the bones are collected and placed in a kist-van, above which the tumulus is raised. The funeral ends with a banquet to all the Trojan chiefs in the palace of Priam.—On this passage also it may be remarked, that it seems a mere repetition of the funeral of Patroclus in the preceding book.

ὣς ἔφατο κλαίουσ', ἐπὶ δὲ στένε δῆμος ἀπείρων.
λαοῖσιν δ' ὁ γέρων Πρίαμος μετὰ μῦθον ἔειπεν.
"ἄξετε νῦν, Τρῶες, ξύλα ἄστυδε, μηδέ τι θυμῷ
δείσητ' Ἀργείων πυκινὸν λόχον· ἦ γὰρ Ἀχιλλεὺς
πέμπων μ' ὧδ' ἐπέτελλε μελαινάων ἀπὸ νηῶν, 780
μὴ πρὶν πημανέειν, πρὶν δωδεκάτη μόλῃ ἠώς."
ὣς ἔφαθ', οἱ δ' ὑπ' ἀμάξῃσιν βόας ἡμιόνους τε
ζεύγνυσαν, αἶψα δ' ἔπειτα πρὸ ἄστεος ἠγερέθοντο.
ἐννῆμαρ μὲν τοί γε ἀγίνεον ἄσπετον ὕλην·
ἀλλ' ὅτε δὴ δεκάτη ἐφάνη φαεσίμβροτος ἠώς, 785
καὶ τότ' ἄρ' ἐξέφερον θρασὺν Ἕκτορα δακρυχέοντες,
ἐν δὲ πυρῇ ὑπάτῃ νεκρὸν θέσαν, ἐν δ' ἔβαλον πῦρ.
ἦμος δ' ἠριγένεια φάνη ῥοδοδάκτυλος ἠώς,
τῆμος ἄρ' ἀμφὶ πυρὴν κλυτοῦ Ἕκτορος ἔγρετο λαός·
[αὐτὰρ ἐπεί ῥ' ἤγερθεν ὁμηγερέες τ' ἐγένοντο,] 790
πρῶτον μὲν κατὰ πυρκαϊὴν σβέσαν αἴθοπι οἴνῳ
πᾶσαν, ὁπόσσον ἐπέσχε πυρὸς μένος· αὐτὰρ ἔπειτα
ὀστέα λευκὰ λέγοντο κασίγνητοί θ' ἕταροί τε
μυρόμενοι, θαλερὸν δὲ κατείβετο δάκρυ παρειῶν.
καὶ τά γε χρυσείην ἐς λάρνακα θῆκαν ἑλόντες, 795
πορφυρέοις πέπλοισι καλύψαντες μαλακοῖσιν·
αἶψα δ' ἄρ' ἐς κοίλην κάπετον θέσαν, αὐτὰρ ὕπερθεν

776. ἀπείρων. Schol. Ven. 2, οὐ μόνον αἱ γυναῖκες, ἀλλὰ καὶ αὐτὸ τὸ ἄπειρον πλῆθος. The phrase is rather a singular one.

778. ἄξετε, the imperative. Cf. iii. 103; viii. 505.

780. ἐπέτελλε, 'Achilles himself, when he gave me a safe convoy from the dark galleys, gave these orders (viz. ἵνα μὴ δείσητε, cf. sup. 663. 670), that (the Achaeans) should not harm us till the twelfth morn should have come.' We should rather have expected ὑπέσχετο than ἐπέτελλε, unless indeed the latter means ἐπιτείλας ὑπέσχετο.

784. ἄσπετον. The pyre of Patroclus was ἑκατόμπεδον (xxiii. 164).

786. ἐξέφερον, not only out of the palace, but outside of the city walls.

791. πρῶτον μὲν κ.τ.λ. Cf. xxiii. 250, 251, and ib. 165 with 787.

795. χρυσείην. See xxiii. 253. Od. xxiv. 74, where χρύσεος ἀμφιφορεὺς is mentioned as used for that purpose.—λάρνακα, Schol. σορόν. Probably a general term for a casket (τεῦχος), although, like κάπετον inf., the exact sense is not clear.

796. πορφυρέοις κ.τ.λ. Virg. Aen. vi. 221, 'purpureasque super vestes, velamina nota, injiciunt.' In the similar ceremony performed at the cremation of the Amazon Queen, Penthesilea, in Q. Smyrn. i. 796, fragrant unguents and beef-fat are mixed with the ashes in a 'hollow casket,' κοίλῃ χηλός.

797. κάπετον, possibly a kist, or grave, made of great stones, and covered over with slabs. Or it may mean simply

πυκνοῖσιν λάεσσι κατεστόρεσαν μεγάλοισιν.
ῥίμφα δὲ σῆμ' ἔχεαν· περὶ δὲ σκοποὶ εἵατο πάντῃ,
μὴ πρὶν ἐφορμηθεῖεν ἐϋκνήμιδες Ἀχαιοί. 800
χεύαντες δὲ τὸ σῆμα πάλιν κίον· αὐτὰρ ἔπειτα
εὖ συναγειρόμενοι δαίνυντ' ἐρικυδέα δαῖτα
δώμασιν ἐν Πριάμοιο διοτρεφέος βασιλῆος.
ὣς οἵ γ' ἀμφίεπον τάφον Ἕκτορος ἱπποδάμοιο.

a hollow cavity made to receive the urn. Cf. Soph. Aj. 1403, *οἱ μὲν κοίλην κάπετον χερσὶ ταχύνετε.* Canon Greenwell, a high authority in these matters, writes: "In many instances I have found the bones, collected together, and placed, *frequently in a small hole*, on the spot, where, from the redness of the earth and other signs, it was clear the pyre had been. The hole had been made previously to the burning." The former kind of grave is described by modern antiquaries as a characteristic of the neolithic age. We should hardly expect, in a description at least comparatively late, to find this feature so accurately described. It may, of course, be questioned, if *κατεστόρεσαν* means the actual kist, and not rather the site of the tomb itself, which is sometimes surrounded with a circle of upright stones. Or, again (as Doederlein understands it), it may mean that a heap or barrow of boulder-stones was piled over the *κάπετος*. How ancient and widely prevalent were these Aryan rites of sepulture is now well ascertained. Hence the analogy of barrows opened in our own times is of considerable interest and importance. The following extract from the "Standard," Dec. 8, 1870, describing the funeral of the Rajah of Kolapur at Florence, will show that scarcely any changes in the ceremony have taken place in the course of more than two thousand years:—"When the pile was consumed about halfway down, the curiosity of the crowd appeared to be sated, and most of us came away. But the Indians, who had still more to do, and the few guards sent down to keep order, remained on the spot until long after daybreak. At seven o'clock, the wood being all consumed, the remaining embers were extinguished with water from the river. The ground was carefully swept, and dishes of rice placed upon it at regular intervals. Then the ashes of the dead prince, whose body is said to have been wrapped in a preparation of asbestos, were collected and placed in a porcelain jar, while the ashes of the funeral pile, together with every thing which had been used in its construction, such as iron bars and the like, were taken to the river and dropped in at mid-stream. A few more prayers and genuflexions, and all was over."

799. *σκοποί*, piquets or scouts, lest they should be surprised by some treachery on the part of the Greeks.

801. *τὸ σῆμα*, the Attic use of the article.

802. *εὖ*, in the sense of *εὐκόσμως*, perhaps. Many copies have *συναγειρόμενοι*, the Harleian and others *εὖτ' ἀναγειράμενοι.*

804. *τάφον* some explain 'funeral,' others 'funeral banquet.' Perhaps the term includes both. The Schol. Vict. records that some read the last verse so as to include tho arrival of the Amazons at Troy. And it is probable that this verse was a connecting link in the Cyclic recension, in which the Iliad and Odyssey were included in the narrative of the whole tale of Troy. The advent of the Amazons is celebrated at some length by Quintus Smyrnaeus. The death of the Amazonian queen Penthesilea by the hand of Achilles, and, indeed, the fight between the Greeks and the Amazons, or Hercules and Telamon and the Amazons, were among the most popular subjects of Grecian art in the time of Pericles, and before it. The event itself, perhaps from the older epics, was touched upon in iii. 189.

The abrupt ending of the Iliad, in its present form, is as remarkable as its abrupt beginning. It is simply an *epi-*

sode of the Trojan war. Sir G. W. Cox, who has shown great learning in proving that Achilles, like Hercules, Meleager, Perseus, and many others, was (at the origin of the story) simply *the sun-god*, observes ("Aryan Mythology," i. p. 91) that both Meleager (ix. 550) and Achilles "are doomed, after their time of obstinate inaction, to an early and violent death, preceded by a brief outburst of their former splendour. That such was to be the lot of his great hero, the Homeric poet knew well; but, ignorant though he may have been of the source of the materials of which he made such splendid use, he chose, with a poetical instinct rarely surpassed, to close his tale when Achilles grants the prayer of Priam, and yields to him the body of his dead son, Hector."

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THE END.

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